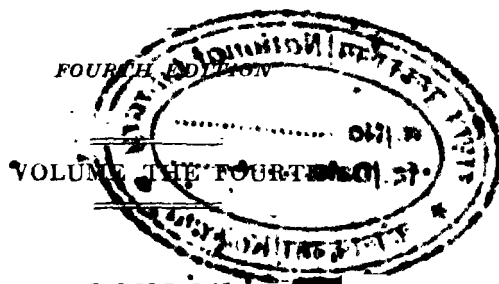


TRAVELS
IN
VARIOUS COUNTRIES
OF
EUROPE ASIA AND AFRICA

BY
E. D. CLARKE LL.D.

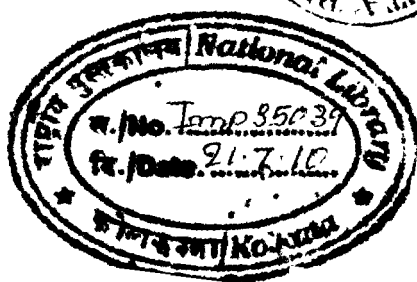
PART THE SECOND
GREECE EGYPT AND THE HOLY LAND

SECTION THE FIRST



LONDON:
PRINTED FOR T. CADELL AND W. DAVIES
IN THE STRAND
BY R. WATTS CROWN COURT TEMPLE BAR.

M DCCC XVII.



LIST
OF
EMBELLISHMENTS AND VIGNETTES
IN VOLUME THE FOURTH.

THE VIGNETTES ARE ENGRAVED ON WOOD, BY BRANSTON.

Plan of *Jerusalem* to face the Title.

CHAP. I.

	Page
<i>Cyprus</i> , looming at Sun-set, as it was described by the Author in the Voyage from <i>Egypt</i>	1
Signet of one of the <i>Ptolemies</i> , as found in <i>Cyprus</i>	26
Very ancient Scarabæan Signets, as found in <i>Cyprus</i>	33

CHAP. II.

Antient <i>Phœnician</i> Silver Medal, found among the Ruins of <i>Citium</i>	35
--	----

CHAP. III.

Medals of <i>Acre</i> and <i>Sidon</i>	80
--	----

CHAP. IV.

Interior of the Cavern at <i>Nazareth</i> , shown as the Dwell- ing-place of <i>Joseph</i> and <i>Mary</i>	120
---	-----

CHAP. V.

<i>Buccinum Galilæum</i> , a new species of Shell discovered by the Author in the <i>Sea of Galilee</i>	184
--	-----

VIGNETTES TO THE FOURTH VOLUME.

CHAP. VI.

<i>Mount Thabor, as seen in crossing the Plain of Esdraelon .</i>	Page 234
---	-------------

CHAP. VII.

<i>Chapel of the Holy Sepulchre at Jerusalem, from Doubdan, .</i>	281
---	-----

CHAP. VIII.

<i>Interior of the Church of the Holy Sepulchre, from Le Bruyn :</i>	334
--	-----

CHAP. IX.

<i>Arab of the Holy Land exhibiting Feats of Dexterity performed by a Goat</i>	397
--	-----

GENERAL

GENERAL STATEMENT OF CONTENTS

TO PART II. SECT. I.

VOLUME THE FOURTH.

CHAP. I.

P. 1.

FROM ROSETTA IN EGYPT, TO LARNECA IN CYPRUS.

*Return to the Fleet—Nelson's Island—Antiquities—Rosetta—
—Trilingual Inscription—Scarabæus Pilularius—Curious
Edifice in Rosetta, of the Gothic form—Voyage to Cyprus—
—Appearance of the island—Salines—Hot Winds—Larneca
—Insalubrity of the Island—Produce of the Land—Wine of
Cyprus—Wretched Condition of the Country—Phœnician
Idols—Nature of the Cyprian Venus—Ancient Gems—Signet
Rings—Origin of the Camachuia—Theban Stone—Paintings
commemorated upon Gems—Notice of a Picture by Zeuxis
from an ancient Greek Manuscript—Substances used for the
Signets of Cyprus—their most ancient form.*

CHAP. II.

P. 35.

CYPRUS.

*Antient Geography of the Island—Situation of Citium—Phœ-
nician Settlements—Illustrious Citicæans—Last Remains of
the City—Reports concerning Baffa—Minerals of Cyprus—
Journey to Nicotia—Women of Cyprus—Gardens of Larneca
—Desolate Appearance of the Country—Villago of Attièn—
Primæval Mills—Curious Mode of keeping Bees—Carob
Tree—Appearance of Nicotia—Banishment of Prostitutes—*

GENERAL STATEMENT OF CONTENTS.

Palace of the English Dragonar—Visit to the Turkish Governor—his reception of the Author—Oriental Mode of entertaining Guests—Gâyûmjee, or Goldsmiths of Turkey—Antiquities obtained in the Bazar—Polished Stones of Cyprus—Antient Gems found in Nicotia—Camels—Rivers of the Island—Antient Phœnician Medal—Tetradrachm of Tyre—Return to the Fleet—Loss of the Iphigenia.

CHAP. III.

P. 80.

FROM EGYPT TO SYRIA.

Departure from Egypt—Course of the Romulus Frigate, in her voyage to St. John d'Acre—Djezzar Pasha—Importance of the Port of Acre—Druses—Interview with Djezzar—its consequences—Climate of Acre—Shores of the Mediterranean—Present State of the City—its former condition—Remains of Antient Buildings—Medals of ACRE and of SIDON—Attack upon the Long-boat of the Romulus—Appeal to the Pasha—his Conduct upon that occasion—Further Interview with Djezzar—Commerce of Acre.

CHAP. IV

P. 120.

THE HOLY LAND.—ACRE TO NAZARETH.

Commencement of the Author's Journey in the Holy Land—Camp of Djezzar Pasha's Cavalry—Cavalcade for the Expedition—Syrian Tents—River Belus—Plants—SHEP-HARER—Reception by the Agha—Grave of an Egyptian form—Plain of Zabulon—SAPHURA, or SEPPHORIA—Medals—Druses—State of Christianity in the Holy Land—Church of St. Joachim and St. Anne—Gothic Remains—Discovery of Antient Pictures—Their probable Age—Country between Sephoury and Nazareth—Dress of the Arabs—Alarm of the Plague—NAZARETH—Condition of

GENERAL STATEMENT OF CONTENTS.

the Inhabitants—Fountain of the Virgin—Custom illustrating a Saying of our Saviour—Franciscan Convent—Pretended Miracles—Superstitions of the Country—Empress Helena—Other Objects of Reverence in Nazareth—Mensa Christi—Environs of the town—Ordinary Penance of Travellers in the Holy Land.

CHAP. V.

P. 184.

THE HOLY LAND.—NAZARETH TO TIBERIAS.

The Author leaves Nazareth, to visit Galilee—Rani—Cana—Chapel of the Village—Relics—Turqan—Caverns—Intense Heat—Basaltic Phenomena—their Origin explained—Plants—Geological Features of Galilee—View from the Kern-el-Hatti—Libanus—Village of Hatti—Druses—Antelopes—Sea of Galilee, or Lake Gennesareth—Tiberias—Baths of Emmaus—Capernaum—Soil and Produce—Castle—House of Peter—Adrianæum—Description of Tiberias—Antiquities—Minerals of the Lake—Non-descript Shells—River Jordan—Hippos—Dimensions of the Sea of Galilee—Singular Fishes—Antient Naval Engagement—Slaughter of the Jews—Supposed Miracle caused by the French—Population of Tiberias.

CHAP. VI.

P. 224.

THE HOLY LAND.—TIBERIAS TO NAPOLOSE.

Departure from Tiberias—Effect of the Climate—Productions of the Desert—Lûbi—State of the Country—Mount Thabor—Change of Route—Narrow Escape of the Author—Camp of Djexzar's Cavalry—Wars of the Arabs—Their Manners and Disposition—Address of an Arab to his Mare—SIMOOM, or Wind of the Desert—Bread baked in the Sun's Rays—Emir of the Mountains—Plain of Esdrælon—Encampments

GENERAL STATEMENT OF CONTENTS.

—Jennin—Effect produced by Change of Government—San-torri—Antient Castle—Napolose, or SICHEM—Reception by the Governor—Aspect and State of the City—Its various Appellations—Circumstances connected with its antient History—Tomb of Joseph—Tomb of Joshua—Nature of those Relics—Samaritans—Jacob's Well.

CHAP. VII.

P. 281.

THE HOLY LAND.—NAPOLOSE TO JERUSALEM.

Journey to Jerusalem—Singular Cultivation of Judæa—Jacob's Field—Bethel—Beer—Prospect of the Holy City—Formalities of a Public Entry—Reception by the Inhabitants—Gate of Damascus—Identity of “the Holy Places”—Visit to the Governor—Convent of St. Salvador—Appearance of the Monks—Dormitory for Travellers—Pilgrims' Chamber—Convent Stores—Library—Exactions of the Turks—Manufactures of Jerusalem—Mecca Fruit—Fetid Limestone—Water of the Dead Sea—Visit to “the Holy Places”—Sepulchre of the Messiah—Its Identity disputed—Its present Appearance—Other Reliques—Plan for the Survey of the City—Sion Gate—Discovery made by the Author—Inference derived from it—Possible Site of Golgotha, or Calvary—Greek Inscriptions—Remarkable Tomb—Hebrew Inscriptions—Conjecture respecting Mount Sion.

CHAP. VIII.

P. 334.

THE HOLY LAND.—JERUSALEM.

The subject continued—Identity of the Sepulchre again contested—Origin of its supposed locality—Improbability of the tale—Further View of the Jewish Cemeteries—Aceldama—Inscriptions—Antient Paintings—Age of the CRYPTÆ—

GENERAL STATEMENT OF CONTENTS.

Fountain Siloa, and Oak Rogel—Mount of Olives—View from the summit—Difference between the Modern and Antient City—Situation of Mount Sion—Pagan Remains upon Mount Olivet—Their possible origin—Ascent of David—LAKE ASPHALTITES—General Appearance of Judæa—Miraculous Impressions of our Saviour's Foot—GARDEN OF GETHSEMANE—Olives of the Mount—Tomb of the Virgin Mary—Sepulchres of the Patriarchs—Bazars—Sepulchres of the Kings—their real history—MOSQUE OF OMAR—Existing evidence of Julian's discomfiture—Observations of Mosheim and Moyle—Greek and Armenian Convents—State of Politics in Jerusalem.

CHAP. .IX.

P. 395.

THE HOLY LAND.—JERUSALEM TO BETHLEHEM, JAFFA, AND ACRE.

Journey to Bethlehem—Singular example of dexterity in a Goat—View of Bethlehem—Prospect of the Dead Sea—Erroneous notions entertained of this lake—Cause of those opinions—Authors by whom it is described—Precautions upon entering Bethlehem—Descent into the Valley—Critical examination of a passage in Josephus—David's Well—Interesting circumstances connected with its history—Antiquity of Eastern Wells—Account of Bethlehem—Tomb of Rachel—Caverns—Terebinthine Vale—Valley of Jeremiah—Vegetable Productions—Arabs—Bethoor—Rama—History of that City—St. George of Diospolis—Ravages caused by the plague—Jaffa—Improbability of the supposed Massacre by Bonaparte—Antient history of Jaffa—Voyage along the Coast—Cæsarea—Return to Acre.

GENERAL STATEMENT OF CONTENTS.

APPENDIX, No. I.

P. 451.

Copy of a Certificate given to the Author by the Guardians of the Holy Sepulchre at Jerusalem, as a Testimonial of his Pilgrimage in the Holy Land, &c.

No. II.

P. 454.

Temperature of the Atmosphere, according to Diurnal Observation made during the Journey; with a corresponding Statement of the Temperature in England during the same period.

No. III.

P. 461.

Names of Places visited in the Author's Route; with the time of travelling from one place to another.

VII A 45



Cyprus looming to the N. E. by E. at Sunset.

CHAP. I.

FROM ROSETTA IN EGYPT, TO LARNECA IN CYPRUS.

*Return to the Fleet—Nelson's Island—Antiquities—Rosetta
—Trilingual Inscription—Scarabæus Pilularius—Curious
Edifice in Rosetta of the Gothic form—Voyage to Cyprus
—Appearance of the Island—Salines—Hot Winds—
Larneca—Insalubrity of the Island—Produce of the
Land—Wine of Cyprus—Wretched Condition of the
Country—Phœnician Idols—Nature of the Cyprian
Venus—Antient Gems—Signet Rings—Origin of the
Çamachnia—*

Camachuia—*Theban Stone*—*Paintings commemorated upon Gems*—*Notice of a Picture by Zeuxis*—*Substances used for the Signets of Cyprus*—*their most antient form.*

CHAP.

I.

Return to
the Fleet.

*Nelson's
Island.*

Antiqui-
ties.

UPON the first of *May*, we returned to the fleet for our baggage, and took this opportunity to examine the Isle of *Behier*¹, or, as it is now called, "*Nelson's Island*." We procured here about half a bushel of the bulbs of a very superb species of lily, with which the whole island was covered. Heaps of human bodies, cast up after "*the Action of the Nile*," as it has been rather improperly termed², and not having been exposed to the devouring jackals, still presented upon the shore a revolting spectacle. Captain *Clarke*, who was with us, employed the crew of his cutter in burying their remains; and we were proud to aid their pious labour. Small as this island is, it yet contains some very remarkable antiquities. We observed the paved floors of buildings, with part of their superstructure, and some arched chambers lined with stucco, stretching out from the island towards *Aboukir*. Other

¹) Or, *Aboukir*.

²) Even the *Rosetta* branch of the *Nile* is at such a considerable distance to the East of *Aboukir Bay*, which was the real scene of action, that to call it the *Action of the Nile* is not less absurd than to name the *Battle of Trafalgar* the *Action of Tangiers*.

remains might also be observed under water; a convincing proof of the changes to which the coast has been liable, from the encroachment of the sea. A very singular subterraneous passage, now open at its northern extremity, leads to some apartments in the opposite direction, which have an aperture above them, on a level with the surface of the higher part of the island: no conjecture can be formed whither this passage extended elsewhere, as it has been opened by the sea towards the bay. *Pliny* mentions this island; but the history of these ruins seems to be lost in hopeless obscurity: some have suspected that they might have belonged to the antient city of *Canopus*, now lying buried beneath the waves,—a memorable instance of the fate attending cities distinguished only by their vices: but all this is mere conjecture, and some reasons will be given in the sequel to shew that *Canopus* may have had a different situation. We found here a few other curious plants, whose names will appear in the Appendix to the Third Section; and we observed in great abundance, among the sand, those small and beautiful shells worn by *Maltese* sailors, in their ears.

CHAP.
I.

(*) See Chap. VIII. Vol. V.

CHAP.
I. We were detained with the fleet until the ninth. Upon the morning of that day, the *Broakel's* cutter being ordered to *Rosetta*, we again set out for this place; sailing in company with the *Dorothea* frigate, until she came off the mouth of the *Nile*. The surf on the bar being low, we were able to pass over it, and therefore entered the *Rosetta* branch of the river. Of the seven mouths this river formerly possessed, only two now remain; those of *Damiata* and *Rosetta*. Soon after passing the bar in the embouchure of the *Rosetta* branch, an island divides the stream into two broad channels; and just beyond the point where these again unite, upon the western side of the river, *Rosetta* is situate; appearing equally beautiful, whether approached by land or by water. This small island is covered with clover and date-trees: it was then appropriated to the use of the *French* and *Maltese* prisoners, taken at *Damiata*, and other places upon the *Nile* towards *Cairo*.

Rosetta. We remained at *Rosetta* until the twentieth, visiting, occasionally, the *Delta*, and the environs of the town. The description already given by *Sonnini* of this place is ample and accurate. *Chameleons* are very common in the gardens, and upon the island in the midst of

the river, where we procured two that lived with us until we finally left *Egypt*. They were large of their kind, and of a most vivid green colour when first taken. Afterwards, their common appearance was that of the brown lizard; and we found as they became unhealthy that their power of changing colour diminished. Indeed, this effect is seldom rapid or instantaneous; it seems always the result of sudden apprehension or surprise, when the poor defenceless animal, having no means of resistance, gradually assumes the colour of some substance over which it passes; being thus provided by Nature with the means of concealment. *Frogs* and *toads* appear to possess this property in a certain degree, although it may have escaped the observation of naturalists: after these reptiles have remained a certain time upon a recently-turned border of earth, their colour so much resembles that of the soil, that they are not easily perceived; and sometimes among grass, when alarmed by the sudden approach of any other animal, they assume a greenish hue. The inclosures for gardens near *Rosetta* are formed by hedges made of palm-branches, or of the *Cactus Ficus Indica*, Prickly Pear: we often collected the fine yellow blossoms of this plant: they are faithfully represented in the account published of Lord *Macartney's* Voyage

CHAP. I. to *China*. Apricots of a small size, the produce of standard-trees, together with the fruit of the banana¹, sugar-canes, pumpkins, lettuces, and cucumbers, are common in the markets of *Rosetta*, at this season of the year.

*Trilingual
Inscription.*

To a traveller in *Egypt* there is nothing more remarkable than the scarcity of those antiquities which appear to be so common in all the Museums of Europe. From *Rosetta*, the *French* had removed almost every thing of this kind; but their acquisitions were by no means so remarkable as might have been expected. We found only a few *granite* pillars remaining: these might be seen in the streets, and they were the only antiquities of the city. The famous *Trilingual Inscription*, preserved upon a mass of *Syenite*, perhaps improperly called the *Rosetta Stone*, which afterwards became a subject of contention between General *Menou* and our Commander-in-chief, during the capitulation of *Alexandria*, was not found in *Rosetta*. Its discovery was first officially announced by an article in the "*Courier d'Egypte*," or *Cairo Gazette*²: it is there described as the result of an excavation made in digging for the fortifications

(1) *Musa Sapientum*.

(2) Dated "*Rosetta*, le 2 Fructidor, An 7."

of Fort Julien, situate upon the western side of the Rosetta branch of the Nile, between that city and the embouchure of the river, at three thousand *toises*, or fathoms, distance from the latter'. The peculiar cast of countenance which

CHAP.
I.

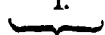
(3) The following is the bulletin of the event; remarkable for the ignorance betrayed by the *French Savans* employed by *Menou* in translating the *Greek* inscription upon the stone. By this also it appears, that an officer of the name of *Bouchard* made the discovery.

" Parmi les travaux de fortification que le Citoyen D'Hautpoul, chef de bataillon du Génie, a fait faire à l'ancien Fort du Raschid, nommé aujourd'hui Fort Julien, situé sur la rive gauche du Nil, à trois mille toises du Boghaz de la branche de Rosette, il a été trouvé, dans des fouilles, une pierre d'un très-beau granit noir, d'un grain très-fin, très-dure au marteau. Les dimensions sont de 36 pouces de hauteur, de 28 pouces de largeur, et de 9 à 10 pouces d'épaisseur. Une seule face bien polie offre trois inscriptions distinctes et séparées en trois bandes parallèles. La première et supérieure est écrite en caractères hiéroglyphiques : on y trouve quatorze lignes de caractères, mais dont une partie est perdue par une cassure de la pierre. La seconde et intermédiaire est en caractères que l'on croit être Syriques ; on y compte trente-deux lignes. La troisième et la dernière est écrite en Grec ; on y compte cinquante-quatre lignes de caractères très-fins, très-bien sculptés, et qui, comme ceux des deux autres inscriptions supérieures, sont très-bien conservés.

" Le Général Menou a fait faire traduire en partie l'inscription Grèque. Elle porte en substance que *Ptolemie Philopater fit rouvrir tous les canaux de l'Egypte, et que ce prince employa à ces immenses travaux un nombre très-considérable d'ouvriers, des sommes immenses et huit années de son règne.* Cette pierre offre un grand intérêt pour l'étude des caractères hiéroglyphiques ; peut-être même en donnera-t-elle enfin la clef.

" Le Citoyen BOUCHARD, officier du corps de Génie, qui sous les ordres du Citoyen D'Hautpoul, conduisoit les travaux du Fort du Raschid, a bien voulu se charger de faire transporter cette pierre au Kaïre. Elle est maintenant à Boulag." *Courier de l'Egypte*, No. 37. p. 3. Au Kaïre, de l'Imprimerie Nationale.

CHAP.
I.



Scarabæus
Pilularius.

may be noticed upon the statues of *Isis* is yet recognised in the features of the *Egyptian* women, and particularly in those of *Rosetta*, when they can be prevailed upon to lay aside their veils. Upon the sands around the city we saw the *Scarabæus Pilularius*, or Rolling Beetle, as it is sculptured upon the obelisks and other monuments of the country, moving before it a ball of dung, in which it deposits an egg. Among the *Egyptian* antiquities preserved in the *British Museum*, there is a most colossal figure of this insect: it is placed upon an altar, before which a priest is represented kneeling. The beetle served as food for the *ibis*; its remains are sometimes discovered in the earthenware repositories of those embalmed birds which are found at *Saccâra* and *Thebes*. With the Antients it was a type of the *Sun*. We often find it among the characters used in hieroglyphic writing. As this insect appears in that season of the year which immediately precedes the inundation of the *Nile*, it may have been so represented as a symbol of the *spring*, or of *fecundity*, or of the *Egyptian* month anterior to the rising of the water¹. The antient super-

(1) There are other reasons for believing it to be the sign of an epocha, or date; and among these may be particularly stated the manner of its occasional introduction in the apices of *Egyptian* obelisks, beginning their inscriptions

stitutions with regard to the *scarabæus* are not wholly extinct; for the women of the country still eat this kind of beetle, in order to become prolific².

CHAP.
I.

inscriptions according to the style of the translated legend upon the stone found near to *Rosetta*. With such evidence, we have, perhaps, something beyond mere conjecture for its illustration. We there find the promulgation and commemoration of a decree, inscribed in hieroglyphic characters, opening with a date: "On the 4th day of the month *Xandick*, and the 18th of the Egyptian *Mecheir*." There seems to be as little reason for doubting that the characters upon Egyptian obelisks were used to register transactions, according to annals preserved by the priests of the country, as that the Pillar of *Forres* in Scotland, similarly inscribed, and other more ancient Gaelic monuments, were erected to record public events. Yet the learned *Kircher*, upon the authority of *Plutarch*, explains this symbol in his usual fanciful manner; and to his opinion, the natural history of the insect does indeed offer some support. He considers it as a type of the *Anima Mundi*, or *Giver of Light*. Every sign used in the writings of the priests had its mystical as well as literal signification; and therefore this may be true concerning its sacred and original import. The figure of *Aries*, used to denote the month of *March*, had also, among the Antients, a mythological signification. The image of the *scarabæus* was worn as an amulet both by *Egyptians* and by *Greeks*; and so was the head of the *Ram*. "*Scarabæi figura circulo insignita . . . nihil aliud indicat, quàm Solem supra-mundanum.*" *Kircher. Œdip. Ægypt. tom. III. p. 320. Rom. 1654.* "*Anima Mundi, sive Spiritus Universi, ex Scarabæo constat.*" *Ibid. p. 147.*

(2) This curious remnant of an ancient superstition is also noted without its elucidation in *Kircher*: "*Accedit quod idem Scarabæus significatione ad mores translata idem, teste Horo, lib. i. cap. 10. quod patrem et masculam virtutem notet.*" *Œdip. Ægypt. tom. III. cap. 4. p. 179.* The subject admits of further illustration, by reference to *Plutarch*. According to him, soldiers wore the image of the beetle upon their signets; and this, perhaps, may account not only for the number of them found, but also for the coarseness of the workmanship. "Of a like nature," says he, "is the beetle, which we see engraven upon the signets of the soldiers; for there are

CHAP.

I.

Curious
Edifice in
Rosetta, of
the *Gothic*
form.

A building of considerable, although of unknown antiquity, still exists in *Rosetta*, which seems to afford a proof that the pointed *Gothic* arch owes its origin to the appearance presented by contiguous palm-trees. The roof is entirely of stone, and consists of curvatures supported by props, representing the trunks of palm-trees, placed in the sides and the corners of the structure. Their branches, crossing each other upwards, form intersections, corresponding in shape with the *pointed* arches of our cathedrals.

Voyage to
Cyprus.

We had not remained a fortnight in *Rosetta*, when our plan of residence was suddenly interrupted, by an invitation from Captain *Russel* of the *Ceres* frigate to accompany him to *CYPRUS*; his ship having been ordered to that island for water. We accepted his kind offer; and returning to the *Braakel*, on the twentieth of *May*, set sail in the *Ceres* on the twenty-ninth, steering first towards the mouth of the *Nile*; Captain *Russel* having been ordered to send to *Rosetta* some chests of dollars, to purchase supplies for the fleet. We lay all that night off the mouth

are no females of this species, but all males, who propagate their kind by casting their seed into those round balls of dung, which they form on purpose; providing thereby, not only a proper *nidus* for the reception of their young, but nourishment likewise for them as soon as they are born.”
Plutarch. de Iside et Osir. cap. 10

of the *Nile*, after taking the latitude of its embouchure at noon. Our own latitude we found to be $31^{\circ}.25'$; and our distance from the mouth being two miles, at the time of the observation, makes the junction of the *Nile* with the *Mediterranean* precisely $31^{\circ}.27'$. Our voyage was attended by no circumstance worth notice. In the examination of the ship's log-book, we found only a repetition of the same statement, of favourable breezes and fair weather. In the *Archipelago* and *Mediterranean*, during the summer season, mariners may sleep. Their vessels glide over a scarcely ruffled surface, with an almost imperceptible motion. But in other months, no part of the main ocean is more agitated by winds, or exhibits, during calms, a more tremendous swell. It is indeed singular, that, even fresh gales in the *Mediterranean*, throughout *May* and *June*, cause no turbulent waves. In a subsequent voyage to the coast of *Syria*, on board the *Romulus* frigate, we took in the royals, and carried reefs in the topsail, fore and aft, and also in the mizen, playing all the while at chess in the cabin, as if we had been sailing upon the *Thames*.

About six o'clock in the evening of *June* the third, we made land, north-east and by east. It fell to the author's lot to give the first

Appearance of the
Island.

CHAP.
I.

intelligence of its appearance, being aloft, upon the look-out, in the phuttock-shrouds. Cape *Blanco*, antiently *Curias* Promontory, then *hove in view* (to use the language of seamen); and soon after the whole island was seen indistinctly *looming*, (as mariners would also express it,) amidst thick fogs¹. It appeared very high and mountainous. We had such light breezes and frequent calms, that we did not reach *Salines* Bay until three o'clock P. M. on Saturday the sixth of *June*. We had coasted the whole island, from its western extremity; and so near to the shore, that we had a distinct view of the country. We saw the fortress and town of *Baffa*, antiently *Paphos*, backed by high mountains. The coast towards the west much resembles the southern part of the *Crimea*; the villages and cultivated places being near the shore, and all behind craggy and mountainous. From *Baffa* to *Limasol*, near to the spot where the antient city of *Amathus* stood, the coast appears to be very fertile, and more so than any part of the island that we afterwards visited. Towards the south-western district, the country is well covered with forest-trees, and particularly in the neighbourhood of *Baffa*. *Limasol*

Salines.

(1) The situation being favourable for shewing the shape of the island, the author made a sketch of its appearance, from which the *Vignette* engraved for this Chapter was taken.

produces the finest muscadine wine of *Cyprus*: some of this has the consistence of oil, and may be kept to a great age. The wine called *Commandéria* is, however, held principally in esteem among the natives.

CHAP.
I.

As we sailed into *Salines* Bay, antiently that of *Citium*, now called 'Αλίτζις, from a cluster of salt lakes near the sea, the town of *Salines* appeared covered with that white fog, so much dreaded, and so well known in *Italy*, by the name of *mal-aria*. The mountains behind the place were partially concealed by this unwholesome vapour. It rose from the shore and buildings like smoke. Whenever this appearance is presented, the heat upon the island is excessive. Few of the natives venture out of their houses during mid-day; and all journeys, even those of caravans, are performed in the night: the dews are then neither abundant nor dangerous: in this respect *Cyprus* differs entirely from *Egypt*, and from all the neighbouring shores. It ports are more sultry than any other in the *LEVANT*. *Salines*, and the towns situate on the eastern and north-eastern coasts of the island, are subject to such dangerous temperature, that, in the months of *June* and *July*, persons fall victims to the afflicting malady called by the French *coup de soleil* (a sun-

Hot
Winds.

CHAP.
I. *stroke*), if they venture out at noon without the precaution of carrying an umbrella. The inhabitants, especially of the lower order, wrap their heads as if exposed to the rigour of a severe winter; being always covered with a turban, over which, in their journeys, they place a thick shawl, many times folded. The great heat experienced upon the eastern coasts of *Cyprus* is owing to two causes; to the situation of the island with respect to the *Syrian*, *Arabian*, and *Lybian* deserts; and to its mountainous nature, preventing the cooler winds, the west and north-west, from the low shores to the east and north-east,

We had scarcely entered the bay, when we observed to the north-east a lurid haze, as if the atmosphere was on fire; and suddenly from that quarter a hurricane took us, that laid the *Ceres* upon her beam-ends. At the time of this squall we endeavoured to ascertain the temperature of the blast. We found it to be so scorching, that the skin instantly peeled from our lips; a tendency to sneeze was also excited, accompanied with great pain in the eyes, and chapping of the hands and face. The metallic scale of the thermometer, suspended in a port-hole to windward, was kept in a horizontal position by the violence of the gale; and the

mercury, exposed to its full current, rose six degrees of *Fahrenheit* in two minutes, from eighty to eighty-six; a singular consequence of north-east wind to *Englishmen*, accustomed to consider this as the coldest to which their island is exposed. All the coast of *Cyprus*, from *Salines* to *Famagosta*, antiently *SALAMIS*, is liable to hot winds, from almost every point of the compass; from the north-east; from the east; from the south-east; from the south; and south-west. The north-east, coming from the parched deserts of *Curdistan*; the east, from the sands of *Palmyra*; the south-east, from the great desert of *Arabia*; and the south, and south-west, from *Egypt* and *Lybia*. From the west, north-west, and north, the inhabitants are barred by high mountains, lying open to the beams of a scorching sun, reflected from a soil so white, that the glare is often sufficient to cause temporary blindness, without even the prospect of a single tree, beneath which one might hope for shade. In the middle of the day few animals are seen in motion, except the lizard, seeming to sport with greatest pleasure where the sun is most powerful; and a species of long black serpents, abounding in *Cyprus*: one of these, which we killed, measured four feet and three inches in length. Sometimes, also, a train of camels may be noticed, grazing among dusty thistles and

CHAP.
I. } bitter herbs, while their drivers seek for shelter
from the burning noon.

We found at anchor in this bay the *Iphigenia*, Captain *Stackpole*, from the fleet, with several transport-ships, waiting for supplies of cattle and water. On the following morning, *June* the seventh, about ten o'clock, we landed, and carried our letters of recommendation to the different Consuls residing at *Larneca*, about a mile from *Salines*, towards the north. Here the principal families reside, although almost all commercial transactions are carried on at *Salines*. We dined in *Larneca*, with our own Consul; collecting, during our walk to and from his house, beneath the shelter of umbrellas, the few plants that occurred in our way. In our subsequent visits, we soon found that the *malaria* we had witnessed from the deck of the *Ceres*, veiling all the harbour with its fearful mist, could not be approached with impunity. Our lamented friend and exemplary commander, Captain *Russel*, was the first to experience its baneful influence; being seized with a fever, from which he never afterwards recovered.

Insalub-
rity of the
Island.

(1) The salt lakes in the neighbourhood of *Salines* contribute much to the insalubrity of the bay, and of the surrounding territory. For an account of them, see *Drummond's Travels*, p. 141. Travellers should be particularly cautioned to avoid all places where salt is made in the *Levant*: they are generally called *Lagunes*.

Indeed the fevers of *Cyprus*, unlike those caught upon other shores of the *Mediterranean*, rarely intermit; they are almost always malignant². The strictest attention is therefore paid by the inhabitants to their diet. Fortunately for them, they have no butter on the island; and in hot weather they deem it fatal to eat fat meat, or indeed flesh of any kind, unless boiled to a jelly. They likewise carefully abstain from every sort of pastry; from eggs, cream, and milk. The island produces abundance of delicious apricots, from standard-trees, having a much higher flavour than those of *Rosetta*, but equally dangerous to foreigners, and speedily causing fever if they be not sparingly used. Those of *Famagosta* are the most esteemed. They are sent as acceptable presents to *Nicotia*, the capital. The apricots of *Larneca* are also fine, and may be purchased in the market at the small price of three shillings the bushel. Many different varieties of the gourd, or pumpkin, are used in *Cyprus*, for vegetables at table. The young

CHAP.
I.

Produce of
the Island.

(2) "Some authors," says the *Abbé Mariti*, vol. I. p. 6, "tell us that the air of this island is bad and unhealthful. This prejudice prevents many strangers from remaining in it long enough to make the experiment themselves. But people who have lived here a year, have been convinced of the wholesomeness of the air, and of the error of the *Antient writers*." With similar effrontery, *Tournefort* maintained, "*Quoiqu'en aient dit les Anciens, la Mer Noir n'a rien de noir.*"

CHAP.

I.



Wine of
Cyprus.

fruit is boiled, after being stuffed with rice. We found it refreshing and pleasant, partaking the flavour both of asparagus and artichoke. We noticed also the beet-root, melons, cucumbers, and a very insipid kind of mulberry of a white colour. The corn of the island, where the inhabitants have courage or industry enough to venture on the cultivation of the land, in despite of their *Turkish* oppressors and the dangers of the climate, is of the finest quality. The wheat, although bearded, is very large, and the bread made from it extremely white and good. Perhaps there is no part of the world where the vine yields such redundant and luscious fruit: the juice of the *Cyprian* grape resembles a concentrated essence. The wine of the island is so famous all over the *Levant*, that, in the hyperbolical language of the *Greeks*, it is said to possess the power of restoring youth to age, and animation to those who are at the point of death. *Englishmen*, however, do not consider it as a favourite beverage: it requires nearly a century of age to deprive it of that sickly sweetness which renders it repugnant to their palates. Its powerful aperient quality is also not likely to recommend it, where wine is drunk in any considerable quantity, as it sometimes disorders the bowels even after being kept for many years. When it has remained in bottles

for ten or twelve years, it requires a slight degree of fermentation upon exposure to the air; and this, added to its sweetness and high colour, causes it to resemble *Tokay* more than any other wine: but the *Cypriots* do not drink it in this state; it is preserved by them in casks, to which the air has constantly access, and will keep in this manner for any number of years. After it has withstood the vicissitude of the seasons for a single year, it is supposed to have passed the requisite proof, and then it sells for three *Turkish piastres* the *gooze*¹. Afterwards, the price augments in proportion to its age. We tasted some of the *Commanderia*, which they said was forty years old, although still in the cask. After this period it is considered as a balm, and reserved on the account of its supposed restorative and healing quality for the sick and dying. A greater proof of its strength cannot be given, than by relating the manner in which it is kept; in casks neither filled nor closed. A piece of sheet lead is merely laid over the bung-hole; and this is removed almost every day, when customers visit their cellars to taste the different sorts of wine proposed for sale. Upon these occasions, taking the covering from the bung-

(1) About twenty-one pints. The value of their *piastre* varies continually. It was worth about twenty-pence, when we were in *Turkey*.

CHAP.
I. } holt, they dip a hollow cane or reed into the liquor, and by suction drawing some of it, let it run from the reed into a glass. Both the *Commanderia* and the *Muscad* are *white* wines. When quite new, they have a slight tinge of a violet colour; but age soon removes this, and afterwards they retain the colour of Madeira. *Cyprus* produces also *red* wines; but these are little esteemed, and they are used only as weak liquors for the table, answering to the ordinary "*Vin du Pays*" of *France*. If the inhabitants were industrious, and capable of turning their vintage to the best account, the *red* wine of the island might be rendered as famous as the *white*; and perhaps better calculated for exportation. It has the flavour of *Tenedos*; resembling that wine in colour and in strength: and good *Tenedos* not only excels every other wine of *Greece*, but perhaps has no where its equal in *Europe*.

Wretched
Condition
of the
Country.

This island, that had so highly excited, amply gratified our curiosity, by its most interesting antiquities; although there be nothing in its present state pleasing to the eye. Instead of a beautiful and fertile land, covered with groves of fruit and fine woods, once rendering it the *Paradise* of the *Levant*, there is hardly upon earth a more wretched spot than *Cyprus* now exhibits. A few words may convey all the statistical

Acc No - 35039 dt 21.7.10

information a traveller can obtain; agriculture neglected—population almost annihilated—pestiferous air—indolence—poverty—desolation. Even the situation of its once distinguished mines cannot now be ascertained. Its antiquities alone render it worthy of resort¹; and these, if any person had leisure and opportunity to search for them, would amply repay the trouble. In this pursuit, *Cyprus* may be considered as yet untrodden. A few inscribed marbles were removed from *Baffa* by Sir *Sidney Smith*. Of two that the author examined, one was an epitaph, in *Greek* hexameter and pentameter lines; and the other commemorated public benefits conferred by one of the *Ptolemies*. But the *Phœnician* relics upon the island are the most likely to obtain notice; and these have hitherto been unregarded. The inhabitants of *Larneca* rarely dig near their town without discovering either the traces of antient buildings,

Phœnician
Idols.

(1) That the hunting after antiquities may leave little leisure for other inquiries, the author is ready to admit: but his Readers will have no reason to regret his inattention to other pursuits, when it is known that the condition of *Cyprus* at present is such, that an investigation of its moral and political state would be attended with as little result as a similar research carried on in a desert. What could be undertaken for this purpose was attempted by the *Abbé Mariti*; and if the Reader be curious to learn with how little effect, he may be referred to an entire volume which the *Abbé* has written upon the Island of *Cyprus*.—See *Travels through Cyprus, &c.* vol. I. Lond. 1791.

CHAP.
I.

Nature of
the Cyprian
Venus.

subterraneous chambers, or sepulchres¹. Not long before our arrival, the *English* Consul, *Signor Peristiani*, a *Venetian*, dug up, in one place, above thirty *idols* belonging to the most antient mythology of the heathen world. Their origin refers to a period long anterior to the conquest of *Cyprus* by the *Ptolemies*, and may relate to the earliest establishment of the *Phœnician* colonies. Some of these are of *terra cotta*; others of a coarse *limestone*; and some of soft crumbling *marble*. They were all sent to our Ambassador at *Constantinople*, who presented them to Mr. *Cripps*. The principal figures seem, to have been very antient representations of the most popular divinity of the island, the PANTAMORPHA MATER; more frequently represented as *Ceres* than as *Venus*, (notwithstanding all that Poets have feigned of the *Paphian* Goddess,) if we may safely trust to such documents as engraved gems, medals, marbles, and to these *idols*, the authentic records of the country. Upon almost all the *intaglios* found in *Cyprus*, even among the ruins of *Paphos*, the representations are either those of *Ceres*.

(1) *De La Roque* was in *Cyprus* in May 1688. At that time, a relation of his, *Monsr. Feau*, the *French* Consul at *Larneca*, shewed to him sundry antiquities recently discovered in sepulchres near the town. He particularly mentions lachrymatories and lamps. *Voy. de Syrie et du Mon I iban, par De La Roque. tom. 1. p. 2. Par. 1722.*

herself, or of symbols designating her various modifications. Of these, the author collected many, which it would be tedious to enumerate. In their origin, the worship of *Ceres* and of *Venus* was the same. The Moon, or *Dea Jana*, called *Diana* by the 'Romans', and *Astarte*, "DAUGHTER OF HEAVEN," by the *Phœnicians*, whether under the name of *Urania*, *Juno*, or *Isis*, was also the *Ceres* of *Eleusis*. Having in a former publication pointed out their connection, and their common reference to a single principle in Nature, (a subject involving more extraneous discussion than might be deemed consistent with the present undertaking,) it is not necessary to renew the argument further, than to explain the reason why the symbols of the *Eleusinian Ceres* were also employed as the

CHAP.
I.

(2) "The Latin *DIANA* (*Vossius de Idolat. lib. ii. c. 25.* (is the contract of *Diva Jana*, or *Dea Jana*." See also the erudite dissertation of *Gale* (*Court of the Gentiles*, p. 119. *Oxon.* 1669. "They styled the Moon *Urania*, *Juno*, *Jana*, *Diana*, *Venus*, &c.; and as the Sun was called *Jupiter*, from *𐤁𐤍 ja 𐤏𐤍𐤁𐤏*, and *Janus*, from the same *𐤁𐤍*, so also the Moon was called first *Jana*, and thence *Juno*, from *𐤁𐤍 jah*, the proper name of God." So *Vossius de Idolat. lib. ii. c. 26*: "*Juno* is referred to the Moon, and comes from *𐤁𐤍 jah*, the proper name of God, as *Jacchus* from *𐤁𐤍 ja Chus*. Amongst the Antient Romans, *Jana* and *Juno* were the same."

(3) According to the learned *Gale*, our word *Easter*, considered of such doubtful etymology, is derived from the Saxon Goddess *ÆSTAR* or *Astarte*, to whom they sacrificed in the month of *April*. See *Gale's Court of the Gentiles*, b. ii. c. 2.

(4) "Greek Marbles," p. 74.

CHAP.
I.

most antient types of the *Cyprian Venus*¹. A very considerable degree of illustration, with regard to the history of the *idols* discovered at *Larneca*, is afforded by the appearance of one of them, although little more of it remains than a mere *torso*. It belonged to an *androgynous* Figure, represented as holding, in its right hand, a lion's cub, pendent by the tail, upon the abdomen of the statue. We might in vain seek an explanation of this singular image, were it not for the immense erudition of *Athanasius Kircher*, whose persevering industry, notwithstanding all his visionary hypotheses, enabled him to collect, and to compare, the innumerable forms of *Egyptian Deities*. According to the different authorities he has cited², the *Momphta*, or type of *humid nature*³, (that is to say, the *passive principle*), was borne by *Isis* in her *left hand*, and generally represented by a *lion*. In her right she carried the dog *Anubis*⁴. Either of these symbols separately denoted the *Magna Mater*; and may thus be explained. The *leonine* figure, as employed

(1) CUJUS NUMEN UNICUM, MULTIFORMI SPECIE, RITU VARIO, NOMINE MULTIJUGO, TOTUS VENERATUR ORBIS.

(2) Vid. *Kircher. Œdip. Ægypt. tom. III. pp. 98, 184, 221, 323, 504. Rom. 1654.*

(3) "Per Leonem, *Momphta*, humidæ naturæ præses." *Kirch. de Diis Aërruncis, synt. 17.*

(4) See the engravings in *Kircher. Œdip. Ægypt. tom. III. p. 502. Also tom. II. pars 2. p. 259.*

to signify *water*, was derived from the astronomical sign of the period for the Nile's inundation⁵. Hence we sometimes see the *Momphta* expressed by a sitting image with the lion's head⁶. *Plutarch* gives to *Isis* the epithet *Momphæan*⁷. Her double sex is alluded to by *Orpheus*, who describes her as the father and the mother of all things⁸. By the figure of *Anubis*, *Isis* was again typified as the *Hecate* of the Greeks. It is a symbol frequently placed upon their sepulchral monuments⁹; and was otherwise represented by the image of *Cerberus*, with three heads, or with fifty, as allusion is intended either to the *Diva triformis*, or to the *pantamorphic* nature of the Goddess. Among the gems found in *Cyprus*, we noticed *intagliated scarabæi* with similar symbols; and obtained one upon which *Isis* was exhibited, holding the quadruped as in the example of the statue discovered at *Larneca*. Since these antiquities

CHAP.
1.

Antient
Gems.

(5) "Pingitur leonino vultu, quod Sole in Leonem ingrediente incrementa Nilotica seu inundationes contingant." *Kircher, Œdip. Ægypt. tom. III. p. 323.*

(6) A beautiful colossal statue of this description is now in the British Museum. It was among the antiquities surrendered by the French at the capitulation of *Alexandria*.

(7) *Plut. de Isid. et Osir. Kirch. Obel. Sallust. syntag. 4. cap. 4.*

(8) Also as *Luna*, according to *Plutarch* (*De Is. et Osir. c. 43*), *Isis* bears the same description with regard to her double sex. "They call the Moon," says he, "Mother of the World, and think it has a double sex." Διὶ καὶ Μητρὶς ὅντι Σιλόων τοῦ Κόσμου καλοῦσι, καὶ φέειν ἔχου ἀρσενίδην αἰέναν.

(9) See the Author's "Greek Marbles," p. 10. No. XII.

CHAP.
I.

were found, the inhabitants have also dug up a number of stone coffins, of an oblong rectangular form; each, with the exception of its cover, being of one entire mass of stone. One of them contained a small vase of *terra cotta*, of the rudest workmanship, destitute of any glazing or varnish'. Several *intaglios* were also discovered, and brought to us for sale. We found it more difficult to obtain antient *gems* in *Larneca* than in the interior of the island, owing to the exorbitant prices set upon them. At *Nicotia*, the goldsmiths part with such antiquities for a few *parás*. The people of *Larneca* are more accustomed to intercourse with strangers, and expect to make a harvest in their coming. Among the ring-stones we left in that town, was a beautiful *intaglio* representing *Cupid* whipping a *butterfly*; a common method, among antient lapidaries, of typifying the power of *love* over the *soul*. Also an *onyx*, which there is every reason to believe one of the *Ptolemies* had used as a *signet*. It contained a very curious *monogram*, expressing all the letters of the word ΠΤΟΛΕΜΑΙΟΥ, according to the manner here represented :

Signet
Rings.



(1) It is now in the author's possession.

The use of such instruments for *signature* is recorded in the books of *Moses*, seventeen hundred years before the *Christian* æra; and the practice has continued in *Eastern* countries, with little variation, to the present day. The *signets* of the *Turks* are of this kind. The *Romans*, *Greeks*, and *Egyptians*, had the same custom: indeed, almost all the antient *intaglios* were so employed. In the thirty-eighth chapter of *Genesis*, it is related that *Tamar* demanded the *signet* of *Judah*; and above three thousand years have passed since the great Lawgiver of the *Jews* was directed to engrave the names of the children of *Israel* upon *onyx-stones*, “like the engravings of a *signet*,” that is to say, (if we may presume to illustrate a text so sacred, with reference to a custom still universally extant,) by a series of *monograms*, graven as *intaglios*, to be set “in ouches of *gold*, for the shoulders of the *ephod*.” That the *signet* was of *stone* set in *metal*, in the time of *Moses*, is also clear, from this passage of Sacred History: “With the work of an engraver in *stone*, like the engravings of a *signet*, shalt thou engrave the two *stones*. Thou shalt make them to be set in ouches of *gold*.” *Signets* without *stones*, and entirely of *metal*, did not come into use, according

CHAP.
I.

to *Pliny*¹, until the time of *Claudius Cæsar*. The most antient *intaglios* of *Egypt* were graven upon stones, having the form of *scarabæi*². This kind of *signet* was also used by the *Phœnicians*, as will further appear. The characters upon them are therefore either in *hieroglyphical* writing, *Phœnician* letters, or later *monograms* derived from the *Greek* alphabet. *Alexander*, at the point of death, gave his *signet* to *Perdiccas*³; and *Laodice*, mother of *Seleucus*, the founder of the *Syro-Macedonian* empire, in an age when women, profiting by the easy credulity of their husbands, apologized for an act of infidelity by pretending an intercourse with *Apollo*, exhibited a *signet* found in her bed, with a symbol afterwards used by all the *Seleucidæ*⁴. The introduction of sculptured animals upon the *signets* of the *Romans* was derived from the sacred symbols of the *Egyptians*: hence the origin of the *Sphinx* for the *signet* of *Augustus*. When the practice of deifying princes and venerating heroes became general, portraits of men supplied the place of more antient types. This custom gave birth to the *Camachuia*, or *Caméo*; a later invention, merely

Origin
of the *Ca-
machuia*.

(1) Hist. Nat. lib. xxxiii. c. 1.

(2) See a former note in this Chapter, for the history of the antient superstition concerning the *Scarabæus*.

(3) Justin. lib. xii.

(4) Ibid. lib. xv. c. 4.

exhibiting a model of the impression or cast yielded to a *signet*. The use of the *caméo* was not perhaps introduced before the period of the *Roman* power. Such relics are rarely found in *Greece*; and even when discovered, with the exception of the remarkable stone found at *Thebes*, representing a female *Centaur* suckling its foal⁵, the workmanship is bad. Concerning the *Theban Gem*, it may perhaps be proved that the subject thereon exhibited was originally derived from a very popular picture painted by *Zeuxis*; and as its execution is by no means uniformly excellent, there is reason to conclude that the work is not of remote antiquity. Every traveller who has visited *Italy* may have remarked a practice of representing, both by *caméos* and *intaglios*, the subjects of celebrated pictures; such, for example, as those of the *Danaë* and the *Venus* by *Titian*, and many other. Copies of this kind were also known among the *Romans*⁶, and perhaps at an

Theban
Stone.

Paintings
commemo-
rated upon
Gems.

(5) This celebrated *Caméo* has been long known to all travellers who have visited *Greece*. It belonged to a peasant, who esteemed it beyond all price, from its imaginary virtue in healing diseases. Many persons in vain endeavoured to purchase it. The *Earl of Elgin*, ambassador at the *Porte*, at last found the means of inducing its owner to part with it.

(6) The famous mosaic picture of the *Vase and Pigeons*, found in the *Villa of Mecænas*, and lately in the *Capitol at Rome*, exhibits a subject frequently introduced upon the antient gems of *Italy*.

CHAP.

I.

Notice of a
Picture by
Zeuxis
from an
antient
Greek Ma-
nuscript.

earlier period, taken from the works of *Grecian* painters. The first style of imitating such pictures by engraving was probably that exhibited by the *intaglio*, from whose cast the *caméo* was made. *Gems* of this kind, executed by the lapidaries of *Greece*, even so long ago as the age of *Zeuxis*, may have given origin to the *Theban Stone*. That it does exhibit a subject nearly coinciding with an antient description of one of his pictures, is manifest from a fragment of the *Zeuxis* of *Lucian*, inserted as a Commentary upon *Gregory Nazianzen*. This was discovered by the late Professor *Porson*, in a *Manuscript* of that author brought from the Library of the Monastery of the *Apocalypse* in the Isle of *Patmos*¹. The Commentary would perhaps have been illegible to other eyes than those of the learned Professor². It is, when literally translated, as follows. "That same *Zeuxis*, the best painter that ever lived, did not

(1) The writing, both of the commentary and of the text, in that *Manuscript*, was deemed by the learned Professor, as antient as that of *Plato* from the same place, now with the copy of *Gregory* in the *Bodleian Library*.

(2) In the first edition, the author had said, that the difficulty of deciphering this marginal note would baffle all but *Porsonian* acumen; but it has been also transcribed with the minutest accuracy by Professor *Gaisford* of Oxford (*Catalogus Manuscriptorum in Biblioth. Bodl. Pars Prior*, p. 37. *Oxon.* 1812): and there is this difference in the two copies; that Professor *Porson's* copy, containing all the emendations in

Hemsterhusius's

paint vulgar and common subjects, or certainly but a very few; but was always endeavouring to strike out something new; and employed all the accuracy of his art about some strange and heterogeneous conceit. He painted, for instance, a female *Hippocentaur*, nursing two infant *Hippocentaurs*. A copy of this picture, very accurately taken, existed at *Athens*: for the original, *Sylla*, the *Roman* general, sent away, with the rest of the plunder, to *Italy*; and it is said, that the ship having foundered off the *Malean Promontory*, the whole cargo, and with it this picture, was lost. The copy of the original painting is thus with some difficulty described by *Callimachus* and *Calæses* (or *Calaces*). 'The female *Centaur* herself is painted as reclining upon a rich verdure, with the whole of her horse's body on the ground, and her feet extended backwards; but as much of her as resembles a woman, is gently raised, and rests on her elbow. Her fore-feet are not stretched out like her hind ones, as if she were lying on her side; but one of them is bent, and the hoof drawn under, as

Hemsterhusius's Edition of Lucian, carries with it, internal evidence that he had visited the source whence the Note had been originally derived: Professor *Gaisford's* copy, being a faithful transcript, without those emendations, also proves how well acquainted he was with the author from whom the extract was taken; because he added to it, "*Verba sunt Luciani in Zeuxide, c. 3. tom. I. p. 840.*"

CHAP.
I.

if kneeling; while the other is erect, and laying hold of the ground, as horses do when endeavouring to spring up. One of the two infants she is holding in her arms, and suckling, like a human creature, giving it 'her teat, which resembles that of a woman; but the other she suckles at her mare's teat, after the manner of a foal. In the upper part of the picture, a male *Hippocentaur*, intended to represent the husband of her who is nursing the children, is leaning over an eminence as it were, and laughing; not being wholly in sight, but only half way down, and holding a lion's whelp in his right hand, to frighten the children. The admirable skill of *Zeuxis* consists in displaying all the variety of the art in his treatment of one and the same subject: 'here we have a horse, proud, spirited, a shaggy mane over his chest and shoulders, a wild and fierce eye; and a female, like the *Thessalian* mares, never to be mounted nor tamed; the upper half a woman, but all below the back like a satyr; and the different bodies fitted, and as it were blended together.'

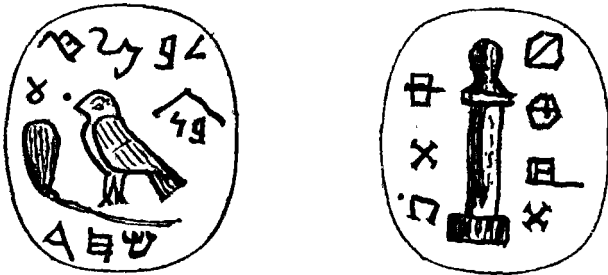
Substances
used for the
Signets of
Cyprus.

The *signet-stones* of *Cyprus*, although cut in a variety of substances, were more frequently of red *carnelian* than of any other mineral. Some of the most diminutive size were finely executed in red *garnet*, the *carbuncle* of the Antients.

Others were formed of *plasma*, *onyx*, *blood-stone*, *topaz*, *jasper*, and even of *quartz*. Of all these, the most antient had the *scarabæan* form. Two very interesting examples are here represented.

CHAP.
I.

Most antient form
of the *Sig-*
nets of
Cyprus.



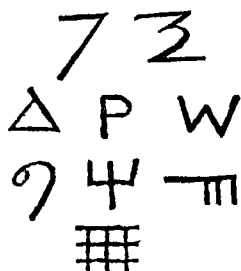
The first is of the most remote antiquity. It was found among the ruins where the *idols* recently alluded to were discovered. The substance of it is an *onyx*, in a very advanced state of decomposition. The characters are evidently *Phœnician*, and correspond with those exhibited by *inscriptions* found upon the same spot, and published by *Pococke*¹. The subject represented appears to be the dove, *AVIS PAPHIA*, a very antient symbol of *Venus*, and of *Astarte*². But whether the figure placed before the bird be a grain of the bearded wheat so common in *Cyprus*, or any other type connected with its antient

(1) See *Pococke's Travels*, vol. II. p. 213.

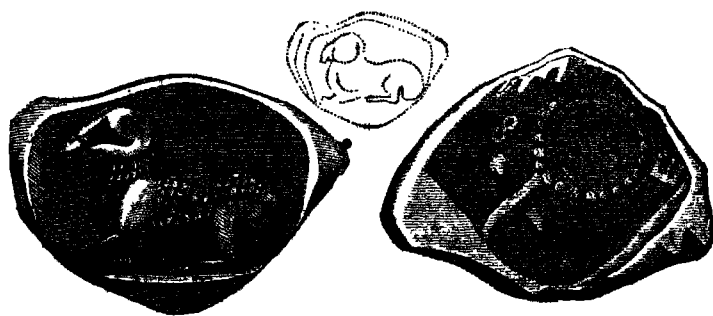
(2) "Alba Palestino sancta columba Syro."

Tibullus, lib. i. Et. 2. ver. 18.

CHAP. I. mythology, it is not easy to conjecture. The second is 'a *carnelian scarabæus*, bought in the bazar of *Nicotia*, representing, in front, a *sepulchral Stélé*. One of the letters is evidently a compound; and four others agree with characters in the *Etruscan* alphabet. There is, moreover, the following *inscription* upon the back of this stone, which is evidently *Phœnician*; but this also exhibits *Etruscan* letters. Hence it seems manifest that the *Etruscans* and the *Phœnicians* were originally the same people¹.



(1) It is a curious circumstance, that *Leonhart Rauwolff*, in his *Itinerary* into the *Eastern Countries*, (as published by *Ray* in 1693. *Part 2. ch. 13.*) calls the *Druses* of *Mount Libanus* by the name of *Tausci*. This people now use the *Arabic* language; but very mistaken notions prevail concerning their origin. A writer in the *Quarterly Review* for *March* 1813, p. 196. has communicated some observations upon this subject, of which the author is glad to avail his readers. "The *Druses* have a peculiar dialect." Hyde (*Reliq. Vet. Persarum*, p. 461) identifies them with the *Curds*; and asserts, that the appellations of *Yesidean*, *Curd*, and *Calb* (quære, *Κάλυβις*?) are given by the *Turks* to both. Those singular fanatics the *Assassians* were, according to him, of this number; and he finds them in *Herodotus* as inhabitants of *Libanus*, under the name of *ΔΗΡΟΤΣΙΑΙΟΙ*."



Silver Medal found among the Ruins of Citium.

CHAP. II.

CYPRUS.

*Antient Geography of the Island—Situation of Citium—
Phœnician Settlements—, Illustrious Citieans—Last
Remains of the City—Reports concerning Baffa—
Minerals of Cyprus—Journey to Nicotia—Women of
Cyprus—Gardens of Larneca—Desolate Appearance of
the Country—Village of Attiën—Primæval Mills—
Curious Mode of keeping Bees—Carob Tree—Appear-
ance of Nicotia—Banishment of Prostitutes—Palace of
the English Dragoman—Visit to the Turkish Governor
—his Reception of the Author—Oriental Mode of
entertaining Guests—Gâyûmjee, or Goldsmiths of
Turkey—Antiquities obtained in the Bazar—Polished
Stones*

*Stones of Cyprus—Antient Gems found in Nicotia—
Camels—Rivers of the Island—Antient Phœnician
Medal—Tetradrachm of Tyre—Return to the Fleet—
Loss of the Iphigenia.*

CHAP.
II.

Antient
Geography
of the
Island.

IT will now perhaps be interesting to ascertain from what *Phœnician* city the antiquities discovered at *Larneca* derived their origin; and if the Reader will give an author credit for the difficulties he has encountered, in order to ascertain this point, he may perhaps spare himself some trouble, and render unnecessary any ostentatious detail of the volumes it was necessary to consult. The antient geography of *Cyprus* is involved in greater uncertainty than seems consistent with its former celebrity among enlightened nations. Neither *Greeks* nor *Romans* have afforded any clue by which we can fix the locality of its *Eastern* cities. Some of them, it is true, had disappeared in a very early period. Long prior to the time of *Pliny*, the towns of *Cinyria*, *Malium*, and *Idalium*,* so necessary in ascertaining the relative position of other places, no longer existed'. Both the nature and situation

(1) After enumerating fifteen cities belonging to *Cyprus*, *Pliny* adds, "*fuere et ibi Cinyria, Malium, Idaliū.*" (*Plin. lib. v. c. 31. L. edit. 1635.*) *Idalium* signifies, literally, the "*place of the Goddess*," whence *Idalia Venus*. In *Hebrew* it was called *Idala*, and under this appellation it is mentioned in the Scriptures, (*Jos. xix. 15.*) as the name of a town belonging to the tribe of *Zabulon*. See *Gale's "Court of the Gentiles,"* also *Bochart, Can. lib. i. cap. 3.*

of important land-marks, alluded to by antient geographers, are also uncertain. According to *Strabo*, the *Cleides* were two islands upon the north-east coast; *Pliny* makes their number four; and *Herodotus* mentions a promontory that had the name given to these islands. If we consult the text of *Strabo*, his description of *Cyprus*^a appears to be expressed with more than usual precision and perspicuity. Yet of two renowned cities, *Salamis* and *Citium*, the first distinguished for the birth of the historian *Aristus*, and the last conspicuous by the death of *Cimon*, neither the situation of the one nor of the other has been satisfactorily determined. *D'Arville* assigns a different position for these cities, and for the present towns of *Famagosta* and *Larneca*; although *Drummond*^b, "VIR HAUD CONTEMNENDUS," as he is styled by a late commentator upon *Strabo*^c, and also *Pococke*^d, whose proverbial veracity is beyond all praise^e, from their own

(2) *Strabon. Geog. lib. xiv. p. 970. ed. Oxon.*

(3) *Travels, &c. in a Series of Letters, by Alexander Drummond. Lond. 1754.*

(4) See the Notes to the *Oxford Edition of Strabo*, p. 972.

(5) *Pococke's Description of the East*, 2 vols. 1743-45. See vol. II. p. 248.

(6) It should be observed, however, that *Drummond*, although he seems to agree with *Pococke* in the situation of *Citium*, criticises very severely the freedom used by that author, in presuming to trace the walls of the city from imaginary remains; and also for his erroneous map of the coast. See *Drummond's Travels, Lett. xii. p. 248.*

CHAP.
II.

Situation of
Citium.

ocular testimony reconcile the locality of the antient and modern places. "At *Larneca*," observes the former of these writers¹, "are undeniable proofs of its having been the antient *Citium*." Perhaps the antiquities now described may hereafter serve to confirm an opinion of *Drummond's*, founded upon very diligent inquiry, and repeated examination of the country. During the time he was Consul at *Aleppo*, he thrice visited *Cyprus*, and, upon every occasion, industriously surveyed the existing documents of its antient history. The sepulchral remains occupying so considerable a portion of the territory where the modern town is situated, appear to have been those of the *Necropolis* of *Citium*; and this city probably extended from the port all the way to *Larneca*, called also *Larnec*, and *Larnic*²; implying, in its etymology, independently of its tombs, "*a place of burial*." Descending to later authors, we find this position of *Citium* strongly confirmed by the *Abbé Mariti*³, who discovered very curious testimony con-

(1) *Drummond's Travels*, Lett. xiii. p. 251.

(2) *Larneca* is the name in most common acceptation among foreign nations³; but the inhabitants call it *Larnec*, and the *Abbé Mariti* writes it *Larnic*. The Bay of *Saléeta* is also sometimes called *Larneca-Bay*.

(3) *Travels through Cyprus, Syria, and Palestine*, by the *Abbé Mariti*. Eng. edit. Lond. 1791.

cerning it, in a manuscript preserved at *Venice*⁴. From his very interesting account of *Cyprus*, we learn that the erroneous notions entertained with regard to the locality of the city, originated with *Stephen de Lusignan*; who was deceived by the name of a neighbouring village, called *Citi*, from a promontory at present bearing that appellation. *Mariti* places *Citium* between *Salines* and *Larneca*, upon the authority of the manuscript before mentioned, and the ruins he there observed⁵. It is, as he remarks⁶, of some importance to determine the true situation of a city once so renowned, owing to the celebrated men it produced, and the splendid actions of which it was the theatre. Yet it is singular, that this writer makes no mention of its *Phœnician* origin. Concerning this fact, so well ascertained, a few observations may therefore suffice.

CITIUM, from whose ruins we shall now *Phœnician*
Settle-
ments. consider both the modern towns of *Salines* and *Larneca* to have arisen, was founded, together with the city of *Lapethus*, by a *Phœnician* king,

(4) MS. Descript. of *Cyprus*, by *Ascagne-savornien*, in the library of *Dominico Manni*.

(5) This is also the position assigned to it by *Pecocke*. There is reason to believe it occupied a greater extent of territory, and reached from the port as far as *Larneca*.

(6) *Mariti's Travels*, vol. I. p. 53.

CHAP. of the name of *Belus*¹. Its inhabitants, ac-
 {II. cording to *Cicero*, were originally *Phœnicians*².
 CYPRUS, from its vicinity to their country, and its
 commercial advantages, was the first island of
 the *Mediterranean* that came under this dominion.
Eusebius observes, that *Paphos*, a *Phœnician* city
 in *Cyprus*, was built when *Cadmus* reigned
 at *Thebes*³. It is moreover affirmed by the
 learned *Bochart*⁴, that, before the time of the
 Trojan war, *Cinyras*, king of *Phœnicia*, possessed
 this island of *Cyprus*, having derived it from his
 ancestors. To this monarch, *Agamemnon*, ac-
 cording to *Homer*⁵, was indebted for his breast-
 plate. The cities of *Urania* and *Idalium* were
 also founded by the same people: the former
 received its name from *Urania Venus*, whose
 worship, as related by *Herodotus*, was trans-
 ferred to *Cyprus* by the *Phœnicians* from *Ascalon*⁶

(1) There were many kings of *Phœnicia* who had this name; so called from *Baal*, signifying *Lord*. Hence all the *Phœnician Baalim* had their denomination. See *Gale's "Court of the Gentiles,"* c. 8. p. 47.

(2) See also *Gale*, p. 48; *Cic.* lib. iv. de *Finibus*; *Laërtius* and *Suidas* on the Life of *Zeno*; *Grotius*; and *Fossius* de *Philos. Sectis*, lib. ii. c. 1.

(3) *Euseb. Chronicon* in Num. 1089.

(4) *Bochart. Brœf. ad Canaan.*

(5) *Hom. Ilad. A. Boek. Can. lib. i. c. 3.*

(6) There were four cities in *Cyprus* famous for the worship of *Venus*:

"Est *Amathus*, est cœlis mihi *Paphos*, atque *Cythere*,
Idaliaque domus."————

CITIUM derived its name from the *Hebrew* appellation for the island CHETIM; the *Chittim*, or *Cittim*, of the Holy Scriptures¹. It was famous as the birthplace of *Apollonius*, a disciple of *Hippocrates*; and of *Zeno*, who, being shipwrecked

(7) This word, having a plural termination, is said to imply the descendants of *Ceth*, the son of *Javan*. *Josephus* places their establishment in the Isle of *Cyprus*; and the Seventy Interpreters render the word by ΚΕΤΙΟΙ, that is to say, the *Ketii* or *Cetii*. The valuable compilation of *Dapper*, (*Description des Isles de l'Archipel*,) written originally in the *Flemish* language, of which a *French* translation was published, in folio, at *Amsterdam*, in 1702, concentrates much valuable information upon the subject of *Cyprus*. The author believes he shall contribute to the reader's gratification, by inserting from that work, which is now rare, the observations concerning the name of the island. "This island, which all the *Greek* and *Latin* authors have called Κίπρος, or *Cyprus*, and which is designated under that name in the New Testament, had been known under that of *Chetima*, or of *Chetim*, among the *Hebrews*; as *Josephus* relates in the first book, chap. 7. of his *Jewish Antiquities*; deriving it from *Chetimos*, or *Chetim*, son of *Javan*, son of *Japhet*, son of *Noah*, who, in the division of territories, had the first possession of this isle. Thence it followed, that all islands, and maritime places, were called *Chetim* by the *Hebrews*. He supports this opinion, by shewing that CITIUM is a name corrupted from that of one of the cities of the island, which is derived from the appellation *Chetim*, borne by the whole island; 'for,' says he, 'it was called CITIUM by those who wished to render, by a Grecism, the name of *Chetimos*, of *Chittim*, or of *Chetim*, which seems couched under that of CITIUM.' St. *Jerom* relates (*Comment. in Esai*, in *Traduct. Hæbr. in Genes*.) that some authors have translated the word *Chetim*, in the Prophet *Isaiah*, by that of *Cyprus*; and that the *Chetims* are the *Cyprians*; whence a city of the island still bore, in his time, the name of CITIUM. *Theodoret* (in *Hierem*. c. 2.) shews that it is called *Chetim* in the Prophet *Jeremiah*: and *Zonaras* (2. c. 2. v. 9. *Annal*.) affirms that "Chetima is the island which the *Greeks* call Κίπρος, whereof *Chetim*, great grandson of *Noah*, had been the original possessor." *Les Isles de l'Archipel*, par *Dapper*. *Amst.* 1702. p. 21.

CHAP. II. upon the coast of *Africa*, from a *Phœnician* merchant became founder of the *Stoics*, and had for his illustrious followers, *Epictetus* and *Seneca*. According to *Plutarch*, it was with the sword presented by a king of *Citium* that *Alexander* triumphed over *Darius*⁽¹⁾. This weapon was held by him in such estimation, that he always wore it upon his person. The same author also informs us, that at the siege of *CITIUM*, *Cimon*, son of *Miltiades*, received the wound of which he died. It is quite uncertain when this city was destroyed. *Mariti* believes that event did not take place later than the beginning of the

(1) The late Reverend and learned Dr. *Henley*, writing to the author upon the circumstance here noticed, makes the following remarks. "You mention," says he, "the sword presented to *Alexander* by the King of *Citium*. It is to be observed, that the prophecy of *Balaam* closes with the following prediction:—'*Stays shall come from the coast of CHITTIM (i. e. Citium), and shall afflict Assur, and shall afflict Eber, and he also shall perish for ever.*' This prediction I propose hereafter more fully to illustrate; but at present shall only observe, that the naval armament, by which *Alexander* was alone enabled to overcome *Tyre* and the whole power of the *Persian* empire by sea, was chiefly furnished to him from *Cyprus*, or *Chittim*. (See 1 *Maccab.* i. 1.) 'And it happened, after that *Alexander*, the son of *Philip* the *Macedonian*, who CAME OUT OF THE LAND OF *Chetelm*, had smitten *Darius*, king of the *Persians* and *Medes*, that he reigned in his stead, the first over *Greece*. From not adverting to this historical fact, geographers have made a strange mistake, in supposing that *Macedonia* had been called *Chittim*; for *Arrian*, who has given a distinct account of *Alexander's* maritime equipment, expressly mentions, that the reinforcement from *Cyprus* consisted of one hundred and twenty ships, whilst from *Macedonia* he had but a single vessel. See *ARRIAN. de Expeditione Alexandri*, lib. ii. c. 30."

third century'. In 1767, an excavation being made to procure from its ruins materials for building, the workmen discovered a marble bust of *Caracalla*, some medals of *Septimius Severus*, *Antoninus Caracalla*, and *Julia Domna*, with Greek inscriptions. Upon their obverse sides were exhibited the *Temple of Paphos*', with the legend ΚΟΙΝΩΝΚΥΠΡΙΩΝ. Some of them had the image of *Caracalla* on one side, and that of *Geta* on the other. There were also others, with the head of the Emperor *Claudius*

CHAP.
II.


Last
Remains of
the city.

Many circumstances occurred to excite our curiosity concerning the interior of the island; although we despaired of being able to penetrate as far as *Baffa*, the antient *Paphos*, owing to the

(2) *Mariti's Travels*, vol. I. p. 61.

(3) Medals corresponding with this description are alluded to by different authors, and recently by the Editor of the *Oxford* edition of *Strabo*, in his Notes to that work: "*Formam templi et symboli Veneris in nummis videre est.*" (Vid. p. 973. in Not.) The image of the Goddess had not the human form. "*Simulacrum Deæ non effigie humanæ.*" (Tacitus.) Περὶ τοῦ ἱεροῦ τῆς Ἀφροδίτης τὰς τιμὰς ἔχει, τοῖς δὲ ἀγάλμασι οὐκ οὐκ ἀνθρώπου ἀλλὰ τῷ ἢ πυραμίδι λευκῇ ἢ δὲ ὅλῃ ἀννέειται. (*Max. Tyrinus*, *Diss.* 38.) The form of an *Indian* idol at *Jaggernaut* is said to be a cone, answering to the antient account of the *Paphian* Goddess. This confirms what was before advanced, concerning the nature of the *Cyprian Venus*. The pateras used by priestesses in the rites of *Ceres*, had this pyramidal node, or cone, in the centre. A priestess is represented holding one of these upon a bas-relief in the Vestibule of *Cambridge University Library*. See "*Greek Marbles*," No. XV. p. 87.

(4) The bust was sent to the *British Consul*, and is therefore probably now in *England*. *Mariti* says, the medals were given to him, vol. I. p. 60.

CHAP.
II.  plague, then raging over all the western part of *Cyprus*, and particularly at *Baffa*. The ruins, and other antiquities of this place, are numerous. Sir *Sidney Smith* removed some inscriptions already alluded to; and the *English* Consal. at *Larneca* presented to us the hand of a colossal marble statue, found there, of the most exquisite sculpture'. We also hoped to enrich our collection of plants, and to make some observations concerning the minerals of *Baffa*, especially a beautiful variety of crystallized quartz, called *Yeny Maden* or *Madem*^e by the *Turks*, and sold by *Armenian* merchants in the *Crimea* for diamonds. Before we left that peninsula, Professor *Pallas* had particularly requested information with regard to the locality of this stone. Among the substances offered for sale as false diamonds, there is nothing more common, all over the *Mediterranean*, than highly-transparent quartz; hence the various names of "*Gibraltar diamonds*," "*Vesuvian diamonds*," "*Baffa diamonds*," and many other. We have also, in

(1) See "Greek Marbles," No. XXXVIII. p. 55.

(2) Signifying the "new gem."

(3) This name was given to the rock-crystal of *Baffa*, so long ago as the time in which *Egmont* and *Hoyman* visited *Cyprus*. "Near *Baffa* are mines of rock-crystal; and a French merchant there shewed me a most beautiful stone, which might pass for a diamond; and such stones being found in the mines here, are commonly called *Baffa diamonds*." *Trav. of Egmont and Hoyman*. vol. I. p. 289

our country, the "*Bristol diamonds* All natural resemblances of the diamond have, however, been lately eclipsed by a very different mineral, the *White Topaz* of *New Holland*⁴. This stone, when cut and polished, with the exception only of the *White Corundum*, possesses a degree of lustre and limpidness superior to every other excepting the real *diamond*. The antient mines of *Cyprus*, now entirely neglected, appear to have been situate towards the *Paphian* extremity of the island; for if the natives exhibit any mineral substance remarkable for its beauty, utility, or hardness, they name it, by way of eminence, "*A Baffa STONE*." *Amianthus* of a very superior quality is found near *Baffa*⁵, as flexible as silk, and

CHAP.
II.

Minerals of
Cyprus.

(4) Among the lapidaries of *London*, it bears the name of "*Miniovus*," and is little esteemed by them: it has received this name from *Minas Novas*, a district in *Brazil* where the same stone is found. See *Mawe's Trav. in Brazil*, p. 238. *Lond.* 1812.

(5) See *Drummond's Travels*, p. 157. *Mariti* mentions a village called *Amianthus*, as still existing in *Cyprus* in his time; and adds, that it "was a considerable town in the time of the *Romans*. The neighbouring country," says he, "produced the stone *Asbestos*, used for making a kind of *incombustible cloth*, in which the bodies of *Emperors* were burned." (*Mariti's Trav.* vol. I. p. 177.) This village is mentioned by *Dapper*, (*Isles de l'Archipel*, p. 52.) as marking the spot where the stone *Amianthus* was found in abundance, and manufactured, by being mixed with flax, spun, and then wove, for the *incombustible cloth* of the *Antients*. The process is given by *Dioscorides* (*lib. v. c. 46*). *Dapper* says the village took its name from the mineral; and that it was once a place of great renown, on account of the cloth and thread there manufactured of *Amianthus*.

CHAP.
II. perfectly white; finer, and more delicately fibrous, than that of *Sicily*, *Corsica*, or *Norway*.
The *Cypriots* call this mineral "*The Cotton Stone*."

Journey to
Nicotia.

Early on the morning of *June the eighth*, having procured an order for mules and asses, and a *firmdn* to authorize the expedition, we left the *Ceres*, and set out for *Nicotia*, the *Leucusia* or *Leucosia* of the *Greeks*, and present capital of *CYPRUS*. We were detained at *Larneca* until

It is often supposed, that the art of manufacturing an *incombustible cloth* by means of *Amianthus* is not possessed by the *Moderns*; but the inhabitants of a certain district in *Siberia* are in the practice of preparing thread by mixing flax with this substance, and then spinning it. After weaving with this thread, the cloth is exposed to the action of fire, which consumes the flax, and leaves an incombustible web. This, according to *Dioscorides* (as above cited), was the method used by the *Antients*. The principal manufacture of *Amianthine cloth* existed in this island, the mineral being found here in abundance and perfection. The art of making it was also formerly known in *India*. If we might rely upon the mineralogy of the *Antients*, real diamonds were once found in *Cyprus*; but *Pliny's* observations concerning them (*Hist. Nat. lib. xxxvii. c. 4.*) although he describes the *Cyprian diamond* as "*efficacissimus in medicind*," prove they were nothing more than the sort of *Quartz* before mentioned. The *Actites*, or *Eagle Stone*, which they superstitiously esteemed, owing to the aid it was supposed to render to women in labour, is still valued by the ignorant inhabitants for this, its imaginary, virtue. *Pliny* considered the *Jasper* of *Cyprus* as ranking next in perfection to that of *Scythia*; and *Crystal*, he says, was turned up by the plough. The other minerals of the island were: *Emerald* (a name they gave to any greenish transparent stone), *Agate*, *Opal*, *Sapphire*, *Lazulite* (which they called *Lapis Cyanus*), *Mica*, or *Muscovy Glass*, *Alum*, *Nitre*, *Sulphur*, *Gypsum*, and great abundance of *Salt*. The latter was chiefly collected from the environs of *CYPRUS*, where the salt marshes now are.

the evening, by the hospitality of the *English Consul*, *Signor Peristiani*, who had prepared a large party of ladies and other inhabitants, all eager to represent to us the danger of travelling during the day; and to gratify very reasonable curiosity—for a sight of strangers, and for news from *Egypt*. Among the persons thus assembled was the *English Consul* of *Berytus*, from whom we obtained a silver tetradrachm of *Tyre*, in the highest state of preservation. The interesting costume of the *Cyprian* ladies ought not to pass without notice. Like all the *Greek* women, they chew great quantities of *mastic*, imported from the Island of *Scio*, and deem it graceful to appear always biting this gum. Their head-dress is modelled after the kind of *calathus* represented upon the *Phœnician* idols of the country, and upon *Egyptian* statues. This is worn by women of all ranks, from the wives of the Consuls to the meanest slaves. Their hair, dyed of a fine brown colour, by means of a plant called *henna*, hangs behind, in numerous long straight braids; and in some ringlets disposed near the face they place the flowers of the *jasmine*, strung together, upon slips from leaves of the palm-tree, in a very curious and pleasing manner. Next to the *Calmuck*, the *Grecian* women are, of all other, the best versed in cosmetic arts. They possess the secret of giving

Women of
Cyprus.

CHAP.
II.

a brown colour to the whitest locks, and also tinge their eye-brows with the same hue. The most splendid colours are displayed in their habits, which are very becoming to the girls of the island. The upper robe is always of scarlet, of crimson, or of green silk, embroidered with gold. Like other *Greek* women, they wear long scarlet pantaloons, fastened round the ankle, and yellow boots, with slippers of the same colour. Around the neck, and the head, they wear a profusion of gold coins, chains, and other trinkets. About their waist they have a large belt or zone, hanging very low, and fastened in front by two large and heavy polished brass bucklers, or *bosses*¹; some of which we saw nearly as large as a barber's bason. They endeavour to make the waist appear as long as possible, and the legs, consequently, short. Naturally corpulent, they take no pains to diminish the size of their bodies by lacing, but seem rather vain of their bulk; exposing their breasts, at the same time, in a manner highly unbecoming. Notwithstanding the extraordinary pains they use to disfigure their natural beauty by all

(1) See "*Douglas on the Remains of Antient Customs among the Modern Greeks*," for a proof of the antiquity of this kind of ornament. The two *bosses* thus worn by *Greek* women are shaped like antient shields, and are so placed as to suggest, by their critical situation, a notion of their being worn as *bucklers of protection*.

sorts of ill-selected ornaments, the women of *Cyprus* are handsomer than those of any other *Grecian** island. They have a taller and more stately figure; and the features, particularly of the women of *Nicotia*, are regular and dignified, exhibiting that elevated cast of countenance which is so universally admired in the works of *Grecian* artists. At present, this kind of beauty seems peculiar to the women of *Cyprus*: the sort of expression exhibited by one set of features may be traced, with different modifications, in all. Hence were possibly derived those celebrated models of female beauty, conspicuous upon the statues, vases, medals, and gems of *Greece*; models selected from the throng of *Cyprian* virgins, who, as priestesses of *Venus*, officiated at the *Paphian* shrine*. • Indefinite as our notions of beauty are said to be, we seldom differ in assigning the place of its abode. The same charms which, in former ages, gave celebrity to the women of *Circassia*, still characterize their descendants upon Mount *Caucasus*; and while we point out the natural residence of beauty, we may refer to countries where it never was indigenous. Foremost in the list of these, may be mentioned *Egypt*. The

(*) "———ubi templum illi, centumque Sabæo
Thuse calent aræ, sertisque recentibus halant."

CHAP.
II.

statues of *Isis*, and the *mummies*, preserve at this hour a form of countenance which is common to the females of that country; nor did the celebrated *Cleopatra* much differ from the representation thus afforded, if the portrait of her upon *Mark Antony's* medals may be considered as authority. There are some countries (for example, *Lapland*) where it might be deemed impossible to select a single instance of female beauty. Here, it is true, the degraded state of human nature explains the privation. But among more enlightened nations, a traveller would hardly be accused of generalizing inaccurately, or partially, who should affirm that female beauty was rare in *Germany*, although common in *England*; that it exists more frequently in *Russia* than in *France*; in *Finland*, than in *Sweden*; in *Italy*, than in *Greece*;—that the *Irish* women are handsomer than the *Spanish*; although learned antiquaries assure us both were originally of *Pelasgian* origin.

Gardens of
Larneca.

The gardens of *Larneca* are very beautiful, and constitute the only source of amusement which the women of the place seem to possess. They are, however, no ornament to the town, being inclosed by high walls. Almost every house has its garden: the shade and verdure thus afforded is a delightful contrast to the glare of a white

and dusty soil, everywhere seen around. In these gardens we noticed two sorts of jasmine, one common in *European* countries, and the other a native of *Syria*; a beautiful variety of *Iris*; and some other plants esteemed for their flowers; the double-blossomed *pomegranate*, a most beautiful shrub; also *lemons*, *oranges*, *plums*, and *apricots*. The *Phaseolus Caracalla*, kept in the green-houses of the *Seraglio* gardens at *Constantinople*, flourished here in the open air. They had also the *Arbutus Andrachne*, growing to an enormous size. Beneath these trees, affording almost the only shade known in this part of the island, the inhabitants assemble in small parties; where, seated upon mats, they regale themselves with fruit and wine, listening to their national songs. These are sung by itinerant musicians, hired for the occasion, who accompany their voices with the wretched scraping of an instrument still called a *Lyre*. It is shaped so as to resemble the *Testudo*, or *Tortoise-shell*, from which it was derived: and it has its original complement of *three strings*, whence the *Asiatic Lyre* received its appellation of the *Τρίχορδος*: its whining, plaintive tone, bespeaks its *Lydian* origin, even in its modern state: it is played like a violin, resting on the left knee, with a short horse-hair bow, answering to the ancient *plectrum*. There is a manufactory of these

CHAP.
II.

instruments at *Larneca*: we bought one of them. The more antient *Testudo* is not yet quite extinct: we procured one from a *Lacedæmonian* family, who were natives of *Misitra*, near to the remains of the antient *Sparta*. It is a *shell* of the land-tortoise, to which a wooden neck has been adjusted, like that of a guitar, or *Cithara*; and it has two strings, like the Russian *Balalaika*. The different names of *Testudo*, *Lyra*, and *Cithara*, were all given to the *chorded shell*⁽¹⁾; and this was also the *φόρμιγξ* of Homer. It seems to have been the parent of all the stringed instruments known in music. With its lengthened neck, the *Testudo* became, either *Cithara* or *Lyra*: afterwards it passed through the various modifications exhibited by the viol, the violin, the lute, guitar, dulcimer, harp, hurdy-gurdy, harpsichord, and many other, as the strings were multiplied, and the means of exciting their melodies were varied. Thus we find the singing-women, who came to meet *Saul*, when *David* was returned from the slaughter of *Goliath*⁽²⁾, (playing upon the ordinary and antient instruments of their country) described as coming

(1) "When Jubal struck the chorded shell. "*Dryden*.

(2) 1 *Samuel*, xviii. 6.

out of all the cities of *Israel* "WITH THREE-STRINGED INSTRUMENTS;" but the choicer and more costly instruments, consecrated to graver measures in the service of the Temple, were of a different description, and of a later invention: they are expressly denominated, by *David* himself, "INSTRUMENTS of ten STRINGS:" and when praises are to be offered, not merely to a champion by the people, but by a priest, a prophet, and a king, to the Most High God, then the Psalmist declares he will "sing a NEW SONG, and PLAY SKILFULLY"—"upon an instrument of ten STRINGS, and upon the *psaltery*, and upon the *harp*, with a solemn sound."

The cheese made in this island is tolerably good; and the markets are well supplied with vegetables. Among the number of things mentioned by *Sandys* to be found in *Cyprus*, very few are now to be procured. The chief products of the island are wine, raisins, citrons, oranges, pomegranates, almonds, figs, coloquintida (*Cucumis Colocynthis*), the native place of which *Miller*⁴ maintains to be unknown; also wool, cotton, silk, and salt. Almost all the inhabitants

Produce of
the Island.

(3) *Psalms* xxxiii. 2. xcii. 3.

(4) See *Miller's Gardener's Diet.* by *Martyn*, vol. I. part II. *Iand.* 1807.

CHAP.
II. } keep silk-worms; and it is the business of the females to wind the silk, which is woven into shifts and shirts at *Nicotia* and *Baffa*. The harvest is generally ended before the beginning of *June*; and this circumstance enables us to estimate with tolerable accuracy the difference between the climate of *England* and that of *Cyprus*. In our country the *harvest-home* is rarely celebrated before the end of *August*¹.

We left *Larneca* in the evening, and found a very good road to *Nicosia*; travelling principally over plains, by a gradual and almost imperceptible ascent, towards the *north west*. Mountains appeared in the distant scenery, on almost every side. The soil everywhere exhibited a white marly clay, said to be exceedingly rich in its nature, although neglected. The *Greeks* are so oppressed by their *Turkish* masters, that they dare not cultivate the land: the harvest would instantly be taken from them if they did. Their whole aim seems to be, to scrape together sufficient, in the course of the whole year, to pay their tax to the Governor. The omission of this is punished by torture, or by death: and in cases of

(1) When this Edition was printing in 1816, the harvest did not begin near *Cambridge* until the first day of *September*.

their inability to supply the impost, the inhabitants fly from the island. So many emigrations of this sort happen during the year, that the population of all *Cyprus* rarely exceeds sixty thousand persons; a number formerly insufficient to have peopled one of its towns. The Governor resides at *Nicotia*. His appointment is annual; and as it is obtained by purchase, the highest bidder succeeds; each striving, after his arrival, to surpass his predecessor in the enormity of his exactions. From this terrible oppression the Consuls and a few other families are free, in consequence of protection granted by their respective nations. Over a barren tract of land, altogether desolate, and destitute even of the meanest herbage, our journey was neither amusing nor profitable. It might have suggested reflections to a moral philosopher, thus viewing the horrid consequences of barbarian power; but when a traveller is exposed to the burning beams of an *Eastern* sun, mounted upon a sorry mule dislocating his very loins, fatigued, and breathing hot pestilential vapours, he will feel little disposition to moralize. We rejoiced indeed, when, in a wide plain, we came in view of the little huts where we were to pass a part of the night, previous to four more hours of similar penance. *Hadgi Filippo*, formerly *English* Consul in *Cyprus*, together with his

Desolate
Appearance of the
Country.

CHAP.
II.

son and another traveller, joined our party upon the road. The *Hadgi*, becoming blind, had been compelled to resign his place, and lived at *Limasol*. This respectable old man, although deprived of sight, was in the habit of journeying from one part of the island to the other, and knew every part of it. He said that the inhabitants were shamefully oppressed.

Village of
Attién.

Primæval
Mills.

The venerable pair with whom we rested in the village of *Attién*¹ were the parents of our mule-drivers, and owners of the mules. They made us welcome to their homely supper, by placing two planks across a couple of benches, and setting thereon boiled pumpkins, eggs, and some wine of the island in a hollow gourd. We observed upon the ground the sort of stones used for grinding corn, called *Querns* in *Scotland*, common also in *Lapland*, and in all parts of *Palæstine*. These are the primæval mills of the world; and they are still found in all corn countries, where rude and antient customs have not been liable to those changes introduced by refinement. The employment of grinding with them is confined solely to *females*; and the practice illustrates the obser-

(1) *Mariti* writes the name of this place *Atene*. See vol. I. p. 87.

vation of our Saviour, alluding to this custom in his prediction concerning the destruction of *Jerusalem*^s: "Two women shall be grinding at the mill; the one shall be taken, and the other left."

In these little cottages we found very large establishments for bees, but all the honey thus made is demanded by the Governor; so that an apiary is only considered as the cause of an additional tax. The manner, however, in which the honey is collected, is curious, and worthy of imitation, and it merits a particular description: the contrivance is simple, and was doubtless suggested by the more ancient custom, still existing in the *Crimea*, of harbouring bees in cylindrical hives made from the bark of trees. They build up a wall formed entirely of earthen cylinders, each about three feet in length, placed, one above the other, horizontally, and closed at their extremities with mortar^r

Curious
Mode of
keeping
Bees.

(2) *Matt.* xxiv. 41.

(3) The bee-hives of *Egypt*, and of *Palastine*, are of the same kind. "Those of *Egypt*," says *Hasselquist*, "are made of coal-dust and clay, which being well blended together, they form of the mixture a hollow cylinder, of a span diameter, and as long as they please, from six to twelve feet: this is dried in the sun, and it becomes so hard, that it may be handled at will. I saw some thousands of these hives at a village between *Damiata* and *Mansora*." *Hasselquist's Voy. and Trav.* p. 236. *Lond.* 1766.

CHAP.
II.

upwards 'of one hundred hives may thus be maintained within a very small compass. Close to this village grew the largest *Carob-tree* we noticed in all our travels. It is, by some, called *St. John's bread-tree*; the *Ceratonia Siliqua* of Linnæus. It was covered with fruit, the pods being then green, and it had attained the size of our largest *English* oaks. We could neither discover nor hear of any antiquities near this village; excepting the ruins of an old *Greek* church, with pictures of saints upon the walls; and one large reservoir for water, pointed out as an antient work, although probably of *Venetian* origin. It is still in a perfect state, lined with square blocks of stone, about twenty-five feet deep, and fifteen feet wide; being situate in a field close to the village.

Two hours before sun-rise, we again set out for *Nicotia*. The road lay through an open country; but high mountains were everywhere in view, as on the preceding evening. Some of these, as we drew nearer to them, exhibited very remarkable forms, standing insulated, and with flat tops, like what are usually called *Table* mountains. Upon our right, we observed one that rose out of a fine plain, having a most

perfectly conical form, excepting that its vertex appeared truncated parallel to its base. Upon the road we noticed distinct masses of the purest transparent *selenites*, or crystallized *sulphat of lime*, as diaphanous as the most limpid specimens from *Montmartre*, near *Paris*. It seemed as if they had been dropped by caravans passing the road; although we could learn nothing, either of the place whence they were derived, or the purpose for which they were intended. A ridge of mountains bounded all the view in front of our route: at length, at the distance of two hours and a half from *Attien*, we beheld the city of *NICOTIA*, situate in the middle of one of the fine plains common in this part of the island, at the base of one extremity of the mountain barrier. As we advanced towards it, we were struck with the magnificence of its fortifications, which, although neglected, still remain nearly entire; surpassing, in extent and beauty, those of almost every other city. The moat is half a mile wide; it is now dry, or at best but an unwholesome swamp. Beneath the walls the bed of this moat abruptly terminates in a deep and wide fosse. The ramparts are still mounted with a few pieces of artillery. The road winds round the walls towards the gate, which had once a portcullis. We found the entrance filled with

Appear-
ance of
NICOTIA.

CHAP.
II.

Banish-
ment of
Prostitutes.

beggars. The guard demands a toll from all *Greeks* passing through. As we rode into the town, we met a long train of women, dressed in white robes, the beautiful costume of the capital, filling the air with their lamentations. Some of them were of the middle age, but all were handsome: as they advanced, they exposed their faces and breasts to public view, tearing their hair, and weeping piteously. In the midst of the procession rode a *Turk* upon an ass, smoking his long pipe in the most tranquil manner, and wholly indifferent to their cries. Upon inquiring the cause of this tumult, we were told that these women were all prostitutes, whom the Governor had banished the city, and whom they were therefore conducting beyond the gates. Their dress was modelled after a very antient form, and highly elegant: it consisted entirely of fine white linen, so disposed as to veil at once the whole figure, unless when purposely cast aside; when it fell to the ground in long graceful folds.

Palace of
the *English*
Dragoman.

We went to the house of *Signor Séhis*, (the *English Dragoman*, as he is vulgarly called,) a rich *Armenian* merchant, who enjoys the *English* protection for transacting whatsoever business their nation may have with the Governor. His house was in all respects a palace,

displaying the highest degree of *Oriental* magnificence. The apartments were not only spacious, but they were adorned with studied elegance; the floors being furnished with the finest mats brought from *Grand Caïro*, and the *diváns* covered with satin, set round with embroidered cushions. The windows of the rooms, as in all *Oriental* houses, were near the roof, and small, although numerous, and placed close to each other. They had double casements, one being of painted glass, surrounded by carved work, as in the old *Gothic* palaces of *England*, which, perhaps, derived their original form from the *East*, during the *Crusades*. So many instances occur to confirm this opinion, that we may be liable to unnecessary repetition, by too frequent allusion to this style of building. • The custom of having the floor raised in the upper part of a chamber, where the superiors sit, as in our old halls, is strictly *Oriental*: it is the same in the tents of the *Tahtars*. We were permitted to view the *Charem*. This always consists of a summer and a winter apartment. The first was a large square room, surrounded by a *diván*; the last an oblong chamber, where the *diváns* were placed parallel to each other, one being on either side, lengthways: at the upper extremity was the fire-place, resembling our antient *English* hearths.

CHAP.
II.

About half an hour after our arrival, the worthy old *Armenian* came home; and throwing himself at full length upon the *diván*, began to fan his face with a bunch of coloured feathers, while his secretary opened and read to him our letters. Refreshments were instantly served, and pipes brought by his attendants: soon after this he proposed that we should accompany him to the Governor's. As we descended, he shewed to us his beautiful garden, filled with standard apricot-trees laden with ripe fruit, and our wine, as he said, for dinner, already cooling in *marble* fountains, beneath the shade of orange, citron, lemon, fig, vine, and pomegranate trees. He had one variety of the apricot which bore fruit with a smooth shining skin like our common *nectarine*. All these trees, in the gardens of *Nicotia*, equal in size the apple-trees of our *English* orchards, and their branches are supported by props to prevent their breaking by the load of fruit which covers them. Perhaps it was from *Cyprus* (where this plant appears to be indigenous) that the apricot-tree was first carried to *Italy*. Its *Oriental* appellation, *Prunus* or *Malus Armeniaca*, would assign to it an *Eastern* origin; but its native land has not yet been determined. *Pallas* found it in a wild state among the *Caucasian* mountains. It was known in *Italy* in the time

of *Dioscorides*; whence it was brought to *England* by a *French* priest of the name of *Wolfe*, who was gardener to King Henry the Eighth¹. *Thunberg* describes it as a large spreading tree in *Japan*; but it seems to flourish in greater perfection in *Cyprus* than in any other country. We entered the court-yard of the Governor's palace, and observed several beautiful horses, richly caparisoned, standing without any attendants, each fastened by a chain to its fore leg, and to a spike in the ground. This custom exists, as a kind of parade, in almost all the palace-yards of *Pashas* who are governors, and are called *Mussuleem*². We were conducted first into the chamber of the *Dragoman*, or interpreter, where we found a crowd of persons assembled upon business. Here again pipes were brought, while our *firmáns* were examined, and some questions put, concerning the state of affairs in *Egypt*, the death of the Emperor *PAUL*, and the victory gained by *Nelson* over the *Danes*. We were then led through several

CHAP.
II.

Visit to the
Turkish
Governor.

(1) See *Hakluyt's Voyages*, vol. II. p. 161. *Lond.* 1599.

(2) The *Dutch* ambassadors from the *East-India Company* to *China*, in the middle of the seventeenth century, observed the same custom of exhibiting state-horses in the court of the Emperor's palace at *PEKIN*. See *Nieuwhoff's Account of the Embassy*, as published by *Ogilby*, p. 126. *Lond.* 1669.

CHAP.
II.

passages, until we came to the Governor's apartment, who having heard our names and business, desired us to be seated upon the *diván* opposite to him. As this man affected all that haughtiness with which *Franks* were formerly received, in times when the *English* name was not quite so much respected as it is now in *Turkey*, we were particular in noting the ceremony attending our visit. The custom shewn in the reception of strangers, is the same over all the *Ottoman* empire; and in all countries the punctilios of hospitality are best exercised by proud men. It is only our equals who lay aside ceremony¹.

The Governor of *Cyprus* was no *Pasha*; nor had he any other rank than what his wealth had procured in his temporary station at *Nicotia*;

(1) Persons of enlightened understanding, whatsoever be their rank, know very well that real greatness is best displayed by affability and condescension. An *Italian* physician at *Naples*, a man of the world, who had studied human nature well, and travelled much, gave this advice to a young practitioner, who was beginning his career: "If thou be called," said he, "to attend a man of real high birth, with an accomplished mind, throw thyself into the best chair in his room, and make thyself at home with him: but if the summons be to a new-made dignitary, to one of newly-acquired wealth, or to a tradesman who has retired from business, stand, till he bids thee sit, and then take the humblest seat that offers."

an honour annually purchased of the *Capudan Pasha*, as before stated, by the highest bidder. One short year of dominion, wholly dedicated to the exercise of a vain ostentation, and to unbounded rapacity, was therefore all that awaited him, in return for the money by which the post had been obtained. It was truly amusing, therefore, to see his ostentatious manner of displaying his rank. Our credentials were of a very superior nature; because, in addition to our *firmân*, we carried with us letters from the *Capudan Pasha*, and the Commander-in-chief both of the fleet and of the army. At sight of these, however, his new-made Excellency affected to turn up his nose, muttering between his teeth the expressive word *Djowr*^a with considerable emphasis, and taking up the skirts of his pelisse (as our venerable friend the *Armenian* kneeled before him, to act as our interpreter) that they might not be defiled even by the touch of an *infidel*. This insolence was the more remarkable, as the *Turks*, unless they be in a state of open rebellion, generally respect the Grand Signior's *firmân*: even the haughty *Pasha* of *Acre* always made sign of obeisance when it was produced.

CHAP.
II.

The Governor's Reception of the Author.

(2) A term used by the Turks to express either a *Dog* or an *Infidel*.

CHAP.
II.

Oriental
 mode of
 entertain-
 ing guests.

After thus endeavouring to make us feel our inferiority, he next strove to dazzle our senses with his splendour and greatness. Having clapped his hands¹, a swarm of attendants, most magnificently dressed, came into the room, bearing gilded goblets filled with lemonade and sorbet, which they presented to us. A high priest of the *Dervishes* then entered, and prostrated himself before the Governor, touching his lips with his fingers, crossing his hands upon his breast, and raising his thumbs afterwards to his ears. All these marks of reverence ended, he rose and took his station upon the *diván*, on the left side of the Governor. Next came a fresh party of slaves, bringing long pipes of *jasmine wood* with *amber* heads, to all the party; these were suddenly followed by another host of myrmidons in long white vests, having white turbans on their heads, who covered us with magnificent mantles of sky-blue silk, bespangled and embroidered with gold². They also presented to us preserved fruits and other sweetmeats; snatching away the embroidered mantles,

(1) This method of summoning slaves to the presence of their master is common all over the *Turkish* empire.

(2) Among the *Romans*, the master of the house often piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose *mantles*, like those of *CYPRUS*. *Martial* reproaches *Luscus* with having more than once carried off two from the

to cover us again with others of white satin, still more sumptuous than before. Next they brought coffee, in golden cups studded with diamonds; and the mantles were once more taken away. After this, there came slaves kneeling before us with burning odours in silver censers, which they held beneath our noses; and finally, a man, passing rapidly round, bespattered our faces, hands, and clothes, with rose-water—a compliment so little expected at the time, and so zealously administered, that we began to wipe from our eyes the honours which had almost blinded us. The principal *dragoman* belonging to the Governor next presented to each of us an embroidered handkerchief; “gifts,” he said, “by which *Infidels* of rank were always distinguished in their interviews with his Master.” The handkerchief consisted of embroidered muslin, and was inclosed in a piece of red crape. These presents we in vain solicited permission to

the house where he had supped. (*Epig.* 57. *lib.* viii.) It was also customary in the *East* to change their robes at feasts. The master of the house gave one to each of his guests: none were to appear without it. Thus, in the *Parable of the Marriage Feast* (*Mat.* xxii.), the guest who had it not was driven out by order of the king who gave the feast; not being found worthy of admittance there, no garment having been given to him, as to the others. See *D'Arnay's Life of the Romans*, p. 118. *Lond.* 1764.

CHAP.
II. decline; adding, that “as private individuals, meanly habited, in the view of travelling expeditiously through the island, we hoped he would not form his ideas of *Englishmen* of rank either from our appearance or pretensions.” When all his servants had retired, and the ceremonies of opening and shutting silver utensils, of presenting coffee, conserves, and tobacco, were ended, which generally occupy half an hour, the Governor began a eulogy upon Lord *Nelson* and Sir *Sidney Smith*. We found it difficult to gain an opportunity for stating the cause of our coming; for with *Turkish* grandees an hour is soon passed, without the interchange of ten words. At last we obtained a hearing, and spoke of our intention to visit *Baffa*. We had no sooner mentioned this place, than we found that all intercourse with it, and with the western side of the island, was cut off by the plague, which had begun to shew itself even in the neighbourhood of *Nicotia*: we therefore resolved to return to our more humble host in the village of *Attien* the same night; when, to our great surprise, the Governor requested that we would spend a few days with him; and, as we stated this to be impossible, he even threatened to detain the frigate at *Salines* for that purpose. We were however resolute in our determination: and therefore representing to him the illness of

our Captain, and our utter inability to remain an instant after the *Ceres* had got her cargo on board, we took our leave; accompanied by an officer of his guard, whom he permitted to attend us among the goldsmiths of the place, in search of medals and other antiquities.

CHAP.
II.

It is to these artificers, bearing the name of *Gúyúmjee*, almost universally in *Turkey*, that the peasants of the country, and lower order of people in the towns, carry all the pieces of gold or silver they may chance to find in the soil, to be exchanged for modern trinkets. They are generally men in a very small way of trade, sitting in a little stall, with a crucible before them, a *touchstone*¹, and a handful of very ordinary tools. Their chief occupation consists in making coarse silver rings, of very base metal, for the women, and in setting signets for *Turks* of all denominations. There is hardly a *Moslem* who does not bear upon one of his fingers this kind of ornament. The *Turkish signet* is

Gúyúmjee,
or Gold-
smiths of
Turkey.

(1) Various substances are in use under the name of *touchstone*, and of course it has various appellations. Mineralogists have called it *Lapis Lydius*, *Corneus trapezium*, *primitive basalt*, *basanite*, *trap*, *schistus*, &c. The substance most employed by *Oriental* goldsmiths is a dark and very compact *basalt*.

CHAP.
II.

generally a *carneian* stone¹, inscribed with a few words from the *Korán*, a proverb in *Arabic*, or a couplet in *Persian*. We found, as usual, ample employment among these men; and were so much occupied in the pursuit, that we even neglected to visit the Cathedral of *St. Sophia*^c, built in the *Gothic* style by the Emperor *Justinian*, when he raised the edifice of the same name in *Constantinople*. It is said that the monuments of *English* warriors who fought during the crusades still exist within this building. We have the testimony both of *Drummond* and of *Mariti* for the architecture

(1) To supply these stones, they frequently disfigure or conceal the finest antique *gems*; either by cutting them into a more diminutive form, or by hiding the work of the antient lapidary in the setting, and turning the obverse side outwards for the writing.

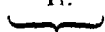
(2) "The most beautiful edifice here is, without doubt, the Church of *St. Sophia*, where the kings of *Cyprus* were formerly crowned. It is built in the *Gothic* style, and has three large naves. It contains the tombs of the *Lusignans*, and of several antient *Cypriots* and noble *Venetians*. The choir and the altars were destroyed when the city was taken. This church then became the principal mosque; and *Mustapha*, the *Turkish* general, went to it for the first time, to offer thanks to the Almighty, on the fourteenth of September 1570." *Mariti's Travels*, vol. 1. p. 98. It is said by *Dapper* (*Descript. des Isles de l'Archipel*, p. 32. *Amst.* 1733) to contain an antient tomb of very beautiful *jasper*, of one entire piece, eight feet and a half long, four feet and a quarter wide, and five feet high. *Dapper*, perhaps, alludes to the beautiful kind of *marble* called *Rosso Antico* by the *Italians*.

exhibited in its construction: the cathedrals both of *Famagosta* and *Nicotia* are described as *Gothic*. If it be true, therefore, that the *Nicotian* church was erected by *Justinian*, we have authority for the existence of that style of architecture, in a high degree of perfection, so long ago as the middle of the sixth century; six hundred and forty years before the conquest of *Cyprus* by *Richard the First*; and certainly long anterior to the introduction of any specimen of the architecture called *Gothic* into *Great Britain*. Other examples of still higher antiquity exist in *Egypt*, in *Palæstine*, and in *India*.

The only manufactures which we noticed in *Nicotia* were those of *Turkey* leather, of small carpets, and of printed cottons. The red leather made here, like that of *Acre*, is remarkable for its brilliant and lively colour. *Mariti* describes it as superior in this respect to the leather which is manufactured in *Barbary*. The carpets were barely large enough to cover an *English* hearth; but they were valued at forty and fifty *piastres* each. The workmanship was, however, excellent. We visited the cotton manufactory. The process did not appear to

(3) *Mariti's Travels*, vol. I. p. 102. *Lond.* 1791.

CHAP.
II.



differ from the manner of printing cottons in *England*; 'excepting in the fashion of the wooden blocks, which are here exceedingly rude and coarse. The secret of the dye would be a valuable discovery; as the colours, instead of fading, when the cloth is washed with soap, become more splendid. *Mariti* says, it is a mixture composed of the root of the *Boia* and ox's blood'.

Antiquities
obtained in
the Bazar.

Our success in collecting *gems* was so great, that the number of our acquisitions in *Nicotia* exceeded the total of what we had been able to procure since our departure from *Constantinople*. We found also silver *medals* of *Antoninus Pius*, *Severus*, *Faustina*, and of the *Ptolemies*. The bronze were all of late date, and almost all after the time of *Constantine*. We also made diligent inquiry concerning the *Yeny Madem* crystal. Some detached and very indifferent specimens of crystallized *quartz* were shewn to us, by the name of *Baffa stones*; but the inhabitants were unable to polish even these. All the stones found in the island, capable of being polished, are sent to *Grand Cairo* for this purpose. This fact, while it serves to shew the wretched state of the arts in *Cyprus*, also

Polished
Stones of
Cyprus.

conveys a proof of their flourishing state in the present capital of *Egypt*, beyond the notions usually entertained of that remote city. Among our *intaglios* were numerous representations and symbols of *Isis*, of *Ceres*, and of *Venus*; a very beautiful *gem* representing *Mercury* leaning upon a sepulchral *stèle*¹; of *Anubis*, kneeling, with the *dove* upon his *left hand*²; and one of very diminutive form, but of exquisite beauty, meriting a more particular description: it is a *carbuncle*, or highly transparent *garnet*. The subject engraven represents a colossal statue, whose two arms extended touch the extremity of the stone. Before this figure is seen a person kneeling, in the act of worshipping the idol. This corresponds with the descriptions given of the statue of *Jupiter Serapis* at *Alexandria*, whose two hands touched the sides of the temple; and

CHAP.
II.


Antient
Gem found
in *Nicotia*.

(2) The learned antiquary will perceive the classical accuracy observed by the Antients in such representations. The subjects displayed upon their pictured *vases*, sculptured *marbles*, *medals*, and *gems*, were not the result of any idle fancy or momentary caprice. Copious as the sources were whence all their varied imagery was derived, its exhibition was nevertheless circumscribed by canons. *Mercury* is portrayed reclining upon a *stèle*; thereby typifying his office of conducting the soul after death.

(3) "Per columbam verò aërem intelligit Horapollon, lib. i. rationem ibidem dat quod adeò sinceræ et puræ naturæ sit, ut à nullo contagioso aëre, quemadmodum cætera animalia, infici possit." *Kircher Oedip. Egypt. tom. III. p. 291.*

"Alba Palæstino sancta columba Syro."

Tibullus, Lib. i. El. 7. vers. 18.

CHAP.
II.  it is probable that this *gem* was intended to preserve a memorial of the image. It has no resemblance to the appearance of any *Grecian* Deity; the *calathus*, or rather the *pileus*, upon its head, is like that seen upon *Indian* or *Chinese* idols.

In the evening we mounted our mules, and again returned to *Attien*. Our good friend *Signor Sékis* had laden an ass with all sorts of provisions for our journey; but we would only accept a basket of his fine apricots. These he said were nothing in comparison with the apricots he received annually from *Famagosta*, yet they were the largest we had ever seen.

Camels. We met caravans of camels in our way to *Attien*, marching according to the order always observed in the *East*: that is to say, in a line, one after the other; the whole caravan being preceded by an ass, with a bell about its neck. Camels never seem to seek the shade: when left to repose, they kneel down, exposed to the hottest beams of the sun. Trees, however, are rarely seen in this part of the island, excepting along the channels formed by torrents, where a magnificent species of *Rhododendron* is seen flourishing among the loose stones, and growing to a very extraordinary size: we believed it to be the *Rhododendron Ponticum* of *Pallas*. The

inhabitants relate, that eastward of *Nicotia*, towards *Baffa*, the country being more mountainous, is also well covered with wood¹. The rivers of *Cyprus* are dry during the summer months. Sudden rain swells them into torrents. Some rain fell during the second night we passed, at *Attien*; and in our way thither we had to ride for a quarter of a mile through water reaching above the knees of our mules.

(1) The List of *Plants* found during this visit to *Cyprus*, is reserved for an *Appendix*. We shall only mention here three new-discovered species.

I. A non-descript, tall, branchy, strong-thorned, species of *Ononis*. This we have called *ONONIS MACROCANTHA*. *Ononis caule suffrutescente ramisque spinosis, foliis superioribus solitariis obovatis glandulosis apice dentatis; floribus solitariis pedunculatis—Caulis ramosissimus, flexuosus, deorsum hirsutus. Rami valde spinosi, acuti, crassi, rigidi, supra glabri. Spina foliata, valida, florifera, subbina. Folia petiolata, lineas tres longa, inferiora non vidi. Pedunculi breves. Calyces glanduliferi corolla breviores, basin versus pilosi.*

II. A non-descript species of *Euphorbia*. This we have called *EUPHORBIA MALACHOPHYLLA*. *Euphorbia dichotoma, foliis ovatis, acute denticulatis, hirsutis mollibus; pedunculis solitariis unifloris, petalis laciniatis—Planta annua magnitudine E. scordifolæ, tota hirsuta. Folia exacte ovata, lineas octo ad duodecim longa, mucrone innocuo terminata, basin versus integerrima. Petioli foliis ter breviores. Flores à dichotomiis pedunculati parvi.*

III. A non-descript species of *Centaurea*, or Star Thistle. This we have called *CENTAUREA MONACANTHA*. *Centaurea divaricata, calycis foliolis integris spinâ simplicissimâ terminatis, glabris; foliis superioribus spinoso-denticulatis, lanceolato-oblongis; inferioribus dentato-pinnatifidis, scabris—Plata humilis ramosissima, rami divaricati, dichotomi. Capitula sessilia. Calycis foliolis arcte imbricatis glabris margine scarrosis. Spina parula validissima.*

CHAP.
II.

In the morning, two hours before sun-rise, we set out for *Larneca*; and having to cross a stone bridge of four arches, found it shaking so violently with the impetuosity of the torrent of water, that we feared it would fall. The antient *Cypriots* pretended, that their *Paphian* altars, although exposed to the atmosphere, were never wetted by rain: probably they would not have escaped drenching during the showers which had caused this inundation: the peasants said, that for thirteen years they had not known so great a flood. We reached *Larneca* at eight o'clock, and were on board the *Ceres* before ten. Captain *Russel's* fever had much increased. The apricots we brought for him seemed to afford a temporary refreshment to his parched lips and palate, but were ultimately rather injurious than salutary. The symptoms of his melancholy fate became daily more apparent, to the great grief of every individual of his crew

During our absence, the *English* Consul had been kindly endeavouring to procure for us other relics from the interesting vestiges of *Citium*. Before we left the island, he obtained, from one of the inhabitants, a small, but thick, oblong silver medal of the city; considered, from its appearance, as older than the foundation

Antient
Phœnician
Medal.

of the *Macedonian* empire'. A ram is represented couched in the front. The obverse side exhibits, within an indented square, a *rosary* or circle of beads, to which a *cross* is attached^a. Of these rosaries, and this appendage, as symbols, (explained by converted heathens at the destruction of the temple of *Serapis*;) having in a former publication been explicit^c, it is not now necessary to expatiate. That the soul's immortality was alluded to, is a fact capable of the strictest demonstration'. The Consul of *Berytus* also presented to the author a magnificent silver tetradrachm of *Tyre*, with the inscription "OF · TYRE · HOLY · AND · INVOLATE" CHAP. II.
Tetra-
drachm of
Tyre.

ΤΥΡΟΥ ΠΕΡΑΣ ΚΑΙ ΑΣΥΛΟΥ

and also this *monogram*, marking the year when it was struck; namely, 183 of the *Seleucidan* æra:



(1) Of this opinion is that distinguished antiquary, *R. P. Knight*, Esq. author of some of the most learned dissertations in our language.

(2) See the *Vignette* to this Chapter.

(3) *Socrates Scholasticus*, lib. v. c. 17.

(4) See "Greek Marbles," p. 78.

(5) *Ibid.* A most satisfactory proof, not only of the *Phœnician* origin of this medal, but of its relationship to *Citium*, is afforded by the *Citian* Inscriptions published by *Pococke*, (*Description of the East*, vol. II. p. 213.) wherein more than one instance occurs of the introduction of the identical symbol, seen upon its obverse side.

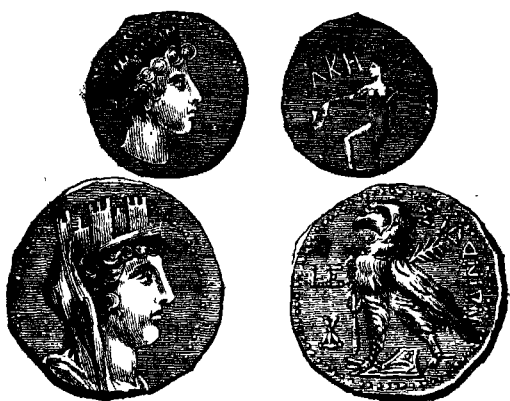
CHAP.
11.Return to
the Fleet.Loss of the
Iphigenia.

We left *Cyprus* on the sixteenth of *June*, steering for the coast of *Egypt*, and first made land off *Damiata*. Thence passing round a head-land, called *Cape Brule*, we saw again the whole coast of the *Delta*, as far as the *Rosetta* branch of the *Nile*. We arrived in *Aboukir Bay* upon the morning of the twentieth. An alarm had been given at day-break, as we drew near to the fleet, of smoke issuing from a frigate on fire. It proved to be the *Iphigenia*, Captain *Stackpole*, which ship we had so lately seen at *Cyprus*. She broke from her mooring as we were sailing towards her, and, passing through all the fleet, discharged her guns as they grew hot, but without doing any mischief. Exactly at nine o'clock, the very instant we let go our anchor, she blew up, and presented a tremendous column of smoke and flame, being then close in with the shore. We beheld the explosion from our cabin windows. After it took place, not a vestige of the ship remained. We breakfasted with Captain *Russel*, and took leave of the crew: the *Braakel's* barge then coming alongside, we left the *Ceres*.

We had been only two days in the fleet, when, being on board the *Dictator*, Captain *Hardy*, to attend a court-martial held in consequence of the loss of the *Iphigenia*, Captain

Culverhouse, of the *Romulus* frigate, told us that he was ordered to *Acre* for a supply of bullocks; and asked if we were willing to accompany him. To this proposal we readily assented; happy in the favourable opportunity it offered of enabling us to visit the HOLY LAND, as well as to become acquainted with a very extraordinary man, *Djezzar Pasha*, tyrant of *Acre*, the *Herod* of his time, whose disregard for the Ottoman Government, and cruel mode of exercising authority among his people, rendered him the terror of all the surrounding nations. The old story of *Blue Beard* seemed altogether realized in the history of this hoary potentate. Sir *Sidney Smith* entrusted some presents for him to our care; and Captain *Culverhouse*¹ expressed a wish that the author would act as his interpreter with *Djezzar's* Dragoman, who could only translate the Arabic spoken in the country into the Italian language. We therefore made all things ready for another embarkation.

(1) Neither of those excellent officers, Captain *Russel*, and Captain *Culverhouse*, are now living. Captain *Russel* died of the fever he caught in *Cyprus*; and Captain *Culverhouse* fell a victim in his endeavours to save a beloved wife, who was with him in a boat which was overturned off the *Cape of Good Hope*. He narrowly escaped a similar fate in early life, being by accident on shore when the *Royal George* sunk at *Spithead*, to which ship he then belonged, as a midshipman.



Medals of Acre and Sidon.

CHAP. III.

FROM EGYPT TO SYRIA.

Departure from Egypt—Course of the Romulus Frigate, in her Voyage to St. John d'Acre—Djexzar Pasha—Importance of the Port of Acre—Druses—Interview with Djexzar—its Consequences—Climate of Acre—Shores of the Mediterranean—Present State of the City—its former Condition—Remains of Antient Buildings—Medals of ACRE and of SIDON—Attack upon the Long-boat of the Romulus—Appeal to the Pasha—his Conduct upon that occasion—Further Interview with Djexzar—Commerce of Acre.

CHAP.
III.

Departure
from
Egypt.

On Wednesday morning, June 24th, the *Romulus* having made the signal for sailing, we left the *Brackel*, and were received by Captain

Culverhouse upon his quarter-deck, at eleven o'clock. At half-past eleven the ship's crew weighed anchor. At twelve, the Island of *Aboukir*, or *Nelson's Island*, bore west, distant five miles'. Our observation of latitude at that time was $31^{\circ} 26'$, the ship's course being north-east, and the wind north-west and by north. An officer, *Mr. Paul*, came on board from the *Foudroyant*, as second lieutenant of the *Romulus*. At three P. M. the point of *Rosetta* bore south-west and by south, distant five leagues. At six, *Cape Brule* bore south of us, distant five leagues; the *Romulus* steering east and half north. This day we sailed, upon the average, about seven miles an hour. At noon, *Fahrenheit's* thermometer indicated 78° .

Course of
the *Romulus*
Frigate,
in her
Voyage to
Syria.

Thursday, *June the 25th*. It had been calm all night. About eight A. M. a light breeze sprung up from the E. S. E. and we were compelled to steer S. S. W. south, and S. S. E. until twelve o'clock: then found our latitude to be $31^{\circ} 48'$. Nothing more occurred worth notice this day.

(1) For the sake of greater precision, the author has detailed the observations as taken from the ship's log-book; and as the navigation of this part of the *Mediterranean* is little known, they may, perhaps, not be without utility.

CHAP.
III.

Friday, *June* the 26th. At ten this morning a strange sail appeared, bearing s. e. and by south; the *Romulus* then steering east, and half south. At eleven, bore up, and made sail towards her. Ship's latitude at noon $31^{\circ}.48'$. At half-past one fired a gun, and brought-to the strange vessel. At two o'clock boarded her. She proved to be a *Turkish* brig from *Gaza*, bound to *Damiata*, with ammunition, &c. for the *Turkish* army. At half past two dismissed her, and bore up again.

Saturday, *June* the 27th. At five this morning discerned the haze over the coast of *Syria*, and at seven A. M. made the land from the mast-head, bearing east and by south. At eight, light breezes and clear weather; observed two strange sail bearing s. e. At noon, saw the town of *Jaffa*, bearing east, distant five or six miles. Latitude observed, $31^{\circ}.59'$. Found no bottom in seventy-five fathoms water. At one P. M. the extremes of the land visible bore N. E. and by north, and s. w. and by south. At five, *Jaffa* lay to the s. e. distant four leagues and an half. At half past seven the northernmost extremity of the land bore N. E. half east, distant seven leagues.

Sunday, *June* the 28th. At half past five this

morning saw the land in the s. e. quarter. At ten made the coast more distinctly. At noon, the extremes visible bore north-east and south. A sail appeared close in with the shore. Latitude 32°. 40'. At sun-set, observed the point of *Mount Carmel*, called *Cape Carmel*, bearing east by south, half south, distant six leagues. Also *Cape Blanco*¹, bearing north; the extremes of the land being north-east and south. Stood off and on all night.

CHAP.
III.

Monday, *June* the 29th. At six A. M. *Cape Carmel* bore s. e. by east, distant only four leagues. At half past eight, a calm; let down the boats to tow the ship a-head. Sent the jolly-boat, and master, to take the soundings. At half past nine A. M. came to anchor in the Bay of *Acre*, in five fathoms water; *Cape Carmel* bearing s. w. and by south; and the town of *Acre*, north. Fired a salute of twenty-one guns, which was returned from the fort in a most irregular manner. At noon, got out the launch, and moored with the current to the north-east. Coming into the bay, we found a shoal; soundings varying instantly from eleven to five fathoms. The town of *Caïpha* s. w. and by south, distant

(1) A part of *Mount Libanus*.

CHAP. five miles ; *Cape Blanco* N. N. E. ; and the centre
 III. of the town of *Acre*, N. E. by south.

ACRI. Soon after we arrived, we went on shore with the Captain, to visit *Djezzar Pasha*, whom *Baron de Tott* found at *Acre*, and described as a horrible tyrant¹ above twenty years prior to our coming. Having acted as interpreter for Captain *Culverhouse*, in all his interviews with this extraordinary man, and occasionally as his confidential agent, when he was not himself present, the author had favourable opportunities of studying *Djezzar's* character. At that time, shut up in his fortress at *Acre*, he defied the whole power of *Turkey*, despised the *Vizier*, and derided the menaces of the *Capudan Pasha*; although he always affected to venerate the title and the authority of the *Sultan*. His mere name carried terror with it over all the *Holy Land*, the most lawless tribes of *Arabs* expressing their awe and obeisance whensoever it was uttered. His appellation, *Djezzar*, as explained by himself, signified *butcher* ; but of this name,

Djezzar
Pasha.

(1) *De Tott* says, that he entombed alive a number of persons of the *Greek* communion, when he rebuilt the walls of *Berytus*, now called *Berooty*, to defend it from the invasion of the *Russians*. The heads of those unfortunate victims were then to be seen. *Memoirs*, vol. II. p. 316. ed. *Lond.* 1785.

notwithstanding its avowed allusion to the slaughters committed by him, he was evidently vain. He was his own minister, chancellor, treasurer, and secretary; often his own cook and gardener; and not unfrequently both judge and executioner in the same instant. Yet there were persons who had acted, and still occasionally officiated, in these several capacities, standing by the door of his apartment; some without a nose, others without an arm, with one ear only, or one eye; "*marked men*," as he termed them; persons bearing signs of their having been instructed to serve their master with fidelity. Through such an assemblage we were conducted to the door of a small chamber, in a lofty part of his castle, over-looking the port². A *Jew*, who had been his private secretary, met us, and desired us to wait in an open court or garden before this door, until *Djezzar* was informed of our coming. This man, for some breach of trust, had been deprived of an ear and an eye at the same time. At one period of the *Pasha's* life, having reason to suspect the fidelity of his wives, he put seven of them to death with his own hands. It was after his return from

(2) Many wretched objects, similarly disfigured, might be observed daily in the streets of *Acre*.

CHAP.
III.

a pilgrimage to *Mecca*; the *Janissaries*, during his absence, having obtained access to the *charem*. If his history be ever written, it will have all the air of a romance. His real name is *Achmed*. He is a native of *Bosnia*, and speaks the *Slavonian* language better than any other. It is impossible to give here a detail of his numerous adventures. At an early period of his life, he sold himself to a slave-merchant in *Constantinople*; and being purchased by *Ali Bey*, in *Egypt*, he rose from the humble situation of a *Mamluke* slave, to the post of Governor of *Cairo*. In this situation, he distinguished himself by the most rigorous execution of justice, and realized the stories related of *Oriental Caliphs*, by mingling, in disguise, with the inhabitants of the city, and thus making himself master of all that was said concerning himself, or transacted by his officers¹. The interior of

(1) The author received this information from *Djezzar* himself; together with the fact of his having been once Governor of *Cairo*. He has generally been known only from his situation as *Pasha* of *Scide* and *ACRE*. *Folney* described his *Pashaw*, in 1784, as the emporium of *Damascus* and all the interior parts of *SYRIA*. (*See Trav. in Egypt and Syria*, vol. II. p. 181. Lond. 1787.) The gates of his frontier towns had regular guards. (*Ibid.* p. 183.) His cavalry amounted to nine hundred *Bosnian* and *Arnaut* horsemen. By sea, he had a frigate, two galiots, and a xebec. His revenue amounted to four hundred thousand pounds. (*Ibid.* p. 182.) His expenses were principally confined to his gardens, his baths, and his women. In his old age he grew very avaricious.

his mysterious palace, inhabited by his women, or, to use the *Oriental* mode of expression, the *Charem* of his *seraglio*, is accessible only to himself. Early in every evening he regularly retired to this place, through three massive doors, every one of which he closed and barred with his own hands. To have knocked at the outer door after he had retired, or even to enter the *seraglio*, was an offence that would have been punished with death. No person in *Acre* knew the number of his women, but from the circumstance of a certain number of covers being daily placed in a kind of wheel or turning cylinder, so contrived as to convey dishes to the interior, without any possibility of observing the person who received them. He had from time to time received presents of female slaves; these had been sent into his *charem*, but afterwards, whether they were alive or dead, no one knew except himself. They entered never to go out again; and, thus immured, were cut off from all knowledge of

(2) He possessed eighteen white women in 1784; and the luxury allowed them, according to *Volney*, was most enormous. *Ibid.* p. 269. This may be doubted; extravagance of any kind, except in cruelty, being inconsistent with *Djezzar's* character.

CHAP.
III.

the world, except what he thought proper to communicate. If any of them were ill, he brought a physician to a hole in the wall of the *charem*, through which the sick person was allowed to thrust her arm; the *Pasha* himself holding the hand of the physician during the time her pulse was examined. If any of them died, the event was kept as secret as when he massacred them with his own hands. When he retired to his *charem*, he carried with him a number of watch-papers, which he had amused himself by cutting with scissars during the day, as toys to distribute among them. He was above sixty years old at the time of our arrival, but vain of the vigour he still retained at that advanced age. He frequently boasted of his extraordinary strength; and used to bare his arm, in order to exhibit his brawny muscles. Sometimes, in conversation with strangers, he would suddenly leap upright from his seat, to shew his activity. He has been improperly considered as *Pasha* of *Acre*. His real *Pashalic* was that of *Seide*, antiently called *Sidon*; but, at the time of our arrival, he was also Lord of *Damascus*, of *Berytus*, *Tyre*, and *Sidon*; and, with the exception of a revolt among the *Druses*, might be considered master of all *Syria*. The seat of government was removed to *Acre*, owing to its port, which has been at all times the

key to *Palæstine*. The port of *Acre* is bad; but it is better than any other along the coast. That of *Seïde* is very insecure; and the harbour of *Jaffa* worse than any of the others. The possession of *Acre* extended his influence even to *Jerusalem*. It enables its possessor to shut up the country, and keep its inhabitants in subjection. All the rice, which is the staple food of the people, enters by this avenue: the Lord of *Acre* may, if it so please him, cause a famine to be felt even over all *Syria*. Here then we have a clue to the operations of the *French*, in this, as well as in every other part of the world. They directed every effort towards the possession of *Acre*, because it placed the food of all the inhabitants of this country in their power, and, consequently, its entire dominion. It is a principle of policy, which even *Djezzar Pasha*, with his propensity for *truisms*, would have deemed it superfluous to insist upon, that the key of a public granary is the mightiest engine of military operation. Hence we find *Acre* to have been the last place from which the *Christians* were expelled in the *Holy Land*; and hence its tranquil possession, notwithstanding the insignificant figure it makes in the map of this great continent, is of more importance than the greatest armies, under the most victorious leader ever sent for the invasion of the country.

CHAP.
III.

Import-
ance of the
Port of
Acre.

CHAP.
III.

Druses.

This it was that gave to an old man pent up in a small tower by the sea-side the extraordinary empire he possessed. *Djezzar* had with him, in a state of constant imprisonment, many of the most powerful Chieftains of the country. The sons of the Princes of *Libanus* remained with him always as hostages; for the *Druses*¹, inhabiting all the mountainous district to the north and east of *Seide*, were constantly liable to revolt. Sir *Sidney Smith*, by cultivating an alliance with this people, when the *French* were endeavouring to march through *Syria*, prevented their affording assistance to our enemies. He undertook to gauranty their safety from all attacks, whether of the *French* or of *Djezzar*: and when the latter, most unjustifiably, violated his treaties with them, he enabled them to protect their territory. It was this circumstance which, ever honourable on the part of Sir

(1) A sect of *Arabs* inhabiting the environs of Mount *Libanus*; so called from their founder, surnamed *El Durzi*, who came from *Persia* into *Egypt* in the year 1020. (See *Egmont and Heyman's Trav.* vol. 1. p. 293.) *Niebuhr* and *Volney* have given a full account of their history. It has been ignorantly supposed that they are the offspring of a colony of *French* Crusaders; but their name occurs in the *Itinerary* of *Ben-jamin* of *Tudela*, written anterior to the *Crusades*: in their language, moreover, although speaking *Arabic*, they have a dialect of their own. *Pococke* fell into the error of their *Christian* origin. "If any account," says he, "can be given of the original of the *Druses*, it is, that they are the remainis of the *Christian* armies in the Holy War." *Descript. of the East*, p. 94. *Lond.* 1745.

Sidney Smith, gave rise to a misunderstanding between him and *Djezzar*. Matters had not been adjusted between them at the time of our arrival. With ~~the~~^{due} intimation, therefore, of his prejudice against the Hero of *Acre*, as well as the knowledge we had obtained of his private character and disposition, we were ushered to his presence.

CHAP.
III.

We found him seated on a mat, in a little chamber destitute even of the meanest article of furniture, excepting a coarse, porous, earthenware vessel, for cooling the water he occasionally drank. He was surrounded by persons maimed and disfigured in the manner before described. He scarcely looked up to notice our entrance, but continued his employment of drawing upon the floor, for one of his engineers, a plan of some works he was then constructing². His form was athletic, and his long white beard entirely covered his breast. His habit was that of a common *Arab*, plain but clean, consisting of a white camlet over a cotton

Interview
with *Djezzar*.

(2) *Djezzar* kept up his character as the *Herod* of his day, in the magnificence of his public works: he built the *Mosque*, the *Bazar*, and a most elegant public fountain, in *Acre*. In all these works he was himself both the engineer and the architect. "He formed the plans," says *Volney*, "drew the designs, and superintended the execution." *Trav. in Egypt and Syria*, vol. II. p. 226.

CHAP.
III.

cassock. His turban was also white. Neither cushion nor carpet decorated the naked boards of his *diván*. In his girdle he wore a poignard set with diamonds; but this he apologized for exhibiting, saying it was his badge of office, as Governor of *Acre*, and therefore could not be laid aside. Having ended his orders to the engineer, we were directed to sit upon the end of the *diván*; and *Signor Bertocino*, his dragoman, kneeling by his side, he prepared to hear the cause of our visit.

The conversation began by a request from the *Pasha*, that *English Captains*, in future, entering the Bay of *Acre*, would fire only one gun, rather as a signal, than as a salute, upon their arrival. "There can be no good reason," said he, "for such a waste of gunpowder, in ceremony between friends. Besides," he added, "I am too old to be pleased with ceremony: among forty-three *Pashas* of three tails, now living in *Turkey*, I am the senior. My occupations are consequently, as you see, very important," taking out a pair of scissars, and beginning to cut figures in paper, which was his constant employment when strangers were present: these he afterwards stuck upon the wainscot. "I shall send each of you away," said he, "with good proof of old *Djeczars*'s

ingenuity. There, addressing himself to Captain *Culverhouse*, and offering a paper *cannon*, “there is a symbol of your profession:” and while the author was explaining to the *Captain* the meaning of this singular address, he offered to him a paper *flower*, denoting, as he said, “*a florid interpretation of blunt speech*.” As often as we endeavoured to introduce the business of our visit, he affected to be absorbed in these trifling conceits, or turned the conversation by allegorical sayings, to whose moral we could find no possible clue. His whole discourse was in parables, proverbs, truisms, and *Oriental* apologues. One of his tales lasted nearly an hour, about a man who wished to enjoy the peaceful cultivation of a small garden, without consulting the lord of the manor whenever he removed a tulip; alluding, perhaps, to his situation with reference to the *Grand Signior*. There was evidently much cunning and deep policy in his pretended frivolity. Apparently occupied in regulating the shape of a watch-paper with his scissars, he was all the while deeply attentive to our words, and even to our looks, anxious to discover whether there were any urgency in the nature of our visit; and certainly betraying as much ostentation in the seeming privations to which he exposed himself,

CHAP.
III.

as he might have done by the most stately magnificence. He was desirous of directing the attention of his visitors to the homeliness of his mode of living: "If I find," said he, "only bread and water in another world, I shall have no cause of complaint, because I have been accustomed to such fare all my days; but those who have fared sumptuously in this life, will, I suspect, be much disappointed in the next." We spoke of the camp of his cavalry, then stationed near the town; and of the great preparations he seemed to be making against the *Druses*, and other rebel *Arabs*, with whom he was at war. "It is not," said he, "the part of a wise man to despise his enemy, whatsoever shape he may assume. If he be but a pismire, there is no reason why he should be permitted to creep upon your cheek while you are sleeping." We found we had touched a delicate string: he believed these dissensions had been excited in his dominions by Sir *Sidney Smith*, to divert him from the possibility of assisting the *French*, by attacking the *Vizier's* army in its march through *Syria*; and was much incensed while he complained to us of this breach of confidence. "I ate," said he, "bread and salt with that man; we were together as sworn friends. He did what he pleased here. I lent

him my *staff*¹; he released all my prisoners², many of whom were in my debt, and never paid me a *pará*. What engagements with him have I violated? What promises have I not fulfilled? What requests have I denied? I wished to combat the *French* by his side; but he has taken care that I shall be confined at home, to fight against my own people. Have I merited such treatment?" When he was a little pacified, we ventured to assure him that he had listened to his own and to Sir *Sidney's* enemies; that there did not exist a man more sincerely his friend; and that the last commission we received, previously to our leaving the fleet, were Sir *Sidney's* memorials of his regard for *Djezzar Pasha*. In proof of this, we presumed to lay before him the present Sir *Sidney* had entrusted to our care. It was a small but very elegant telescope, with silver slides. He regarded it, however, with disdain, saying, it had too splendid an exterior for him; and taking down an old ship glass,

(1) A short crutch, frequently inlaid with mother of pearl, of which the author cannot recollect the *Oriental* name, serves men of rank in the *East* to support their bodies while sitting erect. *Djezzar* always had one of these; and the possession of it enabled the bearer to exercise the authority of the *Pasha* himself.

(2) *Djezzar's* prisoners were confined in a dungeon beneath the apartment in which he lived; so that all persons ascending or descending the staircase leading to his chambers passed the grated window of their jail.

CHAP.
III.

that hung above his head, covered with greasy leather, added, "Humbler instruments serve my purposes: besides, you may tell Sir *Sidney*, that *Djezzar*, old as he is, seldom requires the aid of a glass to view what passes around him." Finding it impossible to pacify him upon this subject¹, we turned the conversation, by stating the cause of our visit to *Acre*, and requested a supply of cattle for the use of the *British* fleet. He agreed to furnish an hundred bullocks, but upon the sole condition of not being offered payment for them in money². He said it would require some time to collect cattle for this purpose: we therefore persuaded Captain *Culverhouse* to employ the interval in making, with us, a complete tour of the HOLY LAND. *Djezzar*, having heard of our intention, promised to supply us with horses from his own stables, and an escort, formed of his body guard, for the undertaking; ordering also his dragoman, *Bertocino*,

(1) The Rev. J. PALMER, *Arabic* Professor in the University of Cambridge, has visited *Acre* since the death of *Djezzar*. Being at the palace of his successor, *Djezzar's* secretary confessed to him, that his master had "long made up his mind to put Sir *Sidney* to death, whenever the means were in his power." Considering the open unsuspecting frankness of Sir *Sidney*, in all his dealings with the *Arabs*, it is wonderful this was not effected.

(2) The only remuneration required by *Djezzar*, for the supplies he twice sent to our fleet, was a few pieces of artillery taken by our army from the *French* in *Egypt*, or a little ammunition. It is said, however, that no payment of any kind was ever made to him.

to accompany us during the expedition, and to render us every assistance in his power.

CHAP.
III.

The air of *Acre* is much better than that of *Cyprus*; and a similar remark applies generally to all the coast of *Syria* and *Palæstine*. The maritime districts of these two countries consist of the finest territories in the *Levant*. As a proof of the salubrity of their climate, may be mentioned the absence of noxious reptiles, and of those venomous insects which, by their swarms, peculiarly characterize unwholesome air. We observed neither *toads* nor *mosquitoes*, nor even *locusts*; although it be probable that the last of these have not altogether forsaken a region where their visits have been occasionally calamitous. There are few exceptions to an observation which, has, in a certain degree, been confirmed by the author's own experience; namely, that unwholesome air prevails, during certain seasons, over all the shores of the inland seas, from the Straits of *Gibraltar* to the marshes of the *Don*. We are told, indeed, of the salubrity of the South of *France*; and certain situations may be pointed out along the coast of *Syria*, uninfected by any summer *mal-aria*^s. But,

Climate.

(3) According to *Volney*, even that of *Acre* is unwholesome in summer. He speaks of infectious vapours from lakes in the low grounds;

CHAP.
III.

generally speaking, all the shores of the *Mediterranean*, of the *Archipelago*, of the *Sea of Marmora*, the *Black Sea*, and the *Sea of Azof*, have their periodical vapours of pestilence and death. Many of them are never free from bad air; and numberless are the victims who, unconscious of the danger, have been exposed to its effects. Some attention should be paid to proper caution in visiting countries so circumstanced; especially since it has been affirmed by our great Moralist¹, that “the grand object of travelling is to see the shores of the *Mediterranean*. On those shores,” said he, “were the four great empires of the world; the *Assyrian*, the *Persian*, *Greek*, and *Roman*. All our religion, almost all our laws, almost all our arts, almost all that sets us above savages, has come to us from the shores of the *Mediterranean*.” Yet, in exploring countries so situate, among the ruins of antient cities, and in the very midst of objects to which a literary traveller would most eagerly direct his attention, the danger to be apprehended from bad air is particularly imminent. Stagnant water, owing to ruined aqueducts, to neglected wells, and

grounds; (*vol. II. p. 227.*) thereby differing from the statement made by the author, who is not, however, disposed to alter the account given above; owing to the proofs by which the opinion is maintained.

(1) See *Boswell's Life of Johnson*, vol. II. p. 61. *Lond.* 1791.

to many other causes, proves fatal, by its exhalation. This is so true, with regard to antient ruins in the south of *Europe*, that the inhabitants of the neighbouring districts generally caution strangers against the consequences of visiting them during the summer months; consequences far more dangerous than any other accident to which travellers may fancy themselves exposed in foreign countries. By the introduction of these remarks, the author is sensible of repeating observations already made²; but the importance of the caution they convey cannot be too much enforced. Places infected by such dangerous vapour may be distinguished, at the setting or rising of the sun, by thick and heavy mists of a milky hue; these may at that time be observed, hovering, and seldom rising high above the soil³. The mildest diseases inflicted by this kind of air, are *quartan* and *tertian* fevers; and sometimes it occasions instant death. The inhabitants of the Gulph of *Salernum*, and the Coast of *Baia*, as well as those resident in the *Pontine Marshes*⁴, suffer violent contraction of

(2) See Chap. VIII. of the *Third Volume*, p. 290.

(3) The air of any place is seldom salutary where flies are found in great abundance. Another criterion of the sources of mephitic exhalation is, the appearance of the *arundo phragmites*. This plant, in warm countries, may generally be regarded by travellers as "a warning buoy."

(4) A *mal-aria* prevails at *Rome* during summer; particularly in the *Transibertine* suburbs of the city. This seems alluded to by

Pliny,

CHAP.
III.

the joints, and appear in the most decrepid state after the immediate danger of the fever has subsided. Various parts of *Asia Minor*, of *Egypt*, *Greece*, and *Italy*, experience only the short period of their winter as a season of health. During summer, a visit to the islands in the south of the *Archipelago*, (especially to the Island of *Milo*,) to the Gulphs of *Smyrna*, *Salonichi*, and *Athens*, is as a passage to the grave; and over almost all the shores of the *Black Sea*, and the *Sea of Azof*, it is impossible to escape the consequences of bad air, without the most rigorous abstinence. In those countries, swarms of venomous insects, by the torments they inflict, warn mankind to avoid the deadly atmosphere. No idea can be given, from mere verbal description, of the appearance they present. The noise made by these insects is louder than can be imagined; and when joined to the clamorous whooping of millions of *toads*, (such as the inhabitants of northern countries are happy never to have heard,) silence, the usual characteristic of solitude, is so completely annihilated, that the unfortunate

Pliny, in a letter to *Clemens*, wherein he describes the residence of *Regulus*. "Tenet se trans *Tyberim* in hortis, in quibus latissimum solum porticibus immensis, ripam statuis suis occupavit, ut est in summa avaritiâ sumptuosus, in summa infamiâ gloriosus. Vexat ergo civitatem in saluberrimo tempore, et quod vexat solatium putat." *Plin. Epist. lib. iv. Ep. 2. Bipont. 1789.*

beings who inhabit those fearful regions are strangers to its influence.

CHAP.
III.

The external view of *Acre*, like that of any other town in the *Levant*, is the only prospect of it worth beholding. The sight of the interior exactly resembles what is seen in *Constantinople*, and in the generality of *Turkish* cities: narrow dirty lanes, with wretched shops, and as wretched inhabitants. Yet the early travellers speak of its pristine splendour, and of the magnificent buildings by which it was once adorned¹. In the discordant accounts that have been published concerning its present state, some describe it as interesting in its remains of former grandeur; while others relate, that the *Saracens*, after the final expulsion of the *Christians*, left not one stone upon another. It is a very common error to suppose every thing barbarous on the part of the *Moslems*, and to attribute to the *Christians*, in that period, more refinement than they really possessed. A due attention to history may shew, that the *Saracens*, as they were called, were in fact more enlightened than their invaders; nor is there any evidence for believing that the former ever delighted in works of destruction. Whatsoever degree of severity

Present
State of
Acre.

Former
Condition
of *Acre*.

(1) Vid. *Theatrum Terræ Sanctæ Adrichomii*, p. 6. Colon. 1628.

CHAP.
III.

they might exercise towards their invaders, the provocation they had received was unexampled. The treachery and shameful conduct of the *Christians*, during their wars in the *Holy Land*, have seldom been surpassed. Every treaty was violated; and the most dishonourable practices were said to be justified by the interests of religion. The example offered by the *Saracens* was of a very different description. What a noble instance of integrity, and faithful observance of promise, was that which the victorious *Omar* afforded at the conquest of *Jerusalem*! Wishing for a place where he might perform his devotions, he refused the offer of the *Temple of the Resurrection* made to him by the Patriarch; lest his followers might take it from the *Christians*; contrary to the treaty, and convert it into a *mosque*'. During the *Crusades*, for nearly two centuries, *Acre* was the principal theatre of the *holy war*; and it had been long memorable, on account of perfidies committed there by men who styled themselves its Heroes. The history of their enormities we derive from their own historians: nor is it possible to imagine what the tale would be, if an *Arabic* writer were presented to us with the *Moslem* records of those

(1) *Ockley's Hist. of the Saracens*, vol. I. p. 226. *Cumt.* 1757.

times². After a most solemn covenant of truce, guaranteed, on the part of the *Christians*, by every consecrated pledge of honour and of religion, they massacred, in one day, nineteen of the principal *Saracen* merchants, who, upon the faith of the treaty, resorted to *Acre* for commercial purposes³. And this, although it led to the downfall of the place⁴, was but a specimen of transactions that had passed upon many a former occasion. *Fuller*⁵, describing

(2) A *Manuscript*, which the author brought to *England*, of “*Sheik-abbeddin's History of the Reigns of Noureddin and Salaheddin*,” commonly called *Saladine*, now deposited in the *Bodleian Library* at *Oxford*, might possibly afford information of this nature.

(3) *Marin. Sanut.* lib. iii. Pars xii. c. 21.

(4) *Sultan Serapha*, indignant at this outrage, laid siege to *Acre*, with an army of 160,000 infantry, and 60,000 cavalry, and took the city A.D. 1291. This event took place upon the fifth of *April*, during so great a tempest, that the fugitives from the garrison, unable to reach the ships in the bay, perished in the waves. The spirited description of the confusion and slaughter that ensued upon the capture of the city, together with the moral reflections of the writer, as preserved in the “*Gesta Dei per Francos*,” (*Hanov.* 1611.) are well worthy of notice. “*Undique erat tremor, et pavor, et gemitus mortis. Soldanus quoque ad quatuor partes civitatis fecit ignes accendi, ut ferro et igne consumeret universa. Nunc huc peccata, sed non abluat civitas scelerata, gratiis divinis ingrata. Ad ipsam confluebant Reges et Principes terræ; ad ipsam mittebant succursum tributariæ cunctæ partes Occidæ; et nunc contra eam pugnant omnia elementa. Terra enim ejus sanguinem devorat quæ Christiano sanguine tota madescit; mare absorbet populum; ædificia consumit ignis; ad fumum et caliginem tenebratur.*” *Marin. Sanut.* Secret. Fidel. Cruc. lib. iii. Pars xii. cap. 21.

(5) *Historie of the Holy Warre*, *Camb.* 1651. *Fuller* thus quaintly describes the preparations made in *Acre* to sustain the siege. “*And now Ptolemaïs being to wrestle her last fall, stripped herself of all*

CHAP.
III.

the state of the garrison previous to its last siege, gives us the following animated picture of its condition. "In it," says he¹, "were some of all countreys; so that he who had lost his nation, might find it here. Most of them had several courts to decide their causes in; and the plentie of judges caused the scarcitie of justice, malefactours appealing to a triall in the courts of their own countrey. It was sufficient innocence for any offender in the *Venetian* court, that he was a *Venetian*. Personal acts were entituled nationall, and made the cause of the countrey. Outrages were everywhere practised, nowhere punished." If, upon the capture of the city, every building belonging to the *Christians* had been levelled with the earth, it is not more than might be expected in this enlightened age, from the retributive spirit of a victorious army, whose feelings had been similarly outraged. *Fuller* indeed asserts, that the conquerors, upon that occasion, "evened all to the ground, and (lest the *Christians* should ever after land here) demolished all buildings." But the same author, upon the testimony of *Sandys*, afterwards

cumbersome clothes: women, children, aged persons, weak folks (all such hindering help, and mouths without arms) were sent away, and twelve thousand remained, conceived competent to make good the place." Book IV. c. 33.

(1) *Historie of the Holy Warre*, B. IV. c. 32.

insinuates his own doubt as to the matter of fact.

CHAP.
III.

“Some say,” observes *Fuller*, speaking of the conduct of the *Sultan*, “he plowed the ground whereon the citie stood, and sowed it with corn: but an eye-witnesse^s affirmeth that there remain magnificent ruines.” The present view of *Acre* vouches for the accuracy of *Sandys*. The remains of a very considerable edifice exhibit a conspicuous appearance among the buildings upon the left of the Mosque, towards the north side of the city. In this structure, the style of architecture is of the kind we call *Gothic*. Perhaps it has on that account borne, among our countrymen^s, the appellation of “*King Richard’s Palace*;” although, in the period to which the tradition refers, the *English* were hardly capable of erecting palaces, or any other buildings of equal magnificence. ••Some *pointed* arches, and a part of the cornice, are all that now remain, to attest the former greatness of the superstructure. The cornice, ornamented with enormous stone busts, exhibiting a series of hideous distorted countenances, whose features are in no

Remains
of Antient
Building.

(2) *Sandys*, p. 204. *London*, 1637.

(3) “There are,” says *Sandys*, “the ruins of a Palace, which yet doth acknowledge *King Richard* for the founder: *confirmed likewise by the passant Lyon*.” This last observation may refer the origin of the building to the *Genoese*, who assisted *Baldwin* in the capture of *Acre*, A.D. 1104, and had “buildings and other immunities assigned them;” the lion being a symbol of *Genoa*.

CHAP.
III.

instances alike, may either have served as allusions to the decapitation of *St. John*, or were intended for a representation of the heads of *Saracens*, suspended as trophies upon the walls¹. But there are other ruins in *Acre*, an account of which was published in the middle of the seventeenth century, by a *French* traveller². From his work it appears, that many edifices escaped the ravages of the *Saracens*, far surpassing all that *Sandys* has described, or *Fuller* believed to have existed: a reference to it will be here necessary, as many of the remains therein mentioned escaped the observation of our party, notwithstanding a very diligent inquiry after the antiquities of the place; and nothing can be more lamentably deficient than the accounts given of *Acre* by the different travellers who have visited this part of the

(1) Every person who has visited *Roman-Catholic* countries knows that the representations of *St. John's decollation* are among the common ornaments of the *Latin*, as well as of the *Greek* and *Armenian* churches. But it is said, on the authority of *William of Tyre*, (lib. xviii. c. 5.) that *St. John the Almsgiver*, and not *St. John the Baptist*, was the patron of the *Knights Hospitallers*. Colonel *Squire*, who afterwards visited *Acre* in company with Mr. *W. Hamilton* and Major *Leake* of the artillery, describes this building, in his *Journal*, as "the beautiful remnant of a *Gothic* church, consisting of a high wall with three *Gothic* arched windows, ornamented above with a rich frieze, and a line of human heads well sculptured and in good preservation."

(2) *Voyage de la Terre Sainte*, fait l'an 1652, par M. I. Doudan. Paris, 1657.

Holy Land, or of persons who have alluded to it in their writings'. Of those published in our language, *Maundrell's* and *Pococke's* are the best⁴. The former of these respectable authors was, probably, no stranger to the work now cited, if he did not borrow his own description of the antiquities of *Acre* from the account there given'. Both of them consider the building, commonly called King *Richard's* Palace, as the Church of *St. Andrew*. Perhaps it was that of *St. John*, erected by the Knights of *Jerusalem*, whence the city changed its name of *Ptolemais* for that of *St. John*

(3) See, for example, the works of *Lithgow*, *Sandys*, *Egmont* and *Heyman*, *Paul Lucas*, *Shaw*, *Baron de Tott*, *Perry*, &c. Among the accounts given of *Acre* by these writers, that of *Paul Lucas* is truly ludicrous. Arriving there, he proceeds to describe the city; and excites our expectation by this marginal note, "*Description de cette Ville.*" When the Reader seeks the promised information, he finds only these words: "*S. Jean d'Acre est aujourd'hui assez peuplé.*" See *Voy. de Sieur P. Lucas*, liv. iii. tom. i. p. 370. *Amst.* 1744.

(4) Journey from *Aleppo* to *Jerusalem*, p. 52. *Orford*, 1721.

(5) *Doubdan* performed his journey in 1652, and published the account of it at *Paris*, in quarto, A.D. 1657. *Maundrell's* journey took place at *Easter* 1697; and his work appeared at *Orford* in 1703. It is from the similarity of the following passages that the author has ventured a remark concerning their common origin. They are both describing the ruins of *ACRE*. "*Les ruines de la ville sont très grandes, les premiers desquelles sont celles de l'Eglise de Saint André, qui est sur une éminence proche de la mer.*" The same subject is thus introduced by *Maundrell*. "Within the walls there still appear several ruins . . . as first, those of the cathedral church, dedicated to *St. Andrew*, which stands not far from the sea-side, more high and conspicuous than the other ruins."

CHAP.
III.

D'ACRE¹. *Lusignan*, author of the History of the Revolt of *Ali Bey*², speaks of parts of the antient city, as built by the Knights of St. John³. *Doubdan* describes this building⁴ as exhibiting traces of a style of architecture which we may perhaps consider, in some degree, the original of our ornamented *Gothic*, before its translation from the *Holy Land*, to *Italy*, to *France*, and to *England*. A similar style has been already alluded to in the account of the Island of *Cyprus*; and there are other examples in different parts of *Palæstine*. The rest of the ruins in *Acre* are those of the *Arsenal*, of the *College of the Knights*, the *Palace* and *Chapel* of the *Grand Master*, and of ten or twelve other churches; but they are now so intermingled with modern buildings, and in such an utter state of subversion, that it is very difficult to

(1) The Greek name of this place, according to *Strabo*, (p. 1077. ed. *Oxon.*) was *ACE*. Its *Hebrew* appellation was *ACCHO* (See *Judges* i. 31.) *St. Jerom* says, that it had more antiently the name of *CORN*; (See also *Adrichomii Theat. Terræ Sanctæ*, p. 6.) a singular circumstance, considering that the *Goths*, or *Geta*, previous to their passage of the *Hellspont*, were from this country. Being augmented by *Ptolemy* the *First*, *Ace* was from him called *Ptolemais*.

(2) The second edition was printed in *London* in 1784. The author has not seen the *first*.

(3) Revolt of *Ali Bey*, p. 177.

(4) *Enjolivée de mille moulures Moresques, et autres ornemens d'architecture*.

afford any satisfactory description of them. Many superb remains were observed by us, in the *Pasha's* palace, in the *Khan*, the *Mosque*, the *public bath*, the *fountains*, and other works of the town; consisting of fragments of antique *marble*, the shafts and capitals of *granite* and *marble* pillars, masses of the *verd antique* breccia, of *antient serpentine*, and of the *Syenite* and *trap* of *Egypt*. In the garden of *Djezzar's* palace, leading to his summer apartment, we saw some pillars of yellow variegated *marble*, of extraordinary beauty; but these he informed us he had procured from the Ruins of *Cæsarea*, upon the coast between *Acre* and *Jaffa*⁵, together with almost all the *marble* used in the decorations of his very sumptuous *mosque*. A beautiful fountain of white *marble*, close to the

(5) The author of the *Voyage de la Terre Sainte* enters into some detail concerning every one of these ruins. According to him, three of the churches were originally dedicated to *St. Saba*, *St. Thomas*, and *St. Nicholas*; there was also another church, dedicated to *St. John*. (See *Voy. de la T. S.* p. 597.) In the magnificent edition of the Account of the *Holy Land* by *Christian Adrichomius*, printed at *Cologne* in 1628, we have the following enumeration of public edifices in *Acre*, when the city was an episcopal See, under the archbishop of *TYRE*. "*Insigne hic fuit templum S. Crucis, et alterum S. Sabbæ, atque hospitale domitorum Teutonicorum. Nec non munitissima castra et turres; inter quas, illa quam maledictam appellant excellebat. Edes tum publicæ tum privatz, magnificæ atque pulcherrimæ.*" *Adrichomii Theatrum Terræ Sanctæ*, p. 6. *Colon.* 1528.

(6) The Ruins of *Cæsarea* are about fifteen or twenty miles to the south of the point of the Promontory of *Mount Carmel*.

CHAP.
III

entrance of his palace, has also been constructed with materials from those Ruins.

Medals of
Acre and
Sidon.

We were, as usual, diligent in our inquiries, among the silversmiths of *Acre*, for *medals* and antique *gems*; but could neither obtain nor hear of any. The most antient name of the city, **AKH**, has been observed upon small bronze *medals* found in this country, but they are extremely rare; and as it was annexed to the government of *Sidon*, in the earliest periods of its history, perhaps no silver coinage of *Ace* ever existed. Even the bronze *medals* are not found in our *English* cabinets¹. The *Sidonian* medals, although better known, are not common. There is one, of matchless beauty and perfection, in the Imperial Collection at *Paris*². Those of *Ptolemæis* have only been observed in bronze: they exhibit the bearded head of *Jupiter* crowned with laurels, and, for reverse, a figure of *Ceres*, with the legend

ΠΤΟΛΕΜΑΙΣΙΕΡΑΣΚΑΙΑΣΥΛΟΥ

(1) An engraved representation, taken from one of these bronze medals, has been placed at the head of this Chapter, to facilitate the researches of future travellers; together with another from a large silver medal of *Sidon*, to the government of which place, *Ace*, as well as the modern town of *Acre*, seems always to have belonged.

(2) See the *Vignette* to this Chapter.

A very extraordinary accident happened upon the third day after our arrival, which had like to have put an end to all our pursuits in this or in any other part of the world. We had been in the morning to visit *Djezzar*, and had passed the day in viewing the *Bezesten* (a covered place for shops, very inferior to that of *Constantinople* or of *Moscow*), the *Custom-house*, and some other objects of curiosity in the place. Signor *Bertocino*, Interpreter to the *Pasha*, and the Imperial Consul, Signor *Catafago*, came to dine with us on board the *Romulus*. In the evening we accompanied them on shore, and took some coffee in the house of the Consul, where we were introduced to the ladies of his family. We were amused by seeing his wife, a very beautiful woman, sitting cross-legged by us upon the *divân* of his apartment, and smoking tobacco with a pipe six feet in length. Her eye-lashes, as well as those of all the other women, were tinged with a black powder made of the sulphuret of *antimony*; having by no means a cleanly appearance, although it be considered as essential to the decorations of a woman of rank in *Syria*, as her ear-rings, or the golden cinctures of her ankles. Dark streaks were also penciled, from the corners of her eyes, across her temples. This curious practice instantly brought to our recollection certain

CHAP.
III.

Attack
made upon
the Long-
boat of the
Romulus.

passages of Scripture, where mention is made of a custom among *Oriental* women of “*putting the eyes in painting* ;” and which our *English* Translators of the Bible, unable to reconcile with their notions of a female toilet, have rendered “*painting the face*.” Whether the interesting conversation to which the observance of this custom gave rise, or any other cause, prevented the Consul from informing us of an order of the *Pasha*, is now of no moment; but it was after the hour of eight when we left his hospitable mansion to return on board the *Romulus*; and *Djezzar* had decreed that no boat should pass the bar of the inner harbour after that hour. The crew of the long-boat were pulling stoutly for the ship, when, just as we were rowing beneath the tower of the battery that guards the inner harbour, a volley of large stones came like cannon-shot upon us from above, dashed the oars from the hands of our sailors, and wounded three of them severely. It was very fortunate that none of their brains were beat out, for some of the stones weighed several pounds. The cries of our wounded men gave us the first alarm; and presently another volley drove us back with all possible speed towards

(1) 2 *Kings*, ix. 30. “And when Jehu was come to Jezreel, Jezebel heard of it, and she painted her face, and tired her head,” &c.

the shore. Not one of us who sat in the stern of the boat received any injury. Captain *Culverhouse*, and Mr. *Loudon*, Purser of the *Romulus*, ran for the Consul: the rest of us rushed into the ground-floor of the watch-tower whence the attack proceeded: it was a kind of guard-room. The author, being the foremost of the party, observed a man in the very act of descending from the tower into this place, evidently in some agitation. Having seized him by the collar, a struggle ensued: the other *Arabs* attempted to rescue him, and a general confusion prevailed, in the midst of which the Consul and Captain *Culverhouse* entered the place. It was some time before any order could be restored: our party were determined not to give up the culprit we had secured; but the Consul knowing him, and undertaking to be responsible for his appearance when called for, we retired, and went on board the *Romulus*.

The next morning, word was brought to the ship, that unless the Captain went on shore, the man would be put to death. We accompanied him to the Consul's house, and met the *Pasha's* interpreter; but found that the whole was a fabrication; no notice had been taken of the event, and *Djezzar* was yet ignorant of the circumstance. Upon this, Captain *Culverhouse*

CHAP.
III.Appeal to
the *Pasha*.

returned to his ship, and sent the author to inform the *Pasha*, that he should be compelled to have recourse to other measures, if the insult offered to his Majesty's flag were not properly noticed; and that he would go no more on shore until this was done. Determined, therefore, that *Djezzar* should have due information of the outrage, the author took with him the stones which were found in the long-boat, tied in a sack; one of the wounded sailors, and a midshipman, being ordered to accompany him. Signor *Bertocino* met them upon the shore, saying that it was the hour when *Djezzar* always slept; that it would be certain death to any one of his slaves who should wake him: and having earnestly entreated every one of the party not to venture to the palace, he declined acting as interpreter. The author resolved therefore to make the matter known to the *Pasha* without his aid; and ascended the staircase of the *seraglio*, towards the door of the apartment where *Djezzar* had always received his guests. This he found to be shut. The guards, mute, or whispering, began their signs as the party advanced, telling them not to make any noise. The young midshipman, however, as well as the author, began to knock at the door, and immediately every one of the guards fled. It was some time before any notice was

taken of this summons; but at length the door was opened by a slave, employed in driving flies from the *Pasha's* face during his sleep, and who always remained with him, in the outer apartment of his *charem*, for this purpose, during the repose he took in the day. This man, after putting his finger to his lips, pushed the author and his companions from the passage, saying, "*Heida! heida, Djour! Hist! hist!*" that is to say, "*Begone, begone, Infidel! Hush! hush!*" They then called loudly for *Djezzar*; and presently heard the murmuring of the old *Pasha's* voice in the inner apartment, somewhat milder than the growling of a bear roused from his repose, calling for his slave. As soon as he had been told the cause of the disturbance, he ordered the party to be admitted. The author presented himself foremost, with his sack of stones; and understanding enough of *Arabic* to comprehend *Djezzar* when he asked what was the matter, untied the cloth, and rolled the stones before him upon the floor; shewing him, at the same time, the seaman's broken shins and wounded shoulder. *Bertocino* was now loudly called for by the *Pasha*, and, of course, compelled to make his appearance; *Djezzar* making signs to the author and to the young officer to remain seated by him until his Interpreter arrived. As soon as *Bertocino* had

CHAP.
III.

placed himself, as usual, upon his knees, by the *Pasha's* side, and informed him of the cause of this visit, an order was given to one of the attendants, to bring the Captain of the Guard instantly into *Djezzar's* presence. This man came: it appeared that his absence from his post the preceding evening had given occasion to the attack made upon the long-boat; some of the fanatic *Arabs* thinking it a fine opportunity to strike a blow at a party of *Infidels*. Nothing could exceed the expression of fury visible in *Djezzar's* countenance at this intelligence. It might have been said of him, as of *Nebuchadnezzar*, "THE FORM OF HIS VISAGE WAS CHANGED." Drawing his dagger, he beckoned the officer,—as *Bertocino* trembling said, "*Now you will be satisfied!*" "What," said the author, "is he going to do?" "*To put to death that poor man,*" added he: and scarcely were the words uttered, than the author, being more terrified than any of the party, caught hold of *Djezzar's* arm; the midshipman adding also his entreaties and every one earnestly supplicating pardon for the poor victim. All that could be obtained was, permission from the *Pasha* to have the punishment suspended until Captain *Culverhouse* was informed of the circumstance, who, coming on shore, saved the man's life; but nothing could prevail upon *Djezzar* to grant him a free

pardon. He was degraded from his rank as an officer, and heard of no more.

CHAP.
III.

The next morning, an *Albanian* General was ordered into the mountains, with a party of cavalry, to act against the *Druses*. *Djazzar*, who sent for us to inform us of this circumstance, further told us, that he entertained some apprehensions on account of our journey to *Jerusalem*; but, said he, "I have already sent messengers into the country, that every precaution may be used among the Chiefs, in the villages." He spoke also of the news he had received from *Egypt*, by which he understood that the *Vizier* had retreated from before *Cairo*, owing to the plague. "This conduct," said he, "might be justifiable in a *Christian* General, but it is disgraceful in a *Turk*." He then informed us, that upon *Mount Carmel* he had found several thousand large balls^a, and never could discover a

Further
Interview
with
Djazzar.

(1) Alluding to the *predestinarian* doctrines of the *Moslems*, who consider all endeavours to escape coming events as impious and heretical.

(2) We supposed that, by these balls, *Djazzar* alluded to *mineral* concretions, of a spheroidal form, found in that mountain. As the *Turks* make use of stones instead of cannon-shot, it is probable that *Djazzar*, who was in great want of ammunition, had determined upon using the *stalagmites* of *Carmel* for that purpose. *Maundrell*, however, speaks of having seen, in the fields near *Acre*, "large balls of stone,

CHAP.
III.

cannon to fit them; but that a peasant had found a field-piece, which *Buonaparté* had concealed previously to his leaving the country, capable of receiving every one of those balls. During this conversation, which lasted about an hour, interlarded, on the part of *Djezzar*, with a more than ordinary allowance of aphorisms, truisms, and childish stories, he was occupied, as usual, in cutting paper into various shapes; such as those of coffee-pots, pipes, cannon, birds, and flowers. At last, his engineer coming to consult him concerning the improvements he imagined himself making in the fortifications of *Acre*, we took that opportunity to retire. Some notion may be formed of his talents in fortification, by simply relating the manner in which those works were carried on. He not only repaired the memorable breach caused by the *French*, and so ably defended by *Sir Sidney Smith*, but directed his engineers to attend solely to the place where the breach was effected, regardless of all that might be wanted elsewhere. "Some

stone, of at least thirteen or fourteen inches diameter, which were part of the ammunition used in battering the city, guns being then unknown." See *Journey from Aleppo to Jerusalem*, p. 54. Oxf. 1721. *Egmont and Heyman* saw, within the walls of the castle, "several large stone bullets, thrown into it by means of some military engine now unknown." *Trav. through Part of Europe*, &c. vol. I. p. 395. Lond. 1759.

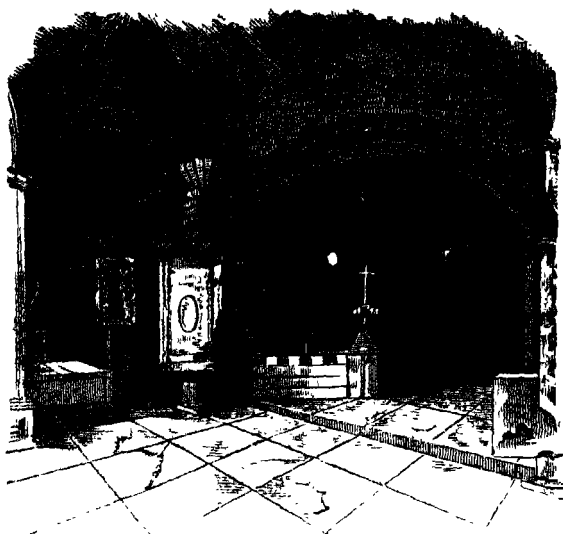
persons, said he, putting his finger to his forehead, "have a head for these matters, and some have not. Let us see whether or not *Buonaparté* will make a breach there again. A breach is a breach. and a wall is a wall!"

CHAP.
III.

The Bath of *Acre* is the finest and best built of any that we saw in the *Turkish* empire. We all bathed here, during our stay. Every kind of antique *marble*, together with large pillars of *Egyptian granite*, might be observed among the materials employed in building it. A great quantity of *cotton* is exported from this place. The country abounds in *cattle*, *corn*, *olives*, and *linseed*. In almost every town of *Syria* there is a fabric for the manufacture of soap; but every thing depends upon the will of the *Pasha*: the produce of the land was exported, or not, as it pleased *Djezzar*, who cared very little for consequences. His avarice, it is true, prompted him to increase the income of his custom-houses; but his ignorance, as it was observed of him by *Baron de Tott*¹, prevented his discovering, that "speculations of revenue, when they strike at industry, cannot, for that reason, ever be calculated on any principles of commerce."

Commerce
of *Acre*.

(1) *Memoirs*, vol. II. p. 326. ed. *Lond.* 1785.



Grotto at Nazareth, said to have been the House of Joseph and Mary.

CHAP. IV.

THE HOLY LAND—ACRE TO NAZARETH.

Commencement of the Author's Journey in the Holy Land

—Camp of Djexzar Pasha's Cavalry—Cavalcade for the Expedition—Syrian Tents—River Belus—Plants

—SHEFHAMER—Reception by the Agha—Grave of an Egyptian form—Plain of Zabulon—SAPPHURA, or

SEPPHORIS—Medals—Druses—State of Christianity in the Holy Land—Church of St. Joachim and St. Anne

—Gothic Remains—Discovery of Antient Pictures—

Their probable Age—Country between Sephoury and

Nazareth—Dress of the Arabs—Alarm of the Plague—

NAZARETH—Condition of the Inhabitants—Fountain of

the

the Virgin—Custom illustrating a saying of our SAVIOUR—Franciscan Convent—Pretended Miracle—Superstitions of the Country—Empress Helena—Other Objects of Reverence in Nazareth—Mensa Christi—Environs of the Town—Ordinary Penance of Travellers in the Holy Land.

UPON the third of *July*, we began our journey to *Jerusalem*; intending first to visit all those places in *Galilee* rendered remarkable by the life and actions of *JESUS CHRIST*. We left *Acro*¹, by the southern gate of the city, at four o'clock, P. M.² It would be curious to ascertain when this place obtained a name so near to its antient appellation, after bearing that of *Ptolemais*, not only down to the time of *Strabo*³, but to that of *Pliny*, who also calls it *Colonia Claudii*⁴. It is moreover named *Ptolemaïs* in the

CHAP.
IV.

Commencement of the Author's Journey in the *Holy Land*.

(1) *Brocardus* maintains that *Acro* was never included among the places properly belonging to the HOLY LAND. (Vid. *Loc. Terr. Sanct. Desc.*) "*Nunquam fuit terra sancta connumerata, nec a filiis Israël unquam possessa: tumetsi tribui Aser in sortem ceciderit.*" It may therefore be considered with regard to *Phœnicia*, which he describes as a part of the *Holy Land*, what *Gibraltar* now is with reference to *Spain*. He makes it the centre of his observations concerning *Terra Sancta*; "taking his departure" always from that city. It was, moreover, the rallying place of the *Christians*, in every period of the *Crusades*.

(2) About the same hour, 63 years before, *Pococke* set out upon the same journey.

(3) *Strab.* Geogr. lib. xvi. p. 1077. ed. *Oxon.*

(4) *Hist. Nat.* lib. v. c. 19. p. 264. ed. *L. Bat.* 1635.

CHAP.
IV.

history of the actions of the holy Apostles, where mention is made of the visit paid to it by *St. Paul* and his companions, during their voyage from *Tyre* to *Cæsarea*'. The Editor of the *Oxford* edition of *Strabo* affirms that it regained its antient name under the Moham-medans². *Ammianus Marcellinus*³, as cited by *Maundrell*⁴, best explains the cause; when he affirms, that "the *Greek* and *Roman* names of places never took amongst the natives of this country." It is therefore most probable that it always retained its original *Oriental* appellation among the natives of *Syria*; and that the word '*Ptolemais*,' used by *Greek* and *Roman* writers, and found upon medals of the city struck after it was a *Roman* colony, was never adopted by the indigenous inhabitants.

In the light sandy soil, containing a mixture of black vegetable earth, which lies near the town, we observed plantations of *water-melons*, *pumpkins*, and a little *corn*; also abundance of

(1) *Acts* xxi. 7, 8.—"And when we had finished our course from *Tyre*, we came to *Ptolemais* And the next day, we that were of *Paul's* company departed, and came unto *Cæsarea*."

(2) "Sub Mahommedanis nomen vetus revixit." Vid. *Annot. in Strab. Geogr.* ed. *Oxon.* p. 1077.

(3) *Lib.* xiv. Hist non longè ab initio.

(4) *Journey from Aleppo to Jerusalem*, p. 64. *Oxf.* 1721.

cattle. We continued along the sea-shore until we arrived at the camp of *Djezzar's* cavalry. The *Pasha* had fixed upon this place, as a point of rendezvous for mustering our party. We found our whole force to consist of twenty-three armed persons on horseback, with two camels laden,—a cavalcade which the turbulent state of the country at this time rendered absolutely necessary for our security. The individuals composing it were, Captain *Culverhouse*, of the *Romulus* frigate; Mr. *Loudon*, purser of the same ship; Signor *Catafago*, the Imperial Consul; Signor *Bertocino*, interpreter to the *Pasha*; the Captain of *Djezzar's* Body Guard; ten *Arab* soldiers of his cavalry; the Cockswain of the Captain's barge; two servants; two *Arab* grooms belonging to *Djezzar's* stables; *Antonio Mamurdkhi*, our own faithful interpreter; Mr. *Cripps*; and the *Author* of these Travels. This number was soon augmented by *pilgrims* from the different places we passed through, desirous of an escort to *Jerusalem*; so that at last we formed a redoubtable caravan. In viewing the camps of the country, we were struck by the resemblance between the common tents of *Europeans* and those used by *Arabs* in this part of *Asia*. Perhaps there is no art of man more antient than that of constructing these temporary habitations; but although simplicity be their

CHAP.
IV.

Camp of
Djezzar
Pasha's
Cavalry.

Cavalcade
for the Ex-
pedition.

Syrian
Tents.

CHAP.
IV.

universal characteristic, they are by no means uniformly fashioned among different nations. A variety of climate necessarily modifies the mode of their construction. The conical dwelling of the *Laplander* is not shaped after a model borrowed from the wandering hordes of *Tahtary*; nor does the lodging-place of a *Calmuck* resemble the wide-spreading airy pavilions of *Syria*. To what then can be owing the similitude which exists, in this respect, between a tribe of *Arabs* and the inhabitants of *Europe*; unless the latter derived the luxury and the elegance of their tents, as they did so many other of their refinements, from the inhabitants of this country, in the time of the *Crusades*? Where customs are beheld as they existed during the first ages of the world, there is little reason to believe the manner of building this kind of dwelling has undergone any material alteration. The tent of an *Arab* Chief, in all probability, exhibits, at this day, an accurate representation of the Hebrew *Shapheer*¹, or regal pavilion of the *Land of Canaan*: its *Asiatic* form, and the nature of its materials, render it peculiarly adapted to the temperature of a *Syrian* climate: but viewing it in northern countries, where it appears rather

(¹) See *Harmer's Observations on Pass. of Scripture*, vol. 1. p. 129. ed. *Land*. 1808.

as an article of elegance and of luxury, than of comfort or of utility, we can perhaps only explain the history of its introduction by reference to events, which, for more than two centuries, enabled the inhabitants of such distant countries to maintain an intercourse with each other.

CHAP.
IV.

In the beginning of our journey, several of the escort amused us by an exhibition of the favourite exercise called *Djerid*: also by an equestrian sport, resembling a game called 'Prisoner's Base' in *England*. In the plain near *Acre* we passed a small conical hill, upon which we observed a ruin and several caverns: this answers to the situation assigned by *Josephus* for the *Sepulchre of Memnon*². We crossed the sandy bed of the river *Belus*, near to its mouth, where the stream is shallow enough to allow of its being forded on horseback: here, it is said, *Hercules* found the plant *Colocasia*, which effected the cure of his wounds. According to *Pliny*, the art of making glass was discovered by some mariners who were boiling a kettle upon the sand of this river³: it continued for ages to

River
Belus.

(2) *Joseph.* De Bell. Jud. lib. ii. c. 9.

(3) *Hist. Nat. lib. xxvi. cap. 26.*

CHAP.
IV.

supply not only the manufactories of *Sidon*¹, but all other places, with materials for that purpose². Vessels from *Italy* continued to remove it, for the glass-houses of *Venice* and *Genoa*, so late as the middle of the seventeenth century³. It seemed to us to be muddy, and mixed with various impurities: we afterwards regretted that we did not collect a portion, in order to examine whether it naturally contains an *alkali*. There is an air of something strained in the addition made to the story concerning the *Phœnician* mariners, of the blocks of *nitre* used as props for their caldron: *Pliny* may have added this himself, by way of explaining the accident that followed. Farther toward the south, in the east corner of the Bay of *Acre*, flows "THAT ANTIENT RIVER, THE RIVER *Kishon*⁴," a more considerable stream than this of *Belus*. Nothing else was observed in this afternoon's journey, excepting a *well*, at which

(1) *Strabo* says, it was carried to *Sidon*, to be made ready for fusion. *Strab. Geogr. lib. xvi. p. 1077. ed. Oxon.*

(2) "Idque tantum multa per secula gignendo fuit vitro." *Ibid. L. Bat. 1635.*

(3) *Doubdan* relates, that even in his time vessels from *Italy* came to be freighted with this sand. "Quelques fois; quoy que fort rarement, quelques vaisseaux d'Italie en ont chargé pour cet effect." *Voy. de la Terre Sainte*, p. 599.

(4) See the sublime Song of *DEBORAH* (*Judges*, V. 20, 21.) "They fought from heaven; the stars in their courses fought against *Sisera*. The river *Kishon* swept them away, that antient river, the river *Kishon*."

the *Arabs* insisted upon halting, to prepare their coffee. Shepherds appeared in the plain, with numerous droves of cattle; consisting of oxen, sheep, and goats. As evening drew on, we reached the foot of a hill, where the village of SHEPHAMER^s is situate. It is visible in the prospect from *Acre*, and stands upon the western declivity of a ridge of eminences, rising one above another, in a continuous series, from *Libanus* to *Carmel*. The land, uncultivated as it almost everywhere appeared in *Djezzar's* dominions, was redundantly fertile, and much covered with a plant exhibiting large blossoms of aggregated white flowers, resembling those of the wild parsley: I believe it to have been the *Cachrys Libanotis*. Of all the plants we noticed during our journey, this is the only one we neglected to add to our *Herbarium*, from an absurd notion that what appeared so common might be had any where, and at any time. It disappeared when our distance from the sea was much increased. The variety and beauty

CHAP.
IV.

Plants.

(5) Written *Shafu Amre* by *D'Anville*, in his *Carte de la Phénicie*, published at *Paris* in 1780. In *Egmont and Heyman's Travels* (vol. II. p. 15) the same village is called *Chajamara*; and in the *Journal* of one of the party who was with the author, he finds it written *Cheffhambre*. Thus is there no end to the discordance caused by writing the names of places merely as they seem to be pronounced; particularly among travellers of different countries, when each individual adopts an orthography suited to his own language.

CHAP.
IV.



Reception
by the
Agha.

of the different species of *Carduus*, or Thistle, in this country, are well worth notice; a never-failing indication of rich soil in any land, but here manifesting the truth of *Jacob's* prophecy, who foretold the "fatness of the bread of *Asher*," and the "royal dainties" of his territory¹. We observed one in particular, whose purple head covered all the inland parts of *Palæstine* with its gorgeous hue. After we had quitted the valley, and ascended the hill, we arrived, about eight p. m. at the *Agha's* mansion, the Chief of the village. Being conducted up a rude flight of steps to the top of the house, we found, upon the flat roof, the *Agha* of *Sheshamer* seated upon a carpet; mats being spread before him, for our reception. *Djezzar* had despatched couriers to the *Aghas* and *Sheiks* in all places through which we were to pass, that provisions might be ready, as for himself, when we arrived. Without this precaution, a large party would be in danger of starving. The peasants of the country are woefully oppressed; and what little they have, would be carefully concealed, unless extorted from them by the iron rod of such a tyrant as *Djezzar*. Judging by the appearance our supper presented, a stranger might have fancied himself in a land of abundance. They

(1) *Genesis* xlix. 20.

brought boiled chickens, eggs, boiled rice, and bread: this last article, being made into thin cakes, is either dried in the sun, or baked upon hot stones². They prepare it fresh for every meal. Wine, as a forbidden beverage, was not offered to us. We supped upon the roof, as we sat; and were somewhat surprised in being told we were to sleep there also. This the *Agha* said would be necessary, in order to avoid the fleas; but they swarmed in sufficient number to keep the whole party sleepless, and quite in torment, during the few hours we allotted to a vain expectation of repose. The lapse of a century has not effected the smallest change in the manners of the inhabitants of this country, as appears by the accounts earlier travellers have given of the accommodations they obtained. Bishop *Pococke's* description of

(2) The account given by the *Chevalier D'Arvieux* (in the narrative of his very interesting Travels, as they were published by *De La Roque*) concerning one mode of making bread among the *Arabs*, seems to illustrate a passage in the *Psalms*, "Or ever your pots be made hot with thorns." (*Psalms* lviii. 8.) According to *D'Arvieux*, the *Arabs* heat stone-pitchers by kindling fires in them, and then dab the outside with dough, which is thus baked. "They kindle," says he, "a fire in a large stone pitcher; and when it is hot, they mix the meal in water, as we do to make paste, and dab it with the hollow of their hands upon the outside of the pitcher, and this soft pappy dough spreads and is baked in an instant: the heat of the pitcher having dried up all its moisture, the bread comes off in small thin slices, like one of our wafers." Voyage fait par Ordre du Roy Louis XIV. ch. xiv. p. 233. Par. 1717. See also the *English Edition*, Lond. 1723. ch. xiv. p. 201.

CHAP.
IV.

his lodging at *Tiberias* exactly corresponds with that of our reception here'. A wicker shed, or hovel, upon one side of the roof, was found capable of containing six of us: the rest extended themselves, in the open air, upon the stuccoed roof, and were somewhat further removed from the centre of the swarm of vermin; our situation being, literally, a *focus*, or point of concourse.

At three o'clock we roused all the party, and were on horseback a little before four. We could discern the town of *Acre*, and the *Romulus* frigate at anchor, very distinctly from this place.

Grave of an
Egyptian
form.

In a cœmety hard by, we noticed a grave, so constructed as to resemble an *Egyptian* mummy: it was plastered over, and afterwards a face and feet had been painted upon the heap, like those pictured upon the cases wherein mummies are deposited. After leaving *Shef-kamer*, the mountainous territory begins, and the road winds among valleys covered with beautiful trees. Passing these hills, we entered that part of *Galilee* which belonged to the tribe

(1) "We supped on the top of the house, for coolness, according to their custom, and LODGED THERE LIKEWISE, IN A SORT OF CLOSET, ABOUT EIGHT FEET SQUARE, OF WICKER WORK, PLASTERED ROUND TOWARDS THE BOTTOM, BUT WITHOUT ANY DOORS. . . . The place abounds with vermin." *Pococke's Trav.* vol. II. p. 69. *Lond.* 1745.

of *Zabulon*; whence, according to the triumphal song of *Deborah* and *Barak*, issued to the battle against *Sisera* "THEY THAT HANDLED THE PEN OF THE WRITER." The scenery is, to the full, as delightful as in the rich vales upon the south of the *Crimea*: it reminded us of the finest parts of *Kent* and *Surrey*. The soil, although stony, is exceedingly rich, but it is now entirely neglected. That a man so avaricious as *Djezzar* could not discern the bad policy of his mode of government, was somewhat extraordinary. His territories were uncultivated, because he annihilated all the hopes of industry. Had it pleased him to encourage the labours of the husbandman, he might have been in possession of more wealth and power than any *Pasha* in the *Grand Signior's* dominions. The delightful plain of *Zabulon* appeared everywhere covered with spontaneous vegetation, flourishing in the wildest exuberance. The same proof of its fertility is given by other travellers*. As we proceeded across this plain, a castle, once the acropolis of the city of *SAPPHURA*³, appeared

(2) Particularly by *Pococke*, *Description of the East*, vol. II. Part I. Lond. 1745.

(3) In the enumeration of the cities of *Judah*, (*Joshua* xv. 55.) this place is mentioned with *Carmel*, under the name of *ZIPH*. And *David* is said to have hid himself with the *Ziphites*, in strong-holds in the *Hill of Hachilah*, (*1 Sam.* xxiii. 19.) *Harduin*, (*Num. Antiq. Illust.* p. 450. *Paris*, 1684) upon the subject of its appellation, says, "More porre

CHAP.
IV.

SEPHOURY.

upon a hill, distant from *Shefhamer* about seven miles. Its name is still preserved, in the appellation of a miserable village, called *Sephoury*. An antient aqueduct, which conveyed water to the city, now serves to supply several small mills. We were told, 'that the *French* had been quartered in all these villages; that their conduct had rendered the name of a *Frenchman*, once odious, very popular among the *Arabs*; that they paid punctually for every thing they took; and left behind them notions, concerning the despotic tyranny of the *Turks*, which the government of this country will not find it easy to eradicate. We ascended the hill to the village; and found the sun's rays, even at this early hour of the morning, almost insupportable. If we had not adopted the precaution of carrying umbrellas, it would have been impossible to

porro Hebræo *Sefforin* dicimus, quanquam in scribendo Græci sequē atque Latini, *Σεφωριν* et *Seppharin* scribant." *Cellarius* writes it *Sepphoris*, from *Josephus*, (*lib. iii. De Bell. cap. 3.*) *Σεφωρις μεγίστην αὐτῆς Γαλιλαίας πόλιν*. *Brocardus*, (*Theut. Terr. Sanct.*) as from the Greek, *Sephoron*, and *Sephorum*; also *Sephor*, under which name it occurs in the writings of some authors. It is, according to *Cellarius*, the *Zippor*, or *Zippori*, of the Rabbins. In the *Codex Palatinus* of *Ptolemy*, (*lib. v. cap. 16.*) the name however occurs so nearly according to the manner in which it is now pronounced in the country (*Σεφωρις*), that this antient reading may be preferred to any other. A curious etymology of *Zipporis* is noticed by *Cellarius*, (*lib. iii. c. 13. Lips. 1706.*) "Judæis est זִיפּוֹרִי, *Zipporis*, ut in *Talmud. Megill. fol. 6. col. 1. amsat*, quia monti insidet, זִיפּוֹרִי sicut avis."

continue the journey. The *Cactus Ficus-Indicus*, or Prickly Pear, which grows to a prodigious size in the *Holy Land*, as in *Egypt*, where it is used as a fence for the hedges of inclosures, sprouted luxuriantly among the rocks, displaying its gaudy yellow blossoms, amidst thorns, defying all human approach¹. We afterwards saw this plant with a stem, or trunk, as large as the main-mast of a frigate. It produces a delicious cooling fruit, which becomes ripe towards the end of *July*, and is then sold in all the markets of the country.

CHAP.
IV.

SAPPHURA, or SEPPHORIS, now *Sephoury*, was once the chief city and bulwark of *Galilee*². The remains of its fortifications exhibited to us an existing work of *Herod*, who, after its destruction by *Venus*, not only rebuilt and fortified

SAPPHURA,
OR
SEPPHORIS.

(1) It is applied to the same use in the *West Indies*. Baron *De Tott* notices its importance, as a fence, in the *Holy Land*. "The Indian Fig-tree, of which the hedges are formed, serves as an insurmountable barrier for the security of the fields." (*Memoirs*, vol. II. p. 312. *Lond.* 1785.) It might, in certain latitudes, answer temporary purposes, as an network of fortification. Artillery has no effect upon it; fire will not act upon it; pioneers cannot approach it; and neither cavalry nor infantry can traverse it.

(2) Σεφφωρα, μεγίστη μὲν οὖσα τῆς Γαλιλαίας πόλιν, ἐκτισμένη ἔστι ἐν ἀριστάῳ χωρίῳ, καὶ θρυμνὸς ἔστι τοῦ Ἰσραήλ. "*Sepphoris, quæ Galilææ maxima, et in tutissimo loco condita, totiusque gentis futura præsidio.*" *Joseph.* lib. iii. *Belk. Jud.* cap. i. p. 832.

CHAP.
IV.

it, but made it the chief city of his tetrarchy¹. Here was held one of the five *Sanhedrims* of *Judea*². Its inhabitants often revolted against the *Romans*³. It was so advantageously situate for defence, that it was deemed impregnable. In later ages, it bore the name of *Diocæsarea*⁴. *Josephus* relates, that the inhabitants of *Sepphoris* amicably entreated *Vespasian*, when he arrived in *Ptolemaïs*⁵. *Harduin* commemorates medals of the city, coined afterwards, under the *Romans*, in the reigns of *Domitian* and of *Trajan*⁶. We were not fortunate in our search for medals, either here, or in any other part of the *Holy*

Medals.

(1) *Joseph. Antiq.* lib. xviii. c. 3.

(2) *Ibid.* lib. xiv. c. 10.

(3) Of which instances are mentioned by various authors. *Οἱ ἱερεῖς καὶ οἱ ἄρχιερεῖς τῆς Παλαιστίνης Ἰουδαίῳ κατὰ Ῥωμαίων ὄπλᾳ ἀντήκων.* (*Socrat. Hist.* II. c. 33.) "*Judei qui Diocæsaream Palæstinæ incolebant contra Romanos arma sumserunt.*" See also *Sozomen. Histor.* lib. iv. c. 7.

(4) *Cellarius*, tom. II. p. 499. *Lips.* 1706. and the authors by him cited. *Hieronymus de Locis Ebr. in ARABIA*: "*Est et alta villa, Arabæ nomine, in finibus Diocæsareæ, quæ olim Saphorine dicebatur.*" *Hegesippus*, lib. i. cap. 20. "*Præveniens adventus sui nuntio Sepphorim præscito vocatam nomine, quam Diocæsaream postea nuncupaverunt.*"

(5) Καὶ κατὰ ταύτην ὑπαγεῖν αὐτῶ ἐπὶ τὴν πόλιν οἱ τῆς Γαλιλαίας Σιπφωρίην καλεομένης, τῶν τῆς ἐκκλησίας φρονούντων. "*In hac porro civitate occurrerunt ei Sepphoritæ, qui Galilææ oppidum incolunt, animis pacis studiosis.*" *Joseph.* lib. iii. *Bell. Jud.* cap. 1.

(6) *ΣΕΠΦΟΡΗΝΩΝ*. "*Domitiani ac Trajani nummi, e Cimelio Regio, quorum postremum laudat Patinus, p. 183, cum palmæ effigie, qui Phœnices in primis, ac Judææ typus.*" *Harduini Numm. Antiq. Illust.* p. 449. *Paris*, 1684. See also *Patin.* p. 146. and *Vaillant, Imp. August. et Cæs. Numism.* pp. 23, 31. *Par.* 1698.

Land: these antiquities are so exceedingly rare, that the peasants seemed unacquainted with the objects of our inquiry. This was not the case among the *Arabs* in *Egypt*, nor in any part of *Greece*. It is true the *French* had preceded us, and they might have carried off the few which had of late years been discovered; but they had weightier matters to consider, and the inhabitants among whom we made our inquiry did not say they had supplied them with any relics of this kind. When we arrived in the village, we were invited to visit the *House of St. Anne*. The proposal surprised us, because it was made by persons in the *Arab* dress; but we afterwards found that the inhabitants of *Galilee*, and of the *Holy Land* in general, are as often *Christians* as they are *Mohammedans*; indeed they sometimes consider themselves to be equally followers of *Mohammed* and of *Christ*. The *Druses*, concerning whom, *Druses*, notwithstanding the detailed account published by *Niebuhr*⁷ and by *Volney*⁸, we have never received due historical information, worship *Jonas*, the *Prophets*, and *Mohammed*. They have also *Pagan* rites; and some among them

(7) *Voyage en Arabie*, tom. II. p. 348. *Amsterd.* 1780.

(8) *Travels in Egypt and Syria*, vol. II. p. 33. *Lond.* 1787.

CHAP.
IV.

certainly offer their highest adoration to a *calf*¹. This account of their religion we received from a sensible and well-informed member of their own community. The worship of the *calf* may be accounted for, in their *Egyptian* origin²; the remains of superstition, equally antient, being still retained in that country. Although the vicinity of Mount *Libanus* may be considered as the residence of the main horde of this people, stragglers, and detached parties of them, may be found in every part of the *Holy Land*. The inhabitants of *Sephoury* are generally *Maronites*³; yet even here we found some

(1) The worship of the *Calf* has been doubted, and by some denied; but the existence of this curious relic of the antient mythology of *Egypt*, as well as of the worship of *Venus*, among the inhabitants of Mount *Libanus*, is now placed beyond dispute. Colonel *Capper*, journeying, overland, from *India* to *Cyprus*, in order to join our fleet in the *Mediterranean*, informed the author that he had witnessed the existence of the last-mentioned superstition.

(2) See a Note in the preceding Chapter, p. 90.

(3) A very curious account of the *Maronite Christians*, collected from their own historians, is given by *De la Roque* (*Voyage en Syrie et du Mont Liban*, Par. 1722.) wherein it is stated, that this sect were named from their founder, *St. Maron*, a *Syrian* hermit, who lived about the beginning of the fifth century, and whose life is written by *Theodoret*. His austere mode of living spread his reputation all over the *EAST*. *St. Chrysostom* wrote a letter to him from the place of his exile, (" *Ad Maronem Monachum et Presbyterum Epist.* S. Joan. Chrysost. 36.") which letter fixes very nearly the time when *St. Maron* lived, which was about the year of Christ 400. *Pacoeche* says (*Descript. of the East*, vol. II. p. 94.) that the *Maronites* are esteemed more honest than any other sect of *Christians* in the *East*.

Druses. Those of *Nazareth* are *Greeks*, *Maronites*, and *Catholics*. *CANA* of *Galilee* is tenanted by *Greeks* only; so is the town of *TIBERIAS*. In *JERUSALEM* there are sects of every denomination, and perhaps of almost every religion upon earth. With regard to that part of the people in the *Holy Land* who call themselves *Christians*, in opposition to the *Moslems*, we found them to be divided into sects, with whose distinctions we were often unacquainted. It is said there are no *Lutherans*; and if we add, that, under the name of *Christianity*, every degrading superstition and profane rite, equally remote from the enlightened tenets of the Gospel and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. The cause may be easily assigned. The pure Gospel of Christ, everywhere the herald of civilization and of science, is almost as little known in the *Holy Land* as in *Caliphornia* or *New Holland*. A series of legendary traditions, mingled with remains of *Judaism*, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of *Christianity* in the Land of *Canaan*, we must look for that period, when “the desert shall blossom as the rose, and the wilderness become

CHAP.
IV.

State of
Christia-
nity in the
Holy Land.

CHAP.
IV.

a fruitful field." For this reason we had early resolved to use the Sacred Scriptures as our only guide throughout this interesting territory; and the delight afforded by an internal evidence of truth, in every instance where fidelity of description could be ascertained by a comparison with existing documents, surpassed even all we had anticipated'. Such extraordinary instances of coincidence, even with the customs of the country as they are now retained, and so many wonderful examples of illustration afforded by contrasting the simple narrative with the appearances exhibited, made us only regret the shortness of our time, and the limited sphere of our abilities for the comparison. When the original compiler² of "Observations on various Passages of Scripture" undertook to place them in a new light, and to explain their meaning by relations incidentally mentioned in books of Voyages and Travels in the *East*, he was struck by communications the authors of those books were them-

(1) "Scio equidem multa loca falso ostendi ab hominibus lucris avidis per universam Palæstinam; ac si hæc et illa miranda opera ibi patrata fuissent, sed hoc tamen negari non potest, aliqua sane certo sciri." *Relandi Palæstina, cap. iv. in Thesaur. Antiq. Sacrar. Ugolvi, vol. VI. Venet. 1746.*

(2) The Rev. *Thomas Harmer*. See the different editions of his Work, 1761, 1777, 1787; and especially the *fourth*, published in 1808, by Dr. *Adam Clarke*.

selves not aware of having made; and, it is possible, his Commentators may discern similar instances in the brief record of our journey. But if the Travellers who have visited this country (and many of them were men of more than common talents) had been allowed full leisure, for the inquiry, or had merely stated what they might have derived solely from a view of the country, abstracted from the consideration and detail of the lamentable mummary whereby the monks in all the Convents have gratified the credulity of every traveller for so many centuries, and which in their subsequent relations they seem to have copied from each other, we should have had the means of elucidating the Sacred Writings, perhaps in every instance, where the meaning has been "not determinable by the methods commonly used by learned men".

CHAP.
IV.

The House of St. Anne, at Sephoury, exhibited to us the commencement of that superstitious trumpery, which, for a long time, has constituted the chief object of devotion and of pilgrimage in the Holy Land, and of which we had afterwards instances without number.

(3) See the Title to the Work above mentioned.

(4) A house, supposed to have belonged to the same persons, is also shown in Jerusalem.

CHAP.
IV.Church of
St. Joachim
& *St. Anne.*

A tradition prevails, that *St. Joachim* and the Mother of the *Virgin Mary* resided in this place: accordingly, some pious agent of *Constantine* the First erected over the spot where the monks fancied their house had stood, or, what is more likely, over what they vouched for being the house itself, a most magnificent church. The remains of this sanctuary were what we had been invited to see; and these now bear the name of the house here mentioned. The visit was, however, attended by circumstances which may possibly interest the Reader more than the cause of it will induce him to imagine

Gothic Re-
mains.

We were conducted to the ruins of a stately Gothic edifice, which seems to have been one of the finest structures in the *Holy Land*. Here we entered, beneath lofty massive arches of stone. The roof of the building was of the same materials. The arches are placed at the intersection of a *Greek* cross, and originally supported a dome or a tower: their appearance is highly picturesque, and they exhibit the grandeur of a noble style of architecture. Broken columns of *granite* and *marble* lie scattered among the walls, and these prove how richly it was decorated. We measured the capital of a pillar of the order commonly called *Tuscan*, which we found lying against a pillar

of *granite*. The top of this formed a square of three feet. One aisle of this building is yet entire: at the eastern extremity a small temporary altar had been recently constructed by the piety of pilgrims: it consisted of loose materials, and was of very modern date. Some fragments of the original decorations of the church had been gathered from the ruins, and laid upon this altar; and, although they had remained open to every approach, even the *Moslems* had respected the *votive* offerings. WE were less scrupulous; for among them, to our great surprise, we noticed an *antient Painting*, executed after the manner of the *pictures* worshipped in *Russia*¹, upon a square piece of wood, about half an inch in thickness. This *picture*, split through the middle, consisted of two pieces, which, placed one upon the other, lay upon the altar, covered with dust and cobwebs. From its appearance, it was evident that it had been found near the spot, the dirt not having been removed; and that the same piety, which had been shewn in collecting together the other scraps, had also induced some person to leave it upon the altar, as

CHAP.
IV.

Discovery
of antient
Pictures.

(1) See the First Part of these Travels, Vol. I. Chap. II. p. 26. of the Octavo Edition.

CHAP. IV. a relic. We therefore inquired concerning it, of the *Arab* to whom this place principally belonged: he told us the picture had been found in moving a heap of rubbish belonging to the church; and that there were others of the same kind, which were discovered in clearing some stones and mortar out of an old vaulted lumber-room belonging to the building, where the villagers had since been accustomed to keep their plaister bee-hives¹ and their labouring tools. To this place he conducted us. It was near to the altar. The *Arab* opened it for us; and there, in the midst of bee-hives, implements of husbandry, and other lumber, we found two pictures upon wood, of the same kind, almost entire, but in the condition which might be expected from the manner of their discovery. Of these curious relics, highly interesting, from the circumstances of their origin, and their great antiquity as specimens of the art of painting, a more particular description will now be given.

(1) *Hasselquist* was at this place upon the fifth of May 1751. The monks who were with him alighted to honour the ruins of the church. "The inhabitants," says he, "breed a great number of bees. They make their hives of clay, four feet long, and half a foot in diameter, as in Egypt." This sort of bee-hive is also used in Cyprus. See p. 57 of this Volume.

The *first*, namely, that which was found in two pieces upon the altar*, represents the interior of an apartment, with two aged persons seated at table. A young person is represented as coming into the house, and approaching the table. A circular symbol of sanctity surrounds the heads of all of them; and the picture, according to the most antient style of painting, is executed upon a golden back-ground. The

CHAP.
IV.

(2) Having presented this picture to the Rev. T. Kerrich, Principal Librarian of the University of Cambridge, exactly as it was found upon the altar of the Church of *Sephoury*, that gentleman, well known for the attention he has paid to the history of antient painting, has, at the author's request, kindly communicated the following result of his observations upon the subject.

"This antient picture is on cloth, pasted upon wood, and appears to be painted in water-colours upon a priming of chalk, and then varnished, in the manner taught by *Theophilus**, an author who is supposed to have lived as early as the tenth century†.

"It is a fragment, and nearly one-fourth part of it seems to be lost. Three persons, who, by the *Nimbus* or Glory about the head of each, must be all Saints, are at a table, on which are radishes or some other roots, bread, &c. Two of the figures are sitting; and one of them holds a gold vessel, of a particular form, with an ear; the other a gold cup, with red liquor in it: the third appears to be speaking, and points up to heaven.

"The Glories, and some other parts of the picture, are gilt, as the whole of the back-ground certainly was originally.

"It is undoubtedly a great curiosity, and very antient, although it may be extremely difficult to fix its date with any degree of accuracy. From the style I cannot conclude any thing, as I never saw any other picture like it; but there is nothing in the architecture represented in it to induce us to suppose it can be later than the end of the eleventh century; and it may be a great deal older."

* See *Raspe's Essay on Oil-Painting*, p. 68, and 67. 4to. Lond. 1791.

† Page 46 of the same book.

CHAP.
IV.

subject is said to be *Christ* made known to the two Disciples at *Emmaus*, in breaking of bread. Upon the table appears a flagon, some radishes, and other articles of food. One of the Disciples is represented holding a cup half filled with red wine, and the right hand of our Saviour rests upon a loaf of bread¹. A chandelier, with burning candles, hangs from the ceiling; and, what is more remarkable, the *Fleur de Lis*, as an ornament, appears among the decorations of the apartment. The form of the chalice in the hand of one of the Disciples, added to the circumstance of the chandelier, give to this picture an air of less antiquity than seems to characterize the *second*, which we found in the vaulted chamber, near to the altar; although these afford no document by which its age may be determined.* Candelabra, nearly of the same form, were in use at a very early period, as we learn from the remains of such antiquities in bronze; and the *Lily*², as a symbolical

(1) In a former Edition, the author had stated a different opinion respecting the subject of this picture; but he has been induced to alter it, in consequence of there being a similar picture in one of the painted glass windows of *Lichfield* Cathedral, which is known to represent the meeting between our Saviour and the two Disciples at *Emmaus*, as here specified.

(2) The vulgar appellation of *Fleur de Luce* is given in *England* to a species of *Iris*; but the flower originally designated by the *French* term *Fleur de Lis*, was, as its name implies, a *Lily*. It is represented in all antient paintings of the *Virgin*; and sometimes in the hand of
the

allusion to the name of *Nazareth*, has been seen upon religious pictures as long as any specimens

CHAP.
IV.

the Archangel, in pictures of the *Annunciation*: thereby denoting the advent of the *Messiah*. Its original consecration was of very high antiquity. In the Song of *Solomon* (ch. ii. 1, 2.) it is mentioned with the *Rose*, as an emblem of the Church: "I am the *Rose of Sharon*, and the *Lily of the Valley*." This alone is sufficient to explain its appearance upon religious paintings. Its introduction as a type in Heraldry may be referred to the *Crusades*. It appears in the crown worn by *Edward the Confessor*, according to a coin engraved both in *Speed* and in *Camden*. But there is another circumstance which renders its situation upon pictures of the *Virgin* peculiarly appropriate: the word NAZARETH, in *Hebrew*, signifies a flower: and *St. Jerom*, who mentions this circumstance (*tom. i. epist. xvii. ad Marcellam*: See also *Fuller's Palestine*, Book II. c. 6. p. 143. Lond. 1650) considers it to be the cause of the allusion made to a flower in the prophecies concerning Christ. *Marinus Sanutus* hints at this prophetic allusion in the writings of *Isaiah*. These are his words: "Hæc est illa amabilis civitas *Nazareth*, quæ florida interpretatur: in quâ flos campi oritur, dum in Virgine Verbum caro efficitur Ornatus tamen illo nobili flore, super quem constat Spiritum Domini quievisse. 'Ascendet,' inquit Isayas, 'flos de radice Jesse, et requiescet super eum, Spiritus Domini.'" (*Marin. Sanut. Secret. Fidel. Cruc. lib. iii. pars 7. c. 2.*) Hence the cause wherefore, in ancient paintings used for illuminating Missals, the *Rose* and the *Lily*, separately or combined, accompany pictures of the *Virgin*. In old engravings, particularly those by *Albert Durer*, the *Virgin* is rarely represented unaccompanied by the *Lily*. Hence, again, the origin of those singular paintings wherein subjects connected with the history of Christ are represented within a wreath of flowers, added, not for ornamental purposes only, but as having a religious interpretation; and hence, in all probability, the curious ancient legend of the miraculous flowering of *Joseph's staff* in the *Temple*, whereby the will of God, concerning his marriage with the *Virgin*, was said to be miraculously manifested. See the Book of '*The Golden Legende*,' as printed by *Caxton*. In the account given by *Quaresmius* concerning *Nazareth*, (*lib. vii. c. 5. Elucid. Terr. Sanct.*) Christ is denominated "*Flos campi, et Liliū convallium, cujus odor est sicut odor agri pleni*." Vid. *tom. II. p. 817. Antwerp. 1639.*

CHAP.
IV.

of the art of painting have been known, which bear reference to the history of the Church. The wood of the *sycamore* was used for the backs of all these pictures; and to this their preservation may be attributed; as the *sycamore* is never attacked by worms, and is known to endure for ages. Indeed, the *Arabs* maintain that it is not, in any degree, liable to decay.

The *second* exhibits a more antient style of painting: it is a picture of the *Virgin*, bearing, in 'swaddling-clothes,' the **Infant JESUS*. The style of it exactly resembles those curious specimens of the art which are found in the churches of '*Russia*'; excepting, that it has an *Arabic*, instead of a *Greek*, inscription. This picture, as well as the former, is painted according to the mode prescribed by *Theophilus**, in his chapter '*De Tabulis Altarium*;' which alone affords satisfactory proof of its great antiquity. The colours were applied to a priming of chalk upon cloth previously stretched over a wooden tablet, and covered with a superficies of *ghuten* or *size*. The *Arabic* inscription, placed in the

(1) See the First Volume of these Travels, Chap. II.

(2) See the antient Manuscript published by *Raspe*, and referred to by Mr. *Kerrich*, in his Note upon the former picture.

upper part of the picture, consists only of these words :

CHAP.
IV.

Mary the Virgin.

The *third* picture is, perhaps, of more modern origin than either of the others, because it is painted upon paper made of cotton, or silk rags, which has been also attached to a tablet of *sycamore* wood. This is evidently a representation of the *Virgin Mary* and the Child *JESUS*, although the words “*The Holy*,” in *Arabic*, are all that can be read for its illustration; what followed having been effaced. Three *lilies* are painted above the head of the Infant Messiah; and where the paint has wholly disappeared, in consequence of the injuries it has sustained, an *Arabic* manuscript is disclosed, upon which the picture was painted. This manuscript is nothing more than a leaf torn from an old copy-book: the same line occurs repeatedly from the top of the page to the bottom; and contains this aphorism;

The Unbeliever hath walked in the Way of Sin.

Whatsoever may have been the antiquity of these early specimens of the art of painting, it is probable that they existed long prior to its introduction into *Italy*; since they seem evidently of an earlier date than the destruction of the church, beneath whose ruins they were buried, and among which they were recently

CHAP.
IV.

discovered. No value was set upon them they were not esteemed by the *Arabs* in whose possession they were found, although some *Christian* pilgrim had placed the two fragments belonging to one of them upon the rude altar which his predecessors had constructed from the former materials of the building. Not the smallest objection was made to their removal: so, having bestowed a trifle upon the *Moslem* tenant of the bee-hive repository, we took them into safer custody'

Among the various authors who have mentioned *Sephoury*, no intelligence is given of the church in its entire state: this is the more

(1) The author is further indebted to his learned friend, the Rev. J. Palmer, of St. John's College, Cambridge, *Arabic Professor* in the University, for the following observations upon these pictures. Professor Palmer travelled in the *Holy Land* soon after they were discovered.

"The antiquity of the Tablets cannot be determined precisely; yet it may be of importance to remark the absence of any *Arabic* titles corresponding with ΜΡ, ΘΥ, and ΘΕΟΤΟΚΟΣ, so commonly, not to say invariably, inscribed upon the effigies of the *Virgin*, some of them more than five hundred years old, which are seen in the *Greek* churches.

"I assume, as beyond doubt, that these tablets belonged to some church, or domestic sanctuary, of *Malkite Greeks*; both from the close correspondence, in figure and expression, between the effigies in their churches, and those on the tablets; and from the fact, familiar to all who have visited *Eastern* countries, that such tablets are rarely, if ever, found among *Catholic Christians*

remarkable, as it was certainly one of the state-liest edifices in the *Holy Land*. Quaresmius, who published in the seventeenth century a copious and elaborate description of the *Holy Land*², has afforded all the information we can obtain concerning the form of this building; but even his account is avowedly derived from a survey of its ruins. Speaking of the city, he expresses himself to the following effect³: "It now exhibits a scene of ruin and desolation, consisting only of peasants' habitations, and sufficiently manifests, in its remains, the splendour of the antient city. Considered as the native place of *Joachim* and *Anna*, the parents of the *Virgin*, it is renowned, and worthy of being visited. Upon the spot where

(2) This work is very little known. It was printed at *Antwerp* in 1639, in two large folio volumes, containing some excellent engravings, under the title of "*Historia Theologica et Moralis Terræ Sanctæ Elucidatio*." QUARESMIUS was a *Franciscan* friar of *Lodi* in *Italy*, and once *Apostolic Commissary* and *Præses* of the *Holy Land*.^{*} He had therefore every opportunity, from his situation, as well as his own actual observation, to illustrate the ecclesiastical antiquities of the country.

(3) "Nunc diruta et desolata jacet, rusticanas dumtaxat continens domos, et multas obijciens oculis ruinas; quibus intelligitur quàm eximia olim extiterit urbs. Celebris est, et digna ut visitetur, quòd credatur patria *Joachim* et *Annæ*, sanctorum Dei Genitricis parentum. Et in loco ubi *Joachim* domus erat fuit postea illustris ædificata^{*} Ecclesia ex quadratis lapideibus: duos habebat ordines columnarum, quibus triplicis navis testudo fulgebatur: in capite tres habebat capellas, in præsentia in *Maurorum* domunculæ accommodatas." *Quaresmii Elucid. Terr. Sanct. lib. vii. cap. 5. tom. II. p. 852.*

CHAP.
IV.

the house of *Joachim* stood, a conspicuous sanctuary, built with square stones, was afterwards erected. It had two rows of pillars, by which the vault of the triple nave was supported. At the upper end were three chapels; now appropriated to the dwellings of the (*Arabs*) *Moors*." From the allusion here made to the nave and side aisles, it is evident that *Quaresmius* believed its form to have been different from that of a *Greek* cross: yet the four arches of the centre and the dome they originally supported do rather denote this style of architecture. The date of its construction is incidently afforded by a passage in *Epiphanius*¹, in the account given by him of onē *Josephus*, a native of *Tiberias*, who was authorized by *Constantine* to erect this and other edifices of a similar nature, in the *Holy Land*. *Epiphanius* relates, that he built the churches of *Tiberias*, *Diocæsarea*, and *Capernaum*; and *Diocæsarea* was one of the names given to *Seppharis*². This happened towards the end of

(1) The testimony of *Epiphanius* concerning this country is the more valuable, as he was himself a native of *Palestine*, and flourished so early as the fourth century. He was born at the village of *Besanduc*, in 320; lived with *Hilarion* and *Hesychius*; was made bishop of *Salamis* (now *Famagosta*) in *Cyprus*, in 366; and died in 403, at the age of eighty, in returning from *Constantinople*, where he had been to visit *Chrysostom*.

(2) As it appears in the writings of *Socrates Ecclesiasticus* and *Sozomen*. *Vid. Socrat. Hist.* xi. 33. *Sozomen. Hister. lib.* iv. c. 7,

the life of *Constantine*; therefore the church of *Sepphoris* was erected before the middle of the fourth century. "There was," says he³, "among them, one *Josephus*, not the antient writer and historian of that name, but a native of *Tiberias* contemporary with the late Emperor, *Constantine* the Elder, who obtained from that sovereign the rank of *Count*, and was empowered to build a church to CHRIST in *Tiberias*, and in *Diocæsarea*, and in *Capernaum*, and in other cities."

The æra of its destruction may be referred to that of the city, in the middle of the fourth century, as mentioned by *Reland*⁴, upon the

(3) Ἦν δὲ τις ἐξ αὐτῶν Ἰωσήπος, οὐχ ὁ συγγραφεὺς, καὶ ἱστοριογράφος, καὶ παλαιὸς ἐκείνος, ἀλλ' ὁ ἀπὸ Τιβεριάδος, ὃ ἐν χεῖρεσι τοῦ μακαρίτου Κωνσταντίνου τοῦ Βασιλεύσαντος, τοῦ γιγνόντος, ὃς καὶ πρὸς αὐτοῦ τοῦ βασιλῆως ἀξιόματος Κομίσιον ἔσχε καὶ ἔξουσίαν εἰληφέν ἐν τῇ αὐτῇ, Τιβεριάδι ἐκκλησίαν Χριστοῦ θεῶσαι, καὶ ἐν Διοκαιοσαρίᾳ καὶ ἐν Καπριναούμ, καὶ ταῖς ἄλλαις. "Fuit ex illorum numero Josephus quidam, non historiæ ille scriptor antiquus, sed Tiberiadensis alter, qui beatæ memoriæ Constantini Senioris Imperatoris ætate vixit: à quo etiam Comitativam accepit, cum eâ potestate, ut tum in urbe ipsâ Tiberiadis, tum Diocæsareæ, Capharnaumi, ac vicinis aliis in oppidis ecclesias in Christi honorem extrueret." *Epiphanii Opera. Par. 1622. tom. II. tit. i. Adv. Hæ. p. 128.*

(4) The reader, after a fruitless examination of the pages of *Adrichomius*, and his predecessors, *Breidenbach* and *Brocard*, for an account of this city, may find, in the *Palestine of Reland*, every information, concerning its history, that the most profound erudition, joined to matchless discrimination, diffidence, and judgment, could select and concentrate. It is the peculiar characteristic of *Reland's* inestimable

CHAP.
JV.

authority of THEOPHANES¹. *Phocas* describes the city as totally ruined, without exhibiting a trace of its original splendour². *Brocard*, *Breidenbach*, *Adrichomius*, and even *William of Tyre* (who so often introduces an allusion to *Sephoury*, in mentioning its celebrated fountain³), are silent as to the existence of this magnificent

inestimable account of *Palastine*, a work derived from the purest original sources, to exhibit, in a perspicuous and prominent manner, the rarest and most valuable intelligence. Yet even *Reland* is silent as to the existence of this building; which is the more remarkable, as it seems obscurely alluded to by these words of *Adrichomius*, in speaking of SEPPHORIS: "*Videtur quondam Cathedralem habuisse Ecclesiam: nam Tyrus, in Catalogo Pontificum Suffraganeorum Antiochenæ Ecclesiæ, inter Episcopatus Seleuciæ, Diocæsaream secundo nominat loco.*" Vide *Adrichom. in Zabulon*. Num 88. p. 142. *Theat. Terr. Sanct. Colon.* 1628.

(1) "Anno æræ Christianæ 339 destructa est urbs Sepphoris, ob seditionem civium. Ita reu narrat Theophanes, p. 33. Τούτῃ τῇ ἡμέρᾳ κατὰ Παλαιστίνην Ἰουδαῖοι ἀντήσαν· καὶ πολλοὺς τῶν ἑλλοιστῶν Ἑλλήνων τε καὶ Σαμαρειτῶν ἀνίλον· καὶ αὐτοὶ δὲ παργινὴ (παργινὴ Cedrenus) ὑπὸ τοῦ στρατοῦ Ῥωμαίων ἀντὶθήσαν καὶ ἡ πόλις αὐτῶν Διοκαισάρεια ἠφανίσθη. "Hoc anno (xxv. Constantii) Judæi in Palastinæ res novas moliti sunt, excitatâ seditione; plurimisque tum Græcorum tum Samaritanorum interemptis, ipsi tandem omnes ab exercitu Romano internecione deleti sunt, et urbs eorum Diocæsarea diruta." *Relandi Palastina*, lib. iii. de Urb. et Vic. in *Nom. Sepphor.*

(2) Πρώτως οὖν κατὰ τὴν Πτολεμαίδα ἔστιν ἡ Σεμφυρὶ πόλις τῆς Γαλιλαίας πάντῃ ἄεικος σχιδόν, μηδὲ λείψανον τῆς πρώην αὐτῆς ὑδαμορίας ἐμφαίνουσα. "*Prima post Ptolemaidem urbs Galilææ Semphori sila est, prorsus inculta, atque inhabitabilis, nullumque ferè pristinæ beatitudinis præ se fert vestigium.*" *Phocas*, de *Loc. Palastinæ*, x. p. 10. *Leon. Allatius ΣΤΜΜΙΚΤΑ*, ed. *Bart. Nihus. Colon.* 1642.

(3) "Nostri autem qui apud FONTEM SEPHORITANUM, de quo sæpissimam in his tractatibus nostris fecimus mentionem," &c. *Willermi Tyrensis Histor.* lib. xxli. c. 26.

structure; although all of them relate the tradition concerning ST. JOACHIM and ST. ANNE. *Marinus Sanutus*, in his brief account of the city, speaks of the great beauty of its fortress¹, but takes no notice of the temple. It is only as we approach nearer to our own times, that these stately remains obtain any notice in the writings of travellers who have visited the *Holy Land*. *Doubdan's* work is perhaps the first publication in which they are mentioned. He passed through *Sephoury* in the middle of the seventeenth century, but was prevented halting, in consequence of the evil disposition of the inhabitants towards the *Christians*². As no author more patiently, or more faithfully, concentrated the evidences of former writers, if any record had existed upon the subject, it would at least have had a reference in *Doubdan's* valuable work: he contents himself, however, with barely mentioning the desolated condition of the town, and the ruins of its church

(4) "De Nazareth ad duas leucas est *SEPHORUM*, unde beata *Anna* traxit originem; oppidum istud habet desuper castrum valdè pulchrum: inde *Joachim* ortus dicitur." *Marini Sanuti Secreta Fidelium Crucis*, lib. III. pars 14. cap. 7.

(5) *Voy. de la Terre Sainte*, p. 588. *Par.* 1657.

(6) "A présent la ville est toute comblée de ruines, et sur la cime de la montagne, qui n'est pas haute, on voit encore un reste de bastiment d'une église qui avoit été édifiée à la place de la maison de Saint Joachim et Sainte Anne." *Ibid.*

CHAP.
IV.

Egmont and *Heyman* found the vaulted part of the building, facing the east, entire¹; and it has sustained no alteration since their time. *Maundrell*², *Hasselquist*³, and *Pococke*⁴, allude slightly to its remains. In this survey, it is not easy to account for the disregard shewn to a structure highly interesting in the history of antient architecture; or to the city of which it was the pride, once renowned as the metropolis of *Galilee*.

Here, protected 'by the stone roof of the building from the scorching rays of the sun, our party were assembled, and breakfasted upon

(1) *Travels through Europe, Asia, &c.* vol. II. p. 15. *Lond.* 1759.

(2) He calls the place *Sepharia*. "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." *Maundrell's Journ. from Alep. to Jerus.* p. 117. *Oxf.* 1721.

(3) "*Sáfiri*, a village inhabited by Greeks. In this place, the monks who were with me alighted to honour the ruins of an old destroyed church, which is said to have been built in memory of the Mother of St. Anne and St. Mary, who are reported to have dwelt here." *Hasselquist's Trav. to the East*, p. 153. *Lond.* 1766.

(4) "There is a castle on the top of the hill, with a fine tower of hewn stone; and near half a mile below it is the village of *Sephoury*, called by the Christians *St. Anna*, because they have a tradition that *Joachim* and *Anna*, the parents of the blessed Virgin, lived here, and that their house stood on the spot where there are ruins of a church, with some fragments of pillars of grey granite about it." *Pococke's Observ. on Palestine*, p. 62. *Lond.* 1745

unleavened bread, in thin cakes, served hot, with fowls, eggs, and milk both sweet and sour. Surrounded by so many objects, causing the events of ages to crowd upon the memory, we would gladly have remained a longer time. We dreaded a second trial of the intense heat to which we had been exposed; but *Nazareth* was only five miles distant, and we had resolved to halt there for the remainder of the day and night. Full of curiosity to see a place so memorable, we therefore abandoned our interesting asylum in *Sephoury*, and once more encountered a *Galilæan* sun. Our journey led us over a hilly and stony tract of land, having no resemblance to the deep and rich soil we had before passed. The rocks consisted of a hard compact limestone. *Hasselquist* relates, that it is a continuation of a species of territory which is peculiar to the same meridian through several countries⁵. He found here the same plants which he had seen in *Judea*; and these, he says, were not common elsewhere. Among the more rare, he mentions the *Kali fruticosum*. Hereabouts we found that curious plant, the *Hedysarum Alhagi*⁶, together with the *Psoralea Palæstina*

Country
between
Sephoury
and *Nazareth*.

(5) *Travels to the East*, p. 154. *Lond.* 1766.

(6) See *Forskæl's Flora*, p. 136.

CHAP.
IV.

of *Linnaeus*, and a new species of *Pink*¹. This last, from the interesting circumstances of

(1) In this journey between *Acre* and *Nazareth* we discovered three new species; besides other rare plants, mentioned in the *Appendix*. The new species are:

- I. A non-descript species of *Wild Bugloss*, (*Lycopsis* Linn.) with lanceolate blunt leaves, from two to three inches in length, and the flowers sessile, pointing to one side, in curved close racemes at the ends of the branches; the bracts linear, longer than the blossoms, and, as well as every other part of the plant, excepting the blossom and roots, hispid, with strong pungent bristles. We have named it *LYCOPSIS CONFERTIFLORA*. *Lycopsis foliis longolanceolatis callosolispidis, integris: ramis diffusis decumbentibusve asperimis; floribus racemosis, intricatis, sessilibus; corollis calyce longioribus; bracteis elongatis lanceolato-linearibus; seminibus supra glabris, nitidis, basi denticulatis.*
- II. The new species of *Pink* mentioned above, (*Dianthus* Linn.) with slender stems, a foot or more in height, and very narrow three-nerved leaves, about an inch and a half long; the flowers solitary, embraced at the base by six ovate sharp-pointed bracts, the petals unequally six-toothed at the end. This we have named *DIANTHUS NAZAREUS*. *Dianthus caulibus parum ramosis simplicibusve floribus solitariis; squamis calycinis tubo dimidio brevioribus, ovatis, acutis, saepius adpressis, petalis sex-dentatis; foliis elongatis subulato-linearibus, trinerviis, margine scabris.*
- III. A curious non-descript species of *Stone-Crop* (*Sedum* Linn.) with lanceolate fleshy leaves, the flowering stems nearly erect, from about fourteen to eighteen inches, or more, in height, and often leafless; the flowers yellow, in a sort of umbel, composed of close unequal racemes; the petals six, lanceolate and acute, with the same number of capsules, and twelve stamens. We have named it *SEDUM ALTUM*. *Sedum foliis lanceolatis acutis integerrimis basi solutis; caulibus florigeris erectis, saepius demutatis; racemis subsagittatis; pedicellis secundis brevibus; floribus hexapetalis hexagynis; petalis lanceolatis; calycibus acutis.*

N. B. The squamæ at the base of the germ are wanting in this species, which, with the *S. ochroleucum* of Dr. Smith, and the *S. altissimum*

of

its locality, we have named DIANTHUS NAZAREUS. About a mile to the south-east of *Sephoury*, is the celebrated fountain so often mentioned in the history of the Crusades*. The dress of the *Arabs*, in this part of the *Holy Land*, and indeed throughout all *Syria*, is simple and uniform: it consists of a blue shirt, descending below the knees, the legs and feet being exposed, or the latter sometimes covered with the antient *cothurnus* or buskin*. A cloak is worn, of very coarse and heavy camel's-hair cloth, almost universally decorated with black-and-white stripes, passing vertically down the back: this is of one square piece, with holes for the arms: it has a seam down the back. Made without this seam, it is considered of greater value. Here, then, we perhaps beheld the form and materials of our SAVIOUR'S

Dress of
the *Arabs*.

of M. Poirret, ought, in an artificial system, to form a separate genus from *Sedum* in the Class *Dodecandria*; both their habit and inflorescence keeping them very distant from *Sempervivum*.

(2) Almost all the writers who have given an account of the *Holy Wars* mention this fountain: it served as a place of rendezvous for the armies belonging to the Kings of *Jerusalem*, particularly during the reign of *Almeric* and *Baldwin the Fourth*. *Vid. Gesta Dei per Francos, in Hister. W. Tyr. lib. xx c. 27. lib. xxii. c. 15, 19, 25. Hanov. 1611. William of Tyre speaks of it as between Sephoury and Nazareth: Convocatis Regni Principibus, juxta fontem illum celeberrimum, qui inter Nazareth et Sephorim est.*"

(3) Near to *Jerusalem*, the antient sandal is worn, exactly as it appears on *Grecian* statues.

CHAP.
IV.

garment, for which the soldiers cast lots ; being
“ *without seam, woven from the top throughout.*”

It was the most antient dress of the inhabitants of this country. Upon their heads they now wear a small turban, (or dirty rag, like a coarse handkerchief, bound across the temples,) one corner of which generally hangs down ; and this, by way of distinction, is sometimes fringed with strings, in knots. The Arab women are not so often concealed from view as in other parts of *Turkey* : we had often seen them in *Acre*. They render their persons as hideous and disgusting as any of the barbarians of the *South Seas* : their bodies are covered with a long blue shift ; but their breasts are exposed ; and these, resembling nothing human, extend to an extraordinary length. Upon their heads they wear two handkerchiefs ; one as a hood, and the other bound over it, as a fillet across the temples. Just above the right nostril they place a small button, sometimes studded with pearl, a piece of glass, or any other glittering substance : this is fastened by a plug thrust through the cartilage of the nose. Sometimes they have the cartilaginous separation between the nostrils bored for a ring, as large as those ordinarily used in *Europe* for hanging curtains ; and this, pendent on the upper lip, covers the mouth ; so that, in order to eat, it is necessary

to raise it. Their faces, hands, and arms, are CHAP.
IV. tattooed, and covered with hideous scars; their eye-lashes and eyes being always painted, or rather dirtied, with some dingy black or blue powder. Their lips are dyed of a deep and dusky blue, as if they had been eating blackberries. Their teeth are jet black; their nails and fingers brick red; their wrists, as well as their ankles, are laden with large metal cinctures, studded with sharp pyramidal knobs and bits of glass. Very ponderous rings are also placed in their ears; so that altogether it might be imagined some evil dæmon had employed the whole of his ingenuity to maim and to disfigure the loveliest work of the creation. In viewing these women, we may form some notion of the object beheld by the Chevalier *D'Arvieux*¹, when *Hyche*, wife of *Hassan* the *Majorcan* slave, for the first time condescended to unveil herself before him: only there was this difference to heighten the effect of such a disclosure, that *Hyche*, with all the characteristic decorations of an *Arabian* female, was moreover a negress.

(1) See the very interesting Travels of the Chevalier *D'Arvieux*, as written by *M. de la Roque*, and published at *Paris* in 1717. *D'Arvieux* was made *French Consul* in *Syria* in 1682. His account of the *Arabs* exhibits a faithful picture of their manners, and bears the strongest internal evidence of truth. The particular circumstance to which allusion is here made is related in the 26th page of the edition cited.

CHAP.
IV.

About half way between *Sephoury* and *Nazareth*, as we ascended a hill, two very singular figures met us on horseback, exciting no inconsiderable mirth among the *English* members of our caravan, in spite of all their endeavours to suppress it. These were, the worthy Superiors of the *Franciscan* Monastery in *Nazareth*; two meagre little men, in long black cassocks, having hats upon their heads of the size of an ordinary umbrella. It is impossible to give an idea of the ludicrous appearance they made, sitting beneath these enormous hats, with their knees quite up to their chins, as they descended the hill towards us. They had been informed of our approach by a party of *Arabs*, who had proceeded, by a different road, with our camels of burden; and were therefore kindly coming to meet us.

Alarm of the Plague. They soon converted our mirth to gravity, by informing us that the plague raged, with considerable fury, both in their convent, and in the town; but as the principal danger was said to be in the convent, our curiosity superseded all apprehension, and we resolved to pass the night in one of the houses of the place. These monks informed us, that we might safely venture, provided we were cautious in avoiding contact with suspected

persons : we therefore began, by keeping *them* at such a distance as might prevent any communication of the disorder from their persons. The younger of the two, perceiving this, observed, that when we had been longer in the country, we should lay aside our fears, and perhaps fall into the opposite extreme, by becoming too indifferent as to the chance of contagion. They said they visited the sick from the moment of their being attacked ; received them into their convent ; and administered to their necessities ; always carefully abstaining from the touch of their diseased patients¹. The force of imagination is said to have great influence, either in avoiding or in contracting this disorder ; those who give way to any great degree of alarm being the most liable to its attack ; while predestinarian *Moslems*, armed with a powerful faith that nothing can accelerate or retard the fixed decrees of Providence, pass unhurt through the midst of contagion². Certainly, the

(1) We afterwards found a very different line of conduct observed by the Monks of the *Holy Sepulchre*, who refused, and doubtless with very good reason, to admit any of our party after a visit to *Bethlehem*, where the plague was vehement.

(2) The author knew a *Moslem* of high rank, who, when his wife was attacked by the plague, attended her with impunity, until she died. He

would

CHAP.
IV.

danger is not so great as it is generally believed to be. The rumour prevalent in the neighbourhood of *Asiatic* towns, where the plague exists, of the number carried off by the disorder, is always false; and this gaining strength as it proceeds to any distance, causes the accounts which are published in the gazettes of *Europe*, of whole cities being thereby depopulated. The towns of the HOLY LAND are, it is true, often emptied of their inhabitants, who retire into tents in the environs when the plague is rife; but they quickly return again to their habitations, when the alarm subsides. A traveller in these countries will do well to be mindful of this; because, were he to halt or to turn back upon the event of every rumour of this nature, he would soon find his journey to be altogether impracticable. We had reason to regret that we were thus prevented from visiting *Baffa* in the Isle of *Cyprus*. In a subsequent part of our travels

would not suffer any of his slaves to approach her person; but gave her food and medicines with his own hands; and, in the hour of death, impressed a parting kiss upon her lips, as he wept over her. In a similar state of indifference as to the consequences of his temerity, the celebrated Dr. *White*, physician to our army and navy, when in *Egypt*, resided in the Plague Hospital at *Grand Cairo*, and escaped, until he actually inoculated himself with the purulent virus of the disorder.

we were often liable to exaggerated reports concerning the plague. They are something like the stories of banditti in many *European* mountains, inhabited by a race of shepherds as harmless as the flocks they tend. The case is certainly somewhat different in *Asia*, especially in the *Holy Land*, where banditti are no insubstantial phantoms that vanish whenever they are approached. The traveller in this country must pass "the tents of *Kedar*, and the hills of the robbers." So it is with regard to the plague; he will sometimes find the reality, although it be inadequate to the rumour. We visited several places where the inhabitants were said to die by hundreds in a day; but not an individual of our party, which was often numerous, experienced in any degree the consequences of contagion. The *French*, owing to their extreme carelessness, were often attacked by it, and as often cured. The members of their medical staff, belonging to their army in *Egypt*, seemed to consider it as a malignant, and therefore dangerous fever; but by no means fatal, with proper precaution.

The rest of this short journey, like the preceding part of it, was over sterile *limestone*,

CHAP.
IV.

Nazareth.

Condition
of the In-
habitants.

principally ascending, until we entered a narrow defile between the hills. This, suddenly opening towards our right, presented us with a view of the small town or village¹ of NAZARETH, situate upon the side of a barren rocky elevation, facing the east, and commanding a long valley. Throughout the dominion of *Djezzar Pasha*, there was no place that suffered more from his tyrannical government than *Nazareth*. Its inhabitants, unable to sustain the burdens imposed upon them, were continually emigrating to other territories. The few who remained were soon to be stripped of their possessions; and when no longer able to pay the tribute exacted from them, no alternative remained, but that of going to *Acre*, either to work in his fortifications, or to flee their country.* The town was in the most wretched state of indigence and misery; the soil around might bid defiance to agriculture; and to the prospect of starvation were added

(1) * *Ναζαρέτ*, scribit Epiphanius, olim oppidum erat, nunc vicus *κώμη*. *Lib. i. adversus Hæreses*, p. 122. notatque p. 136, ante tempore Josephi (usque ad imperium Constantini Senioris) nullis præter Judæos illic habitare licuisse." *Rolandi Palæstina, in verb. Nazareth.*

"Phocas appellat eam *καμώμωλον*, sic ut *κώμη* et *πόλις*, vici et urbis, certo respectu nomen mereatur." *Ibid.* See also *William of Tyre, lib. xliii. c. 26.*

the horrors of the plague. Thus it seemed destined to maintain its antient reputation; for the *Nathanael* of his day might have inquired of a native of *Bethsaida*², whether “any good thing could come out of *Nazareth*?” A party of *Djezzar*’s troops, encamped in tents about the place, were waiting to seize even the semblance of a harvest which could be collected from all the neighbouring district. In the valley appeared one of those fountains which, from time immemorial, have been the halting-place of caravans, and sometimes the scene of contention and bloodshed. The women of *Nazareth* were passing to and from the town, with pitchers upon their heads. We stopped to view the group of camels, with their drivers, who were there reposing; and, calling to mind the manners of the most remote ages, we renewed the solicitation of *Abraham*’s servant unto *Rebecca*, by the Well of *Nahor*³. In the writings of early pilgrims and travellers, this spring is denominated “THE FOUNTAIN OF THE VIRGIN MARY;” and certainly, if there be a spot, throughout the *Holy Land*, that was undoubtedly honoured by her presence, we may

CHAP.
IV.

Fountain
of the
Virgin.

(2) *John*, ch. i.

(3) *Gen.* ch. xxiv. 17.

CHAP.
IV.

consider this to have been the place; because the situation of a copious spring is not liable to change; and because the custom of repairing thither to draw water has been continued, among the female inhabitants of *Nazareth*, from the earliest period of its history. *Marinus Sanutus*, who accurately describes its situation, has nevertheless confounded it with the fountain of *Sephoury*. He relates the antient traditions concerning it, but mingles with his narrative the legendary stories characteristic of the age in which he lived

After leaving this fountain, we ascended to the town, and were conducted to the house of the principal *Christian* inhabitant of *Nazareth*. The tremendous name of *Djezzar* had succeeded in providing for us, in the midst of poverty, more sumptuous fare than is often found in wealthier cities: the Convent had largely contributed; but we had reason to fear, that many poor families had been pinched to supply

(1) He often copies *Jacobus de Vitriaco*, word for word. *Marinus Sanutus* began the *SECRETA FIDELIUM CRUCIS* in 1306. *Jac. de Vitriaco* was bishop of *Ptolemais*, and died in May 1250. "De fonte *Sephoritano* dilectæ matri (*Jesus*) portaret aquam; fons autem in fine civitatis est: ibi dicitur puer *Jesus* semel, vase fictili fracto, aquam portasse in gremio matri suæ." *Marin. Sanut. Secret. Fidel. Cruc. lib. iii. pars vii. cap. 2.*

our board. All we could do, therefore, as it was brought with cheerfulness, was to receive it thankfully; and we took especial care that those from whom we obtained it should not go unrewarded.

Scarcely had we reached the apartment prepared for our reception, when, looking from the window into the court-yard belonging to the house, we beheld *two women* grinding at the mill, in a manner most forcibly illustrating the saying of our SAVIOUR before alluded to*. They were preparing flour to make our bread, as it is always customary in the country when strangers arrive. The *two women*, seated upon the ground, opposite to each other, held between them two round flat stones, such as are seen in *Lapland*, and such as in *Scotland* are called *Querns*. This was also mentioned in describing the mode of grinding corn in the villages of *Cyprus*; but the circumstance is so interesting, (our SAVIOUR's allusion actually referring to an existing custom in the place of his earliest residence,) that a little repetition may perhaps be pardoned. In the centre of the upper stone was a cavity for

Custom
illustrating
a Saying
of our
SAVIOUR.

(2) See Chap. II. pp. 56, 57, of this volume.

CHAP.
IV.

pouring in the corn; and, by the side of this, an upright wooden handle, for moving the stone. As the operation began, one of the women, with her right hand, pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine.

Franciscan
Convent.

The Convent of *Nazareth*, situate in the lower part of the village, contains about fourteen friars, of the *Franciscan* order. Its church (erected, as they relate, over the cave in which the *Virgin Mary* is supposed to have resided) is a handsome edifice; but it is degraded, as a sanctuary, by absurdities too contemptible for notice, if the description of them did not offer an instructive lesson, by shewing the abject state to which the human mind may be reduced by superstition. So powerful is still its influence in this country, that, at the time of our visit, the *Franciscan* friars belonging to the Convent had been compelled to surround their altars with an additional fencing, in order to prevent persons infected with the plague from seeking a miraculous cure, by rubbing their bodies with the

hangings of the sanctuary, and thus communicating infection to the whole town; because, all who entered, saluted these hangings with their lips. Many of those unhappy patients believed themselves to be secure, from the moment when they were brought within the walls of this building, although in the last stage of the disorder. As we passed towards the church, one of the friars, rapidly conducting us, pointed to some invalids who had recently exhibited marks of the infection: these men were then sitting upon the bare earth, in cells, around the court-yard of the Convent, waiting for a miraculous recovery. The sight of infected persons so near to us rather checked our curiosity; but it was too late to render ourselves more secure by retreating. We had been told, that if we chose to venture into the church, the doors of the Convent would be opened; and therefore had determined to risk a little danger, rather than be disappointed; particularly as it was said the sick were kept apart, in a place expressly allotted to them. We now began to be sensible we had acted without sufficient caution; and it is well we had not good reason afterwards to repent of our imprudence.

CHAP.
IV.

Having entered the church, the friars put burning wax tapers into our hands; and, charging us on no account to touch any thing, led the way, muttering their prayers. We descended, by a flight of steps, into the cave before mentioned; entering, by means of a small door, behind an altar laden with pictures, wax candles, and all sorts of superstitious trumpery. They pointed out to us what they called the *kitchen* and the *fire-place* of the *Virgin Mary*. As all these sanctified places, in the *Holy Land*, contain some supposed miracle for exhibition, the monks of *Nazareth* have taken care not to be without their share in supernatural rarities; accordingly, the first things they shew to strangers who descend into this cave, are two stone pillars in the front of it; one of which, separated from its base, is said to sustain its capital and a part of its shaft miraculously in the air. The fact is, that the capital and a piece of the shaft of a pillar of grey *granite* have been fastened on to the roof of the cave; and so clumsily is the rest of the *hocus pocus* contrived, that what is shewn for the lower fragment of the same pillar resting upon the earth, is not of the same substance, but of *Cipolino* marble. About this pillar a different story has been related to

Pretended
Miracle.

almost every traveller, since the trick was first devised. *Maundrell*¹, and *Egmont* and *Heyman*², CHAP.
IV. were told, that it was broken by a *Pasha*, in search of hidden treasure, who was struck with blindness for his impiety³. We were assured that it separated in this manner when the Angel announced to the *Virgin* the tidings of her conception⁴. The monks had placed a rail, to prevent persons infected with the plague from coming to rub against these pillars: this had been for many years their constant practice, whenever afflicted with any sickness. The reputation of the broken pillar for healing every kind of disease prevails all over *Galilee*.

It is from extravagances of this kind, constituting a complete system of low mercenary speculation and priestcraft throughout this country, that devout, but weak men, unable to

(1) *Journ. from Aleppo to Jerusalem*, p. 113. *Oxf.* 1721.

(2) *Travels through Europe, Asia, &c.* vol. II. p. 17. *Lond.* 1759.

(3) A story of a similar nature is related by *Bernardin Surius*, who was President of the Holy Sepulchre, and Commissary of the *Holy Land*, during four years, about the middle of the 17th century. He ascribes the fracture to a Magrebin. “*Ce fut un de ces Magyrebins qui fit rompre à Nazareth la colonne qui est posée à la place où estoit la S. Vierge lorsqu'elle conçut le Fils de Dieu.*” *Le Pieux Pelerin*, par *Le Père Surius*, p. 246. *Brusselles*, 1666.

(4) *Luko* i. 28.

(5) *Travels through Europe, Asia, &c.* vol. II. p. 17. *Lond.* 1759.

discriminate between monkish mummery and simple truth, have considered the whole series of topographical evidence as one tissue of imposture, and have left the *Holy Land* worse Christians than they were when they arrived. Credulity and scepticism are neighbouring extremes: whosoever wholly abandons either of these, generally adopts the other. It is hardly possible to view the mind of man in a more forlorn and degraded state than when completely subdued by superstition; yet this view of it is presented over a very considerable portion of the earth; over all *Asia*, *Africa*, almost all *America*, and more than two-thirds of *Europe*: indeed, it is difficult to say where society exists without betraying some or other of its modifications; nor can there be suggested a more striking proof of the natural propensity in human nature towards this mental infirmity, than that *Christianity* itself, the only effectual enemy superstition ever had, should have been chosen for its basis. In the *Holy Land*, as in *Russia*, and perhaps in *Spain* and *Portugal*, the Gospel is only known by representations more foreign from its tenets than the worship of the sun and the moon. If a country which was once so disgraced by the feuds of a religious war should ever become the theatre of honourable

and holy contest, it will be at that period when Reason and Revelation shall exterminate ignorance and superstition. Those who peruse the following pages, will perhaps find it difficult to credit the degree of profanation which true religion has here sustained. While *Europeans* are sending messengers, the heralds of civilization, to propagate the Gospel in the remotest regions, the very land whence that Gospel originated is suffered to remain as a nursery of superstition for surrounding nations; where voluntary pilgrims, from all parts of the earth, (men warmly devoted to the cause of religion, and more capable of disseminating the lessons they receive than the most zealous missionaries,) are daily instructed in the grossest errors. Surely the task of converting such persons, already more than half disposed towards a due comprehension of the truths of *Christianity*, were a less-arduous undertaking, than that of withdrawing from their prejudices, and heathenish propensities, the savages of *America* and of *India*. As it now is, the pilgrims return back to their respective countries, either divested of the religious opinions which they once entertained, or more than ever shackled by the trammels of superstition. In their journey through the *Holy Land*, they are

CHAP.
IV.

Supersti-
tions of the
Country.

Empress
Helena.

conducted from one convent to another (each striving to outdo the former in the list of indulgences and of relics it has at its disposal), bearing testimony to the wretched ignorance and sometimes to the disorderly lives of a swarm of monks, by whom all this trumpery is manufactured. Among the early contributors to the system of abuses thus established, no one appears more pre-eminently distinguished than the Empress *Helena*, mother of *Constantine the First*; to whose charitable donations these repositories of superstition were principally indebted. No one laboured more effectually to obliterate every trace of that which might have been regarded with reasonable reverence, than did this old lady, with the best possible intentions, whenever it was in her power. Had the Sea of *Tiberias* been capable of annihilation by her means, it would have been desiccated, paved, covered with churches and altars, or converted into monasteries and markets of indulgences, until every feature of the original had disappeared; and this by way of rendering it more particularly *holy*. To such a disposition may be attributed the sort of work exhibited in the Church and Convent of *Nazareth*, originally constructed under her auspices. *Pococke* has proved that the tradition concerning the *dwelling-*

place of the parents of JESUS CHRIST existed CHAP.
at a very early period; because the church, IV.
built over it, is mentioned by writers of
the *seventh* century¹; and in being conducted
to a cave rudely fashioned in the natural
rock, there is nothing repugnant to the no-
tions usually entertained either of the antient
customs of the country, or the history of
the persons to whom allusion is made²; but
when the surreptitious aid of architectural pil-
lars, with all the garniture of a *Roman-catholic*
church, above, below, and on every side of it, has
disguised its original simplicity; and when we
finally call to mind the insane reverie concerning
the transmigration of the said habitation, in
a less-substantial form of brick and mortar,
across the *Mediterranean* to *Loretto* in *Italy*,
maintained upon authority very similar to that
which identifies the authenticity of this relic;

(1) "The great church, built over the house of *Joseph*, is mentioned by the writers of the *seventh* and *twelfth* century." *Pococke's Description of the East*, vol. II. part 1. p. 63. Lond. 1745.

(2) "*Pietro de la Valle*, in the 13th Letter of his Travels, is of opinion, that the subterraneous chapel of *Nazareth* was part of the vault of the Church of the Holy *Virgin*; and afterwards turned, by the *Christians*, into a chapel, in order to preserve a remembrance of the place." *Egmont and Heyman's Travels*, vol. II. p. 20.

CHAP.
IV.

a disbelief of the whole mummerly seems best suited to the feelings of *Protestants*; who, after all, are better occupied in meditating the purpose for which *JESUS* died, than in assisting, by their presence, to countenance a sale of indulgences in the place where *Joseph* is said to have resided.

Other objects of reverence in *Nazareth*.

The Church and Convent of *Nazareth*, in their present state, exhibit superstructure of very recent date; having been repaired, or entirely rebuilt, in no very distant period; when the monks were probably indebted to some ingenious mason for the miraculous position of the pillar in the subterraneous chapel, whose two fragments, consisting of different substances, now so naturally give the lie to each other. The more antient edifice was erected by the mother of *Constantine*; and its remains may be observed in the form of subverted columns, which, with the fragments of their capitals and bases, lie near the modern building. The present church is handsome, and full of pictures; most of which are of modern date, and all of them are below mediocrity. *Egmont* and *Heyman* mention an antient portrait of our SAVIOUR, brought hither from *Spain* by one of the Fathers, having a *Latin* inscription, purporting that it is “the

true Image of JESUS CHRIST, sent to king *Abgarus*’.”

CHAP.
IV.

The other objects of superstition in *Nazareth*, at every one of which indulgences are sold to travellers, are: I. The *Workshop* of *Joseph*, which

(1) “*VERA IMAGO SALVATORIS NOSTRI DOMINI JESU CHRISTI, AD REGEM ABGARUM MISSA.*” (*Egmont and Heyman's Travels*, vol. II. p. 19.) I do not recollect seeing this picture, although I have seen copies of it. There is an expression of countenance, and a set of features, common to almost all the representations of our SAVIOUR, with which every one is acquainted, although we know not whence they were derived: nor would the subject have been mentioned, but to state, further, that the famous picture by *Carlo Dolci* bears no resemblance to these features; nor to the ordinary appearance presented by the natives of SYRIA. *Carlo Dolci* seems to have borrowed his notions for that picture from the spurious Letter of *Publius Lentulus* to the *Roman Senate*, which is so interesting, that, while we believe it to be false, we perhaps wish that it were true:—

“There appeared in these our days, a man of great virtue, named JESUS CHRIST, who is yet living among us; and of the *Gentiles* is accepted for a Prophet of Truth; but his own Disciples call him the *Son of God*. He raiseth the dead, and cureth all manner of diseases. A man of stature, somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair, the colour of a filbert, full ripe, to his ears, whence downwards it is more orient of colour, somewhat curling or waving about his shoulders; in the midst of his head is a seam, or partition of his hair, after the manner of the *Nazarites*; his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick, the colour of his hair, not of any great length, but forked; his look innocent; his eyes grey, clear and quick; in reproofing, awful; in admonishing, courteous; in speaking, very modest and wise; in proportion of body, well shaped. None have ever seen him laugh, but many have seen him weep. A MAN, for his beauty, surpassing the children of men.”

CHAP.
IV.

is near the Convent, and was formerly included within its walls; this is now a small chapel, perfectly modern, and lately whitewashed. II. The *Synagogue*, where CHRIST is said to have read the Scriptures to the *Jews*¹; at present, a church. III. A *Precipice* without the town, where they say the MESSIAH leaped down, to escape the rage of the *Jews*, after the offence his speech in the synagogue had occasioned². Here they shew the impression of his hand, made as he sprang from the rock. From the description given by *St. Luke*, the monks affirm, that, antiently, *Nazareth* stood eastward of its present situation, upon a more elevated spot. The words of the Evangelist are, however, remarkably explicit, and prove the situation of the antient city to have been precisely that which is now occupied by the modern town. Induced, by the words of the Gospel, to examine the place more attentively than we should have otherwise done, we went, as it is written, “*out of the city, unto the brow of the hill whereon*

(1) *Luke* iv. 16.

(2) “And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.” *Luke*, iv. 28, 29, 30.

the city is built, and came to a precipice corresponding with the words of the Evangelist. It is above the *Maronite* Church, and probably the precise spot alluded to by the text of *St. Luke's* Gospel.

CHAP.
IV.

But, because the monks and friars, who are most interested in such discoveries, have not found within the Gospels a sufficient number of references to *Nazareth*, upon which they might erect shops for the sale of their indulgences, they have actually taken the liberty to add to the writings of the Evangelists, by making them vouch for a number of absurdities, concerning which not a syllable occurs within their records. It were an endless task to enumerate all these. One celebrated relic may however be mentioned; because there is not the slightest notice of any such thing in the New Testament; and because his Holiness the Pope has not scrupled to vouch for its authenticity, as well as to grant very plenary indulgence to those pilgrims who visit the place where it is exhibited. This is nothing more than *a large stone*, on which they affirm that *CHRIST* did eat with his Disciples, both before and after his resurrection. They have built a chapel over it; and upon the walls of this building several copies of a printed

*Mensa
Christi.*

CHAP.
IV.

certificate, asserting its title to reverence, are affixed. We transcribed one of these curious documents, and here subjoin it in a Note¹. There is not an object in all *Nazareth* so much the resort of pilgrims as this stone,—*Greeks, Catholics, Arabs*, and even *Turks*; the two former classes on account of the seven-years' indulgence granted to those who visit it; the two latter, because they believe that some virtue must reside within a stone before which all comers are so eager to prostrate themselves.

As we passed through the streets, we heard loud screams, as of a person frantic with rage and grief; which drew our attention towards a miserable hovel, whence we perceived a woman issuing hastily, with a cradle containing an infant. Having placed the child upon the area

(1) While the author was engaged in making the following transcript of the Papal Certificate, the *Greeks* and *Catholics* who were of the party busied themselves in breaking off pieces of the stone, as relics.

"Tradictio continua est, et nunquam interrupta, apud omnes nationes Orientales, hanc petram, dictam MENSA CHRISTI, illam ipsam esse supra quam Dominus noster Jesus Christus cum suis comedit Discipuli, ante et post suam resurrectionem et mortuus."

"Et sancta Romana Ecclesia INDULGENTIAM concessit septem annorum et totidem quadragenarum, omnibus Christi fidelibus hunc sanctum locum visitantibus, recitando saltem ibi unum Pater, et Ave, dummodo sit in statu gratia."

before her dwelling, she as quickly ran back again; we then perceived her beating something violently, all the while filling the air with the most piercing shrieks. Running to see what was the cause of her cries, we observed an enormous serpent, which she had found near her infant, and had completely dispatched before our arrival. Never were maternal feelings more strikingly portrayed than in the countenance of this woman. Not satisfied with having killed the animal, she continued her blows until she had reduced it to atoms, unheeding any thing that was said to her, and only abstracting her attention from its mangled body to cast, occasionally, a wild and momentary glance towards her child.

In the evening, we visited the environs; and, walking to the brow of a hill above the town, were gratified by an interesting prospect of the long valley of *Nazareth*, and some hills, between which a road leads to the neighbouring Plain of *Esdraelon*, and to *Jerusalem*. Some of the *Arabs* came to converse with us. We were surprised to hear them speaking *Italian*: they said they had been early instructed in this language, by the friars of the Convent. Their conversation was full of complaints against the rapa-

*Environs
of the
Town.*

CHAP.
IV.

cious tyranny of their Governors. 'One of them said, "Beggars in *England* are happier and better than we poor *Arabs*." "WHY BETTER?" said one of our party. "*Happier*," replied the *Arab* who had made the observation, "*in a good Government: better, because they will not endure a bad one.*"

The plants near the town were almost all withered. We found only four of which we were able to select tolerable specimens. These were, the new species of *Dianthus* mentioned in the account of our journey from *Sephoury*; the *Syrian Pink*, or *Dianthus Monadelphus*¹; the *Ammi Copticum*²; and the *Anethum graveolens*³: these we carefully placed in our herbary, as memorials of the interesting spot on which they were collected. We observed the manner of collecting the harvest: it is carried upon the backs of camels: and the corn being afterwards placed in heaps, is trodden out by bullocks walking in a circle; something like the mode of treading corn in the *Crimea*, where horses are used for this purpose.

The second night after our arrival, as soon as

(1) *Fentenat*.

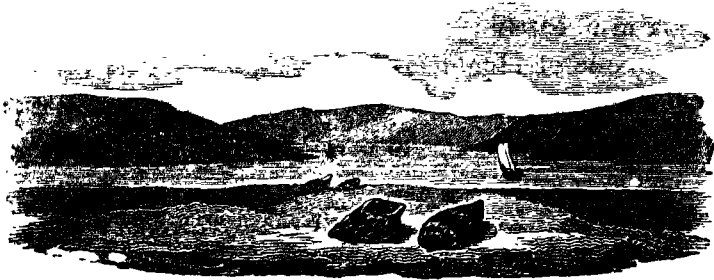
(2) *Linn.*

(3) *Linn. et Dill.*

it grew dark, we all stretched ourselves upon the floor of our apartment, not without serious alarm of catching the plague, but tempted by the hope of obtaining a little repose. This we had found to be impracticable the night before, in consequence of the vermin. The hope was however vain; not one of our party could close his eyes. Every instant it was necessary to rise, and endeavour to shake off the noxious animals with which our bodies were covered. In addition to this penance, we were serenaded until four o'clock in the morning, the hour we had fixed for our departure, by the constant ringing of a chapel bell, as a charm against the plague; by the barking of dogs; the braying of asses; the howling of jackals; and by the squalling of children.

CHAP.
IV.

Ordinary
Penance of
Travellers
in the Holy
Land.



Buccinum Galileum.

CHAP. V.

THE HOLY LAND—NAZARETH TO TIBERIAS.

The Author leaves Nazareth to visit Galilee—Rani—Cana—Chapel of the Village—Relics—Turan—Caverns—Intense Heat—Basaltic Phænomena—their Origin explained—Plants—Geological Features of Galilee—View from the Kern-el-Hatti—Libanus—Village of Hatti—Druses—Antelopes—Sea of Galilee, or Lake Gennesareth—Tiberias—Baths of Ennemaus—Capernaum—Soil and Produce—Castle—House of Peter—Adrianæum—Description of Tiberias—Antiquities—Minerals of the Lake—Non-descript Shells—River Jordan—Hippes—Dimensions

*Dimensions of the Sea of Galilee—Singular Fishes—
Ancient Naval Engagement—Slaughter of the Jews—
Supposed Miracle caused by the French—Population of
Tiberias.*

AFTER a sleepless night, rising more fatigued than when we retired to rest, and deeming a toilsome journey preferable to the suffering state we had all endured, we left *Nazareth* at five o'clock on Sunday morning, *July* the sixth. Instead of proceeding to *Jerusalem*, (our intention being to complete the tour of *Galilee*, and to visit the Lake of *Gennesareth*,) we returned by the way we came, until we had quitted the valley, and ascended the hills to the north of the town. We then descended, in the same northerly direction, or rather north-east, into some fine valleys, more cultivated than any land we had yet seen in this country, surrounded by hills of *limestone*, destitute of trees. After thus riding for an hour, we passed the village of *Rani*, leaving it upon our left, and came in view of the small village of *Cana*,

CHAP.
V.

The Author leaves
Nazareth,
to visit *Galilee*.

Rani.

(1) "*Kanā, Cōne* in versione *Syriacā*." *Reland. Palestina Illustrata*.
The striking evidence concerning the disputed situation of this place, as it is contained in the words of the request made by the Ruler of *Capernaum* to our Saviour, when he besought him to heal his son, only proves how accurately the writings of the *Evangelists* correspond with the geography and

CHAP.
V.

situate on a gentle eminence, in the midst of one of these valleys. It is difficult to ascertain its exact distance from *Nazareth*¹. Our horses were never out of a foot's pace, and we arrived there at half past seven. About a quarter of a mile before we entered the village, is a spring of delicious limpid water, close to the road, whence all the water is taken for the supply of the village. Pilgrims of course halt at this spring, as the source of the water which our SAVIOUR, by his first miracle, converted into wine². At such places it is usual

and present appearance of the country. He supplicates Jesus, who was then at *Cana*, "that he would come down, and heal his son." (*John* iv. 47.) "Ut descendat, et veniat *Capernaum*; unde judicari potest," observes the learned *Reiland*, "*Capernaum* in inferiori regione sitam fuisse quam *Canam*. Erat autem *Capernaum* ad mare." How singularly this is confirmed by the extraordinary features of this part of *Syria*, will appear in the description given of our journey from *Cana* towards the *Sea of Galilee*. In the 51st verse of the same chapter of *St. John*, it is stated, "As he was now going down, his servants met him." His whole route from *Cana*, according to the position of the place now so called, was, in fact, a continual descent towards *Capernaum*.

(1) *Cana* of *Galilee* has been confounded with *Sepher Cana*, or *Cana Major*, in the territory of the tribe of *Asher*: hence the discordant accounts given by *Adrichomius*, *Aranda*, and others, concerning its distance from *NAZARETH*. *Cana Major* is mentioned, as the inheritance of the tribe of *Asher*, in the 28th verse of the 19th chapter of the book of *Joshua*, together with *Hebron*, and *Rehob*, and *Hammon*. *CANA* of *Galilee* (*John* ii. 1.) is often called *Cana Minor*. *St. Jerom* describes it as near to *NAZARETH*: "Haud procul inde (id est à *Nazareth*) cernetur *Cana*, in qua aqua in vinum versæ sunt." *Hieron.* tom. I. epist. 17. ad *Marcellam*.

(2) *John*, ch. ii.

to meet, either shepherds reposing with their flocks, or caravans halting to drink. A few olive-trees being near to the spot, travellers alight, spread their carpets beneath these trees, and, having filled their pipes, generally smoke tobacco and take some coffee; always preferring repose in these places, to the accommodations which are offered in the villages. Such has been the custom of the country from time immemorial;

CHAP.
V.

We entered CANA, and halted at a small Greek chapel, in the court of which we all rested, while our breakfast was spread upon the ground. This grateful meal consisted of about a bushel of cucumbers; some white mulberries, a very insipid fruit, gathered from the trees reared to feed silk-worms; hot cakes of unleavened bread, fried in honey and butter; and, as usual, plenty of fowls. We had no reason to complain of our fare, and all of us ate heartily. We were afterwards conducted into the chapel, in order to see the relics and sacred vestments there preserved. When the poor priest exhibited these, he wept over

Chapel of
the Village.

Relics.

(S) A tradition relates, that at this spring St. Athanasius converted Philip. We were thus informed by the Christian pilgrims who had joined our cavalcade; but it was the first intelligence we had ever received either of the meeting, or of the person so converted.



CHAP. them with so much sincerity, and lamented the indignities to which the holy places were exposed in terms so affecting, that all our pilgrims wept also. Such were the tears which formerly excited the sympathy, and roused the valour of the *Crusaders*. The sailors of our party caught the kindling zeal; and little more was necessary to incite in them a hostile disposition towards every *Saracen* they might afterwards encounter. The ruins of a church are shewn in this place, which is said to have been erected over the spot where the marriage-feast of *Cana* was celebrated¹. It is worthy of note, that, walking among these ruins, we saw large massy stone water-pots, answering to the description given of the antient vessels of the country²; not preserved, nor exhibited, as relics, but lying about, disregarded by the present inhabitants, as antiquities with whose original use they were unacquainted. From their appearance, and the number of them, it was quite evident that a practice of keeping water in large stone pots, each holding

(1) "*Nicephorus* gives an account of it, and says it was built by St. *Helen*." *Mariti's Trav.* vol. II. p. 171. *Lond.* 1791.

(2) "And there were set there six water-pots of stone, after the manner of the purifying of the *Jews*, containing two or three firkins apiece." *John* ii. 6.

from eighteen to twenty-seven gallons, was once common in the country.

CHAP.
V.

About three miles beyond *Cana*, we passed the village of *Turan*. Near to this place they pretend to shew the field where the Disciples of JESUS CHRIST plucked the ears of corn upon the Sabbath-day³. The *Italian* Catholics have named it the field "*degli Setti Spini*;" and they gather the bearded wheat, which is annually growing there, as a part of the collection of relics to be conveyed to their own country. The heat of this day was greater than any to which we had yet been exposed in the *Levant*; nor did we afterwards encounter anything so powerful. Captain *Culverhouse* had the misfortune to break his umbrella;—a, frivolous event in milder latitudes, but here of so much importance, that all hopes of continuing our journey depended upon its being repaired. Fortunately beneath some rocks, over which we were then passing, there were caverns⁴, excavated by primæval shepherds, as a shelter

Turan.

Caverns.

(3) *Luke* vi. 1. *Matth.* xii. 1. *Mark* ii. 23.

(4) Small reservoirs for containing water, of great antiquity, some in the form of basons, appeared in these caverns.

CHAP.
V.

from scorching beams capable of baking bread, and actually of dressing meat: into these caves we crept, not only for the purpose of restoring the umbrella, but also to profit by the opportunity thus offered of unpacking our thermometers, and of ascertaining the temperature of the atmosphere. It was now twelve o'clock. The mercury, in a subterraneous recess, perfectly shaded, the scale being placed so as not to touch the rock, remained at one hundred degrees of *Fahrenheit*. As to making any observation in the sun's rays, it was impossible; no one of the party had courage to wait with the thermometer a single instant in such a situation.

Intense
Heat.Basaltic
Phæno-
mena.Their
Origin ex-
plained.

Along this route, particularly between *Cana* and *Turan*, we observed *basaltic* phænomena. The extremities of columns, *prismatically* formed, penetrated the surface of the soil, so as to render our journey rough and unpleasant. These marks of regular or of irregular *crystallization*, generally denote the vicinity of a bed of water lying beneath their level. The traveller, passing

(1) We afterwards ate bread which had been thus baked, in a camp of *Djezzar's* troops, in the *Plain of Esdraelon*; and the first Lieutenant of the *Romulus* frigate ate bacon so dressed, in *Aboukir*.

over a series of successive plains, resembling, in their gradation, the order of a staircase, observes, as he descends to the inferior *stratum* upon which the water rests, that where rocks are disclosed, the appearance of *crystallization* has taken place; and then the *prismatic* configuration is vulgarly denominated *basaltic*. When this series of depressed surfaces occurs very frequently, and the *prismatic* form is very evident, the *Swedes*, from the resemblance such rocks have to an artificial flight of steps, call them *Trap*; a word signifying, in their language, *a staircase*. In this state Science remains at present, concerning an appearance in Nature which exhibits nothing more than the common process of *crystallization*, upon a larger scale than has hitherto excited attention. Nothing is more

(2) See the observations which occur in pp. 420, 421. vol. II. of the 8vo. edition of these *Travels*. It was in consequence of a journey upon the *Rhine*, in the year 1793, that the author first applied the theory of *crystallization* towards explaining the formation of what are vulgarly called *basaltic pillars*, an appearance common to a variety of different mineral substances, imbedded in which are found *Ammonites*, vegetable impressions, fossil wood, crystals of *feldspar*, masses of *chalcedony*, *zeolite*, and *sparry carbonate of lime*. He has seen the *prismatic* configuration, to which the term *basaltic* is usually applied, in common compact *limestone*. *Werner*, according to Professor *Jameson*, (*Syst. of Min.* vol. I. p. 372.) confines basalt to "*the floatz Trap formation*," and (p. 369, *ibid.*) to the *concretionary* structure; alluding

CHAP.
V.

frequent in the vicinity of very antient lakes, in the bed of considerable rivers, or by the borders of the ocean. Such an appearance therefore, in the approach to the Lake of *Tiberias*, is only a parallel to similar phænomena exhibited by rocks near the lakes of *Locarno* and *Bolsenna* in *Italy*; by those of the *Wenner* Lake in *Sweden*; by the bed of the *Rhine*, near *Cologne* in *Germany*¹; by the Valley of *Ronca*, in the territory of *Verona*²; by the *Giant's Causeway* of the *Pont du Bridon*, in the State of *Venice*³, and by numerous other examples in the same country; not to enumerate instances which occur over all the islands between the north

alluding to a particular substance under that appellation. Count *Bournon* (see *Note 3. p. 421. vol. II. of this edition*) considers the *basaltic* form as the result of a *retreat*. This is coming very near to the theory maintained by the author: in furtherance of which, he will only urge, as a more general remark, that "all crystals are *concretionary*, and all *columnar minerals* crystals, more or less regular, the consequences of a *retreat*."

(1) The town gates of *Cologne* are constructed of stones having the form commonly called *basaltic*; and similar substances may be observed in the walls.

(2) See the account published by the Abate *Fortis*, "*Della Valle di Roncà nel Territorio Veronese*," printed at *Venice* in 1778.

(3) See "*Memoria de' Monti Colonnari di S. E. il Signor Cavaliere Giovanni Strange*," printed at *Milan* in 1778, for a beautiful representation of this *Causeway*; engraved by *Fessard*, from a drawing by *De Veyrenc*. Also the representations given in the LXIst volume of the *Philosophical Transactions of the Royal Society of London*, *Tab. 19. p. 583, &c.*

coast of *Ireland* and *Iceland*, as well as in CHAP.
V.
*Spain, Portugal, Arabia, and India*⁴. When these crystals have obtained a regularity of structure, the form is often hexagonal, like that of *Cannon Spar*, or of the *Asiatic* and *American emerald*⁵. It is worthy of remark, that *Patrin*, during his visit to the mountain *Odon Tchelon*, in the deserts of *Oriental Tahtary*, discovered, in breaking the former kind of *emerald*, when fresh taken from

(4) See the numerous other instances mentioned by Professor JAMESON, (*Syst. of Min. vol. I. p. 372. Edin. 1804.*) in stating the geographical situation of *basalt*; a vague term, as he properly expresses it, which ought to be banished from mineralogy: it is in fact applied to any substance which exhibits the phenomena of crystallization upon a large scale, whenever the prisms are large enough to be considered as columns.

(5) Commonly called *Siberian Beryl*, and *Peruvian Emerald*. HAÜY, PATRIN, and others, have shewn the impropriety of separating these varieties of the *emerald*. Some consider the colouring principle as sufficient to distinguish them, which is *oxide of iron* in the *Asiatic emerald*, and of *chromium* in the *American*. But it should be observed, that the *emerald of Peru* does not always contain *chromium*; neither is it yet known that it does not contain *iron*. The author has specimens of the *Peruvian emerald*, white and limpid as the purest rock crystal. What then becomes of a distinction founded upon colour? PATRIN preserves the names of *emerald*, *chrysolite*, and *aigue marine*, as all applicable to the *Siberian mineral*; but he says “*Ces gemmes ont la même forme cristalline, la même pesanteur spécifique, la même dureté que l'émeraude du Perou; elles contiennent la même quantité de glucine; elles ont encore la double refraction de l'émeraude. Elles n'en diffèrent donc que par la couleur; et l'on a vu, par l'exemple du rubis d'Orient, combien la couleur est nulle aux yeux du naturaliste.*” *Hist. Nat. des Min. tom. II. p. 23. Paris, An 9.*

CHAP.
V.

its *matrix*¹, not only the same alternate convex and concave fractures which sometimes characterize the horizontal fissures of *basaltic* pillars², but also the concentric layers which denote concretionary formation³. It is hardly possible to have a more striking proof of coincidence, resulting from similarity of structure in two substances, otherwise remarkably distinguished from each other⁴.

(1) *Je fis une remarque à cette occasion, c'est que ces gemmes, qui deviennent si dures, étoient singulièrement friables au sortir de leurs gîtes: plusieurs gros prismes se brisèrent entre mes mains."* *Hist. Nat. des Min. tom. II. p. 32.* It is the same with the common *flint*, which, when first taken from a bed of *chalk*, sometimes breaks in the hand, and is penetrated with visible moisture. This also is the case with regard to the *Hungarian opals*: the workmen often expose them to the sun, before they venture to remove them.

(2) Il offre un accident remarquable, et que j'ai observé le premier dans ces gemmes; c'est que ses extrémités, au lieu d'être planes, ont une saillie arrondie comme les *basaltes* articulés. Cet accident se rencontre également dans les *émeraudes* et les *aigues marines* de la même montagne. J'en ai des exemplaires de toutes les nuances qui offrent ces articulations, soit en relief, soit en creux." *Hist. Nat. des Min. tom. II. p. 28.*

(3) "J'en ai plusieurs échantillons, où l'on voit, quand on les regarde contre le jour par une de leurs extrémités, des hexagones concentriques, qu'on distingue quelquefois jusque vers le centre du prisme: ces hexagones sont formés par les lames qui ne sont appliquées successivement à chacune de ces faces." *Ibid. tom. II. p. 31.*

(4) The mineralogical reader may add to this a remarkable fact, recently communicated to the author by the Rev. *James Lambert*, of Trinity College, Cambridge. The radiating pillars upon the coast of *St. Andrew's* in Scotland, bearing the name of the *Spindle Rock*, are nothing more than a spheroidal mass, which once occupied an orbicular cavity, after the manner in which *zeolite* is exhibited in porous aggregates: the prisms diverge from a common centre like the acicular

After we had passed *Turan*, a small plantation of olives afforded us a temporary shelter: and without this, the heat was greater than we could have endured. Having rested an hour, taking coffee, and smoking tobacco, as usual, with the *Arabs* of our party, we continued our journey. The earth was covered with thistles in such numerous variety, that a complete collection of them would be an interesting acquisition for the botanist. A plant, which we mistook for the *Jerusalem* artichoke, was seen everywhere, with a purple head, rising to the height of five or six feet. The scorching rays of the sun put it out of our power to collect specimens of all these; no one of the party having sufficient resolution to descend from his horse, and abandon his umbrella, even for an instant. We distinctly perceived that several of these plants have not been described by any traveller. In the examination of the scanty

acicular radiating fibres of *zeolite*, *carbonated lime*, &c. &c. in amygdaloidal rocks. The author witnessed a similar appearance, upon as large a scale, in the Isle of *Canna*, in the *Hebrides*. The magnitude of certain phenomena of *crystallization* sometimes leads the mind to doubt the nature of the process whence they have resulted. *Saussure's* polished mountain, near *St. Bernard* in the *Alps*, is an instance of this kind. We are at no loss to explain the cause of lustre on one of the lateral planes of a small crystal, but cannot so readily conceive that the side of a mountain may have been thus modified.

CHAP.
V.

but interesting selection which, with excessive fatigue and difficulty, we made in this route, not less than six new species were discovered¹. Of these, the new *Globe Thistle*, which we have

(1) The Reader will find only the *new species* described here. Others, however rare, are reserved for a General List, in the *Appendix* to the last *Section* of this *PART* of our *Travels*.

- I. A new species of *Heliotrope*, which we have called *HELIOTROPIMUM HIRSUTUM*. This was found near *CANA*. *Heliotropium foliis luto-oratis, integerrimis, pilis depressis hirsutis; spicis subsolitariis, pilis patulis, hirsutissimis. Planta humilis ramosa; rami patentes, hirsuti. Folia petiolata vix pollicaria; petioli semipollicares. Spicae unilaterales pedunculatae, 2. ad 3. pollices longae. Flores pedicellati serie simplici dispositi. Calyces hirsutissimi. Corollae tubus calyce dimidio longior, pubescens.*
- II. A non-descript species of *Larkspur*, which we have called *DELPHINIUM INCANUM*, found near the same place. *Delphinium nectaris diphylis foliolis emarginatis obtusis; corollis pentapetalis, capsulis solitariis, foliis multipartitis. Rami flexuosi, divaricuti, supra villosi-incani. Folia pubescentia multipartita, lacinias lineari-lanceolatis. Flores subracemosi, pauci. Pedunculi bracteati, crassi, villosi; bractea subulata. Petala pectario longiora unguiculata, obtusa. Calcar corollae longius, curvatum. Capsula ovato-elliptica pubescens, stylo persistente coronata.*
- III. Near *Cana* we also found a non-descript cottony species of *Origanum*, which we have called *ORIGANUM VESTITUM*. *Origanum foliis subcordato-ovatis, petiolatis, integerrimis, utrinque tomentosis mollissimis spicis subrotundo-ovatis, pedunculatis, compactis tomentosis subternis caule suffruticoso. Planta ramosa, tomentosa incana. Folia nervosa quinque lineas longa, saepe reflexa. Spicae breves valde tomentosa, basi constipata, subterne. Calyx bilabiatus obovatus, fauce lanuginosus. Corolla gracilis, glanduloso-punctata. Stylo exserta. Stigmata reflexa.*
- IV. A shrubby non-descript species of *Globe Thistle*, which we have called *ECHINOPS GRANDIFLORA*. *Echinops caule suffrutescente scabro, foliis bipinnatis supra scabris, subtus tomentosis, lacinias perangustis; capitulis globosis pedunculatis amplis. Caulis sulcatus fuscus, subflexuosus.*

named *ECHINOPS GRANDIFLOBA*, made a most superb appearance: it grew to such a size, that some of its blossoms were near three inches in diameter, forming a sphere equal in bulk to the

CHAP.
V.

subflexuosus. Folia subtilis albida, mollissima, supra sordide virentia, hispida; laciniae lineari-subulatae. Capitulatae. Capitula pollices duos cum dimidio seu tres diametro caerulei. Florum pedicelli papposi. Squamae calycinae exteriores imbricate lanceolato-subulatae, infra medium integerrimae; supra contractae dentato-ciliatae acutissimae; squama intima brevior tubulata, quinquefida, apicibus laciniatis. Corollae limbus tubo brevior quinquepartitus laciniis sublinearibus. Stigmata reflexa. Semina hirsuta, coronata; corona striata, ciliata submembranacea.

- V. A non-descript species of *Aira*, with the outer valve of the corolla three-awned, and the flowers in a close panicle, as in the *Aira pubescens*. We have called it *AIRA TRIARISTATA*. *Aira paniculæ spiciformi, oblonga; corollae valvæ exteriore calyce nervoso dimidio brevior, triaristata; vaginus foliorum ventricosus, amplissimus.* This is a dwarf species, with the leafy culms often shorter than the oblong heads of the flowers. Both the leaves and their sheaths are deeply striated, and downy. The flowers are set very close together in the panicles, which vary, from about an inch and a half to two and a half inches in length. The glumes of the calyx are of a linear-lanceolate shape, deeply furrowed, and downy. The inner valve of the corolla is slenderer and shorter than the outer valve, slightly notched at the end, and without awns: the two lateral awns of the outer valve are about the length of the calyx; the central one a third part longer.
- VI. A non-descript shrubby species of *Cistus*, with rough alternate leaves, about two thirds of their length distant from each other on the branches. We have called it *CISTUS OLIGOPHYLLUS*. *Cistus stipulatus, fruticosus, foliis alternis ovato-lanceolatis, enerviis, integerrimis, scabris, pilosis, margine revolutis; pedunculis unifloris; calycis foliolis inaequalibus, hirsutis. Fruticulus ramosus, rami flexuosi, graciles, supra villosi. Folia petiolata, patentia, lineas quatuor longa. Petioli brevissimi, pilosi. Calycis foliola inaequalia duo angusta, tria quadruplò latiora, nervosa. Corolla flava.*

CHAP.
V.

largest fruit of the pomegranate, Its leaves and stem, while living, exhibited a dark but vivid sky-blue colour. The description in the *Note* is taken from its appearance in a dried state. The *Persian Manna-plant*, or *Hedysarum Alhagi*, which we had collected between *Acre* and *Nazareth*, also flourished here abundantly. This thorny vegetable is said to be the favourite food of the camel¹: it is found wild, in *Syria*, *Palæstine*, *Persia*, *Egypt*, *Mesopotamia*, *Armenia*, *Georgia*, and the islands of *Tenos*, *Syra*, and *Cyprus*. *Tournefort*, who considered it as a plant *sui generis*, has given a description of it, in his account of the Island of *Syra*². *Rauwolf*, who discovered it in 1537, in the vicinity of *Aleppo*, and in *Persia*, often mentions it in his *Travels*³. As we advanced, our journey led us through an open campaign country, until, upon our right, the guides shewed to us the *Mount* where it is believed that *CHRIST* preached to his Disciples that memorable Sermon⁴, in which are concentrated the sum and substance

Geological
Features of
Galilee.

(1) *Forster's Flora*, p. 136.

(2) *Voyage du Levant*, tom. II. p. 4. *Lyon*, 1717.

(3) See pp. 84, 152, 206. *London*, 1693. Also, the end of Mr. *Ray's* Collection of Travels, "*Stirpium Orientalium rariorum Catalogus*." *ALHAGI MAURERUM*.

(4) *Matthew*, ch. v, vi, vii.

of every *Christian* virtue. We left our route to visit this elevated spot: and having attained the highest point of it, a view was presented, which, for its grandeur, independently of the interest excited by the different objects contained in it, has nothing to equal it in the *Holy Land*.

CHAP.
V.

From this situation we perceived that the plain, over which we had been so long riding, was itself very elevated. Far beneath appeared other plains, one lower than the other, in a regular gradation, reaching eastward, as far as the surface of the Sea of *Tiberias*, or Sea

View from
the Kern-
el-Hutti.

(5) This hill is called *Kern-el-Hutin* in *Pococke's Travels*, signifying "the Horns of *Hutin*," there being a mount at the east and west end of it; and so called from the village below, which he writes *Hutin*. We wrote it, as it was pronounced, *HATTI*. *Pococke* has enumerated the objects he beheld from this spot, in a note to p. 67. *Part I. of the Second Volume of his Description of the East*. "To the south-west I saw *Jebel-Sejar*, extending to *Sephor*; *Elmiham* was mentioned to the south of it: I saw the tops of *Carmel*, then *Jebel-Turan*, near the Plain of *Zabulon*, which extends to *Jebel-Hutin*. Beginning at the north-west, and going to the north-east, I saw *Jebel-Igermick*, about which they named to me these places, *Sekeenan*, *Elbany*, *Sejour*, *Nah*, *Ramek*, *Mogor*, *Orady Trenon*, *Kobreniad*; and further east, on other hills, *Meirom*, *Tekin* on a hill, and *Nouesey*; and directly north of *Hutin* is *Saphet*; and to the east of the hill on which that city stands, *Kan-Tehar* and *Kan Eminie* were mentioned; and to the north of the Sea of *Tiberias* I saw *Jebel-esheff*."

CHAP.
V.

of *Galilee*¹. This immense lake, almost equal, in the grandeur of its appearance, to that of *Geneva*, spreads its waters over all the lower territory, extending from the north-east towards the south-west². Its eastern shores exhibit a sublime scene of mountains towards the north and south, and they seem to close it in at either extremity; both towards *Chorazin*, where the *Jordan* enters; and the *AULON*, or *Campus Magnus*, through which this river flows to the *Dead Sea*. The cultivated plains reaching to

(1) "Mare appellatur—*Galilæa*, quia in *Galilæa* provinciâ; mare *Tiberiadis*, à civitate *Tiberiadis*; mare *Cenereth*, ab oppido *Cenereth*, cui successit *Tiberias*; stagnum *Genezareth*, vel lacus *Genezur*, à propinquâ regione *Genezar*." (*Quaresmii Elucid. Terr. Sanct. l. vii. c. 3. p. 862. tom. II. Antv. 1369.*)—"Called always a Sea," says *Fuller*, "by three of the Evangelists, but generally a Lake by *St. Luke*. Indeed, amongst lakes it may be accounted for a sea, such the greatness; amongst seas, reputed for a lake, such the sweetness and freshness of the water therein." *Fuller's Pisgah-sight of Palestine, B. II. c. 6. p. 140. Lond. 1650.*

(2) Its various names are cited in the preceding Note. *St. Luke* calls it the *Lake of Gennesareth*; and this agrees with *Pliny's* appellation, who, speaking of the River *Jordan*, (*Hist. Nat. lib. v. c. 15. L. Bat. 1635.*) uses these words: "*In lacum se fundit, quem plures Genesaram vocant, xvi mill. pass. longitudinis, vi mill. pass. latitudinis, amaram circumseptum oppidis.*" He also notices the hot springs of *Emmaus*, near *TIBERIAS*. *Josephus* (*lib. iii. de Bell. Jud. c. 18.*) gives it the same name as *Pliny*; which it derived from the appellation of the neighbouring district. (*Ibid.*) As to its dimensions, *JOSEPHUS*, (*ibid.*) than whom, says *RELAND*, "*nemo melius ea scire potuit,*" describes its length as equal to an hundred (*Hegesippus*, as 140) stadia; and its breadth as forty. Its distance from the Lake *Asphaltites* is seventy-five miles.

its borders, which we beheld at an amazing depth below our view, resembled, by the various hues their different produce presented, 'the motley pattern of a vast carpet'. To the north appeared snowy summits, towering beyond a series of intervening mountains, with unspeakable greatness. We considered them as the summits of *Libanus*: but the *Arabs* belonging to our caravan called the principal eminence *Jebel el Sieh*, saying it was near to *Damascus*; probably, therefore, a part of the chain of *Libanus*'. This summit was so lofty, that the snow entirely covered the upper part of it: not lying in patches, as, during summer, upon the tops of some very elevated mountains, (for instance, upon that of *Ben Nevis* in *Scotland*,) but investing all the higher part with that perfect white and smooth velvet-like appearance

LIBANUS.

(3) The exceeding fertility of this part of the *Holy Land* is noticed by all travellers, and all authors, who have mentioned this country. *Josephus* speaks of the extraordinary aptitude, both of the climate and soil, towards the production of all kinds of fruit and vegetables; so that plants, requiring elsewhere a difference of temperature, thrive here, says he, as if the seasons were in a competition which should contribute most. Figs and grapes continue in season during ten months out of the twelve, and other fruit throughout the whole year. (Vid. *Joseph. de Bell. Jud. lib. iii. c. 18.*)

(4) According to *D'Anville*, *Jebel el Sieh* is the general name for the whole chain of *Anti-Libanus*, identified by *Jerom* with the scriptural *HERMON*; but the authority even of *D'Anville* is not decisive as to the exact position or names of places in *Syria*.

CHAP.
V.

which snow only exhibits when it is very deep; a striking spectacle in such a climate, where the beholder, seeking protection from a burning sun, almost believes the firmament to be on fire'. The elevated plains upon the mountainous territory beyond the northern extremity of the Lake are still called by a name, in *Arabic*, which signifies "*the Wilderness*." To this wilderness it was that *John*, the præcursor of the MESSIAH, retired, and also *JESUS* himself, in their earliest years. To the south-west, at the distance only of twelve miles, we beheld *Mount Thabór*, having a conical form, and standing quite insular, upon the northern side of the wide plains of *Esdraelon*. The mountain whence this superb view was presented, consists entirely of *limestone*; the prevailing constituent of all the mountains in *Greece*, *Asia Minor*, *Syria*, *Phœnicia*, and *Palæstine*°.

(1) The thermometer of *Fahrenheit* at this time, in the most shady situation we could find, indicated $102\frac{1}{2}$ degrees.

(2) The enterprising BURCKHARDT, of whom, it is to be hoped, the Literary world will hear more hereafter, is now travelling, under the auspices of the *African Society*, in *Syria*, previous to his journey into the interior of *Africa*. He has lately visited the summit of *Libanus*, and informs the author (by a letter dated *Aleppo*, May 3, 1811) that it consists wholly of *limestone*. He observed a fossil shell upon the top of that mountain; but it principally consists of "*primitive limestone*."

By a steep, devious, and difficult track, following our horses on foot, we descended from this place to the village of *Hatti*³, situate at one extremity of the cultivated plain we had surveyed from the heights. Here, when we had collected the stragglers of our party into a large plantation of lime and lemon trees, we were regaled by the *Arabs* with all their country afforded. Having spread mats for us beneath the trees, they came and seated themselves amongst us, gazing, with very natural surprise, at their strange guests. Some of the *Arabs* were *Druses*. These are much esteemed in the countries bordering the seat of their Government, for their great probity, and a mildness of disposition, which, in *Syria*, is proverbially attributed to the members of their community. It is said, that they will neither eat nor drink, except of food which they have obtained by their own labour, or, as the *Arabs* literally expressed it, "by the sweat of their brow." From the conversation we had with them, they seemed to be entirely ignorant of their origin. When strangers question them upon this subject,

Druses.

(3) Called *Hutin* by *Pococke*. *Descript. of the East*, vol. II. part I. 67.

CHAP.
V.

they relate numberless contradictory fables; and some of these stories have found their way into books of travels: but their history, as it was said before, remains to be developed. It seems probable, that, long before *El Dürzi*¹ established among his followers those opinions which at present characterize the majority of the *Druses*, the people, as a distinct race, inhabited the country where they now live. The worship of *Venus* (in whose magnificent temple at *Byblus* in *Phœnicia* the rites of *Adonis* were celebrated) still existing in their country²; and the extraordinary fact of the preservation of an ancient *Egyptian* superstition, in the honours paid to a *calf*, in Mount *Libanus*³, by those *Druses* who assume the name of *Okkals*⁴; are circumstances which refer to a

(1) See *Egmont and Heyman's Travels*, vol. I. p. 293. Lond. 1759. Also a former note, p. 90.

(2) See Note (1), p. 136, of this volume.

(3) "And fashioned it with a graving tool, after he had made it a molten Calf: and they said, These be thy gods, O Israel." *Exod.* xxxii. 4. *

(4) "From this we may conclude, with reason, that the *Druses* have no religion: yet one class of them must be excepted, whose religious customs are very peculiar. Those who compose it, are, to the rest of the nation, what the initiated were to the profane; they assume the name of *Okkals*, which means spiritualists, and bestow on the vulgar the epithet of *Djahel*, or ignorant: they have various degrees of initiation, the highest orders of which require celibacy." *Volney's Trav.* vol. II. p. 59.

* A curious representation of one of these Figures, rudely formed, and covered with inscriptions, was communicated to Mr. Henley, by the late Cardinal BORGIA, from the original in his Museum.

more antient period in history than the schism of the *Arabs* after the death of *Mohammed*⁵. To that mildness of character, which is so characteristic of the *Druses*, may be attributed both the mixture caused among them by individuals of different nations, who have sought refuge in their territory, and the readiness with which they strive to amalgamate the discordant materials of every religious creed. Those with whom we conversed acknowledged that the Pantheon of the *Druses* admitted alike, as objects of adoration, whatsoever had been venerated by Heathens, Jews, Christians, or *Moslems*; that they worshipped all the Prophets, especially *Isaiah* and *Jeremiah*, as well as *JESUS* and *Mohammed*; that, every *Thursday* evening, the *Okkals*, who cultivate mysteries, elevate, within their places of worship, a molten Idol, made of gold, silver, or brass, which has the form of a calf. Before this, persons of both sexes make their prostrations; and then a promiscuous intercourse ensues, every male retiring with the woman he likes best. This the *Djuhels*⁶ relate of the *Okkals*, whom they describe as cautious in making known the ceremonies of their secret

⁵ (5) See the account given by *Volney*, vol. II, sect. 3. p. 33.

(6) See the Note in opposite page.

CHAP.
V.

worship. The custom which unites the *Druses* in bonds of the strictest amity with those who happen to have eaten *bread and salt* with them, is of *Arabian* origin; but indifference about matters of religion, which is so obvious among the *Druses*, never was known to characterize an *Arab*. The fact is, that this does not apply to them all. It is evident that the *Okhals* are not indifferent as to their mode of worship, whatsoever this may really be. That which is related of them we do not receive upon their own authority. The imputation which charges them with the worship of a *calf*, has some internal evidence of truth; because such an idol, so revered, was brought by the *Israelites* into the *Holy Land*: nor does it seem probable, supposing this accusation to have been founded upon the invention of a tribe of ignorant mountaineers, that the story would have been so classically adapted to the antient history of the country. Considering the little information derived from the writings of those travellers who have resided among them, and who have paid most attention to the subject, it is not likely that the nature of their occult rites will ever be promulgated¹. That they betray an

(*) "It is impossible to draw a single word from their priests, who observe the most inviolable secrecy in every thing that concerns their worship.

inclination to *Mohammedanism* is not true, because they shew every mark of hatred and contempt for the *Moslems*, and behave with great benevolence and friendship to the *Christians*, whose religion they respect². In their language they are *Arabs*; in every thing else, a distinct race of men³. There is nothing more remarkable than their physiognomy, which is not that of an *Arab*. From this circumstance alone, we were, at any time, able to select one of the *Druses* from the midst of a party of *Arabs*. A certain nobleness and dignity of feature, a marked elevation of countenance, and superior deportment, always distinguished them; accompanied by openness, sincerity, and very engaging manners⁴. From this brief account of a people

worship. I conclude, therefore, that their dogmas are impenetrable mysteries." *Mariti's Travels*, vol. II. p. 26. Lond. 1791.

(2) *Mariti's Travels*, vol. II. p. 25.

(3) *Paul Lucas*, speaking of the *Maronites*, says, Their language is *Arabic* in conversation, but in writing they use the *Syriac* and *Chaldaic* characters. It does not therefore follow, from their *Arabic* language alone, that the *Maronites* of *Syria*, any more than the *Druses*, are necessarily *ARABS*. "*Ils parlent Arabe; mais leurs caractères sont Syriaques ou Chaldaïques.*" *Voyage du Sieur Paul Lucas*, tom. I. p. 304. *Amst.* 1744.

(4) I have seen nothing to remind me of the appearance presented by the *Druses*, excepting an engraving in *Lord Valentin's Travels*, from a drawing by *Mr. Sall*, representing *Abyssinians* resting on a march. (*See* vol. III. p. 109. *Lond.* 1809.) The two figures, seated upon the right hand of that group, in white cloaks, whose faces are exhibited in profile, bear a striking resemblance to the *Druses* we saw in *Syria*.

CHAP.
V.

concerning whom we would gladly have contributed any satisfactory information, we must now turn our attention to other subjects; confessing, that on leaving the *Druses*, we were as ignorant of their real history as when we entered the country of their residence¹.

As we rode from this village towards the Sea of *Tiberias*, the guides pointed to a sloping spot from the heights upon our right, whence we had descended, as the place where the miracle was accomplished by which our SAVIOUR fed the multitude: it is therefore called *The Multiplication of Bread*; as the Mount above, where the Sermon was preached to his Disciples, is called *The Mountain of Beatitudes*, from the expressions used in the beginning of that discourse². This part of the *Holy Land* is

(1) "The country of *Castravent*, a part of Mount *Lebanon* which looks towards the *Mediterranean Sea*, is inhabited, in preference to any other spot, by the *Druses*, who gave their name to this southern district. They occupy also the rest of Mount *Lebanon*, *Anti-Lebanon*, the narrow plains which lie between *Castravent* and the sea, and all that extent of shore from *Gabesh*, otherwise called *Byblus*, as far as the river *Eul*, near the antient *Sidon*, at present called *Sayd*. The antient *Heliopolis*, now known by the name of *Balbec*, is peopled by this nation, as well as the neighbouring country. In short, families of the *Druses* may be found scattered here and there, throughout every part of SYRIA and PALESTINE." *Mariti's Travels*, vol. II. p. 23.

(2) "*Blessed* are the poor in spirit *Blessed* are they that mourn," &c. &c.

full of wild animals. *Antelopes* are very numerous: we had the pleasure to see these beautiful quadrupeds in their natural state, feeding among the thistles and tall herbage of these plains, and bounding before us occasionally, when we disturbed them. The *Arabs* frequently take them, in the chase. The lake now continued in view upon our left. The wind rendered its surface rough, and called to mind the situation of our SAVIOUR'S Disciples, when, in one of the small vessels which traverse these waters, they were tossed in a storm, and saw JESUS, in the fourth watch of the night, walking to them upon the waves³. Often as this subject has been painted, which combines a number of circumstances favourable to a sublime representation, no artist has been aware of the uncommon grandeur of the scenery, memorable for the transaction. The Lake of *Gennesareth* is surrounded by objects well calculated to heighten the solemn impression made by such a picture; and, independently of the local feelings likely to be excited in its contemplation, it affords one of the most striking prospects in the *Holy Land*. It is by comparison

CHAP.
V.
Antelopes.

Sea of
Galilee, or
Lake Gen-
nesareth.

(3) *Matthew* xiv. 24, 25, 26.

CHAP.
V.

alone that any due conception of its appearance can be communicated to the minds of those who have not seen it: speaking of it comparatively, it may be described as longer and finer than any of our *Cumberland* and *Westmoreland* lakes, although it be perhaps inferior to *Loch Lomond* in *Scotland*. It does not possess the vastness of the Lake of *Geneva*, although it much resemble it in certain points of view. In picturesque beauty it comes nearest to the Lake of *Locarno* in *Italy*, although it be destitute of any thing similar to the islands by which that majestic piece of water is adorned. It is inferior in magnitude, and perhaps in the height of its surrounding mountains, to the Lake *Asphaltites*; but its broad and extended surface, covering the bottom of a profound valley, surrounded by lofty and precipitous eminences, when added to the impression under which every *Christian* pilgrim approaches it, gives to it a character of unparalleled dignity.

Having reached the end of the plain whose surface exhibited such motley colours to us, when it was viewed from the *Mountain of Beatitudes*, a long and steep declivity of two miles yet remained to the town of *TIBERIAS*, situate upon the borders of the lake. We had

here a noble view of the place, with its castle and fortifications. Groupes of *Arabs*, gathering their harvest upon the backs of camels, were seen in the neighbourhood of the town. Beyond it, appeared, upon the same side of the lake, some buildings erected over the warm mineral Baths of *Emmaus*, which are much frequented by the people of the country; and, still farther, the south-eastern extremity of the lake. Turning our view towards its northern shores, we beheld, through a bold declivity, the situation of *Capernaum*, upon the boundaries of the two tribes of *Zabulon* and *Naphtali*. It was visited in the sixth century by *Antoninus* the Martyr, an extract from whose *Itinerary* is preserved by *Reland*, which speaks of a church erected upon the spot where *St. Peter's* dwelling once stood¹. Along the borders of this lake may still be seen the remains of those antient *tombs*, hewn by the earliest inhabitants of *Galilee*, in the rocks which face the water. Similar works, were before noticed among the Ruins of *Telmessus*. They were empty in the time of our SAVIOUR, and had become the resort of wretched men,

(1) "Deinde venimus in civitatem Capharnaum in domum Petri, quæ modo est basilica." *Itin. Antonin. Martyr. Vid. Reland's Palestina, in Nom. Capernaum.*

CHAP.
V.

afflicted by diseases which rendered them the outcasts of society; for, in the account of the cure performed by our SAVIOUR upon a dæmoniac in the country of the *Gadarenes*, these *tombs* are particularly alluded to; and their existence to this day (although they have been neither noticed by priests nor pilgrims, and have escaped the ravages of the Empress *Helena*, who would undoubtedly have shaped them into churches) offers strong internal evidence of the accuracy of the *Evangelist* who has recorded the transaction: "There met him OUT OF THE *tombs* a man with an 'unclean spirit, who had his dwelling AMONG THE *tombs*!'" In all the descent towards *Tiberias*, the soil is black, and seems to have resulted from the decomposition of rocks, which may be called *pseudo-volcanic*, from the resemblance they bear to substances that have sustained the action of fire. The stony fragments scattered over the surface are amygdaloidal and porous; their cavities being occasionally occupied by *mesotype*, or by acicular carbonate of lime:—the former became perfectly gelatinized after immersion in muriatic acid. We observed some plantations of *tobacco* which was then in bloom; of *Indian*

(1) *Mark*, ch. v. 2, 3.

corn; of *millet*, which was still green; of *melons*, CHAP.
V.
pumpkins, and *cucumbers*. The harvest of *wheat* and *barley* ended in *June*; but the *oats* were still standing. From *Hatti* to *Tiberias* is nine miles: two of these consist of the descent from the elevated plain towards the lake.

As we entered the gate of the town, the TIBERIAS.
Turkish guards were playing at chess. They conducted us to the residence of the Governor. Having made as rapid a disposition as possible of our baggage, for the purpose of passing the night in a large room of the Castle, which reminded us of antient apartments in old castellated buildings yet remaining in *England*, we hastened towards the lake; every individual of our party being eager to bathe his feverish limbs in its cool and consecrated waters.

Proceeding towards the shore, we saw a very antient church, of an oblong square form, to which we descended by steps, as into the Church of *St. Sophia* at *Constantinople* and some other early *Christian* sanctuaries, where the entrance resembles that of a cellar; day-light being rarely admitted. There is reason to believe that this was the first place of *Christian* worship erected in *Tiberias*, and that it was constructed

CHAP.
V.House of
Peter.

as early as the *fourth* century. The roof is of stone, and it is vaulted. We could discover no inscription, nor any other clue to its origin. The priest, whom we found officiating, was so ignorant, that he knew not by whom, for whom, nor when, it was erected; saying only, that it was called *The house of Peter*. Under this name it is mentioned by former travellers¹. *Nicephorus Callistus*², as cited by *Reland*³, records the dedication of a magnificent edifice to *St. Peter*, by *Helena*, mother of *Constantine the First*, in the city of *TIBERIAS*. *Reland*, distinguishes this building from that now bearing the name⁴ of the Apostle⁵; but he believes the latter derived its name from⁶ the former⁷. It is not however so insignificant a structure as he seems to suppose. Its arched stone roof, yet existing entire, renders it worthy of more particular

(1) "At the north-east corner of the town, there is an oblong square church, arched over, and dedicated to *St. Peter*: it is mentioned by antient authors, and said by some to be the spot where the house of *St. Peter* was." *Pococke's Descript. of the East*, vol. II. Part I. p. 68.

(2) *Histor. Eccles.* 11, 12.

(3) *Palæstina Illustrata*, tom. II. p. 1042. *Traj. Bat.* 1744.

(4) "In hac urbe nimirum ædem magnificam, et ab illâ quæ hodie *Petri* dicitur planè diversam, *Helena*, *Constantini mater*, *Petro olim* dedicavit." *Ibid.*

(5) "Hinc, puto, nomen ædis *Petri* huic ædiculæ adhæsit." *Palæstina Illustrata*, tom. II. p. 1042.

observation. If it be not the building erected by *Helena*, on the spot where our SAVIOUR is said to have appeared to *St. Peter* after his resurrection⁶, it is probably that which *Epiphanius*⁷, relates to have been built by a native of *Tiberias*, one *Josephus*⁸, who, under the auspices of *Constantine*, erected the churches of *Sephoris*⁹ and *Capernaum*¹⁰. The materials of which it consists seem to correspond with the description given of the stones used for that edifice. *Josephus*, according to *Epiphanius*¹¹, when about to build the church, found part of an antient

(6) *John* xxi. 1. "Ecclesia ab Helena matre in isto loco fabricata, in suo decore pulchra permanet." *Bonifacius de Perenni Cultu Terr. Sanct. lib. ii.*

(7) *Epiphanius* Opera, tom. II. lib. i. *Adv. Hær.* p. 128. *Paris*, 1622.

(8) In referring to this *Josephus*, *Reland* uses so little precision, that he might be confounded with *Josephus* the Jewish Historian. "Tiberiade," says he, "ante tempora *Josephi* non licuit Christiano." (*Relandi Palæstina Illustrata*, tom. II. p. 1038.) A preceding paragraph, however, states that he acted under the auspices of *Constantine the First*; and *Epiphanius*, whose writings are referred to by *Reland*, cautiously avoids confounding him with *Flavius Josephus*.

(9) See the former Chapter.

(10) Built over the spot where *St. Peter's* dwelling was believed to have stood in *Capernaum*. See an extract from the *Itinerary* of *Antoninus* the Martyr, written in the sixth century, and given in a former Note. Also *Reland. Palæst. Illust.* tom. II. p. 683. *Traj. Bat.* 1714.

(11) *Epiphanius* Opera, tom. II. lib. i. *Adv. Hær.* pp. 136, 137. *Paris*, 1622.

CHAP.
V.ADRIA-
NĒUM.

temple, called the ADRIANĒUM', consisting of stones six feet square², which the inhabitants of *Tiberias* wished to convert into a public bath. This he immediately appropriated to the erection of a new sanctuary; and in the present building similar remains may be observed. Whatever may be the date of it, we may regret that, in the numerous publications which have appeared respecting the *Holy Land*, no accurate delineation of these curious specimens of vaulted architecture has yet been afforded by artists duly qualified for their representation.

Descrip-
tion of the
Town.

The town of TIBERIAS is situate close to the edge of the lake. It is fortified by walls, but it has no artillery; and like all *Turkish* citadels, it makes a great figure from without, exhibiting at the same time the utmost wretchedness within. Its castle stands upon a rising ground in the north part of it. No antiquities now remain, except the building just described, and the celebrated hot baths of *Emmaus*', about a

(1) Ἀδριανέων. Temples without images were called ADRIANĒA, from *Adrian*, by whom they were introduced.

(2) That is to say, of four cubits square; reckoning each cubit at eighteen inches.

(3) *Emmaus*, or *Ammaus*, signifies BATHS. (*Vid. Joseph. lib. iv. de Bell. Jud. c. 1.*) The Hebrew appellation is חַמְמַתִּים CHAMMATH (*Reland. Palest. Illust. tom. I. lib. i. p. 302.*) The Baths of *Tiberias*

mile to the south of the town. "*Thermas Tiberiadis quis ignorat?*" They were visited by *Egmont* and *Heyman*; but the water has never been accurately analyzed. *Hasselquist* states, that he remained long enough for this purpose⁵, but he has given no account of its chemical constituents. *Pococke* indeed brought a bottle of it away, having observed a red sediment upon the stones about the place. He affirms⁶, that it contained "gross fixed *vitriol*, some *alum*, and a mineral salt." A traveller of the name of *Monconys*, cited by *Reland*⁷, relates, that the water is extremely hot, having a taste of *sulphur* mixed with *nitre*. *Egmont* and *Heyman* describe its quality as resembling that of the springs at *Aix-la-Chapelle*⁸. They bathed here, and found

are thus mentioned by *Pliny*: "Ab occidente Tiberiade, aquis calidis salubri." (*Hist. Nat. lib. v. c. 15.*) *Josephus* also mentions them, and their situation with regard to the city: *Θέρμα εἰς ἀπόκλιον τῆς πόλεως, ἄμα αὐτῇ. Therma non longè (ab urbe Tiberiade) absunt, in vico, Ammans dicto.*" (*Josephus, Antiq. lib. xiii. c. 3.*) The *Arabian* word for baths, *Chammam*, or *Hamman*, is not very different from the *Hebrew*; and by this name the Baths of *Tiberias* are now called.

(4) *Relandi Palestina Illustr.* tom. II. lib. iii. p. 1039. *Traj. Bat.* 1714.

(5) *Travels to the East*, p. 157. *Lond.* 1766.

(6) *Description of the East*, vol. II. part I. p. 59. *Lond.* 1745.

(7) *Palest. Illust.* tom. II. lib. iii. p. 1040. *Traj. Bat.* 1714.

(8) *Travels through Part of Europe, Asia Minor, &c.* vol. II. p. 33. *Lond.* 1759.

CHAP.
V.

the water "so hot, as not easily to be endured," and "so salt, as to communicate a brackish taste to that of the lake near it." Volney says', that, "for want of cleaning, it is filled with a black mud, which is a genuine *Æthiops Martial*;" that "persons attacked by rheumatic complaints find great relief, and are frequently cured by baths of this mud."

These observations have been introduced, because we were unable ourselves to visit the place; and were compelled to rest satisfied with a distant view of the building which covers a spring renowned, during many ages, for its medicinal properties. In the space between *Tiberias* and *Emmaus*, *Egmont* and *Heyman* noticed remains of walls, and other ruins, which are described as foundations of the old city². This is said, by *Pococke*³, to have extended

(1) *Travels in Egypt and Syria*, vol. II. p. 230. Lond. 1787.

(2) *Egmont and Heyman*, vol. II. p. 33.

(3) *Description of the East*, vol. II. part I. p. 68. *Pococke* says, that when they were digging for stones to build the castle, upon the north side of the town, they found a great number of *sepulchres*, wherein it was stated *Jews* had been buried eight hundred years before. He saw a stone coffin (p. 69) adorned with reliefs, exhibiting a bull's head within a crown of flowers, and "a festoon supported by a spread eagle." The city has never been inhabited by any people unto whom this religious custom can be ascribed, except its *Jewish* owners. The fact therefore affords curious proof of the antiquity of a very popular symbol in heraldry.

about half a mile farther to the south than the present inclosure of its walls.

*Adrichomius*⁴, considering *Tiberias* to be the *Cinneroth* of the *Hebrews*, says, that this city was captured by *Benhadad* king of *Syria*⁵, and, in after-ages, restored by *Herod*, who surrounded it with walls, and adorned it with magnificent buildings. But *Cinneroth*, or, as it is otherwise written, *Kinnereth*, was a city of *Naphtali*, and not of *Zabulon*⁶.

(4) *Adrichonii Theat. Terr. Sanct. in Zabulon.* Vid. p. 143. *Colon.* 1628.

(5) 1 *Kings* xv. 20. At the precise moment when this note is introduced, the irruption of the *Wahabee Arabs* into the neighbourhood of *Damascus* has made the eastern district of *Syria* a scene of transactions resembling the state of the country nine hundred and fifty-one years before the *Christian æra*. *Ibn Suoud*, the *Wahabee* Chief, remained only two days and a half in the *Hauran*; overran, in that time, a space of at least 140 miles; plundered and ransacked about thirty villages; and returned flying into the heart of his desert dominions. These particulars are communicated to the author in a letter (dated *Aleppo*, May 3, 1811) from his friend *Burckhardt*, now travelling under the auspices of the *African Society*. They afford a striking parallel with the "Acts of *Ara*, and all his might, and all that he did," who, in his war with *Baasha*, sent *Ben-hadad* of *Damascus* "against the cities of *Israel*, and smote *Ijon*, and *Dan*, and *Abel-beth-maachah*, and all *Cinneroth*, with all the land of *Naphtali*."

(6) *Reland. Palæst. Illust. tom. II. lib. iii. p. 1036.* *D'Anville* however reconciles this position of *Kinnereth*, which he writes *Cinnereth*, by extending the boundaries of *Naphtali* to the southern extremity of the *Lake Gennesareth*.

CHAP.
V.
The old *Hebrew* city, whatever was its name, probably owed its birth to the renown of its *baths*. Some of the most antient temples in the world, together with the cities to which they belonged, had a similar origin¹. *Tiberias*, according to some authors², was built by *Tiberius* the *Roman* Emperor, who called it after his own name. But *Josephus* relates, that *Herod* the *Tetrarch* erected it in honour of *Tiberius*, with whom he was in great favour³. For this purpose, it is said, he selected the most suitable place in all *Galilee*, upon the border of the Lake *Gennesareth*. The ample document afforded by *Josephus* is sufficient to prove that *Herod's* city was precisely on the spot occupied by the town as it now stands; for in the account given by him of its situation, he describes the *hot baths* of *Emmaus* as being out of the city, and not far from it⁴. Very considerable privileges were given to those who chose to settle there; the

(1) Witness the temple of *Jupiter* in Mount *Ida*, mentioned by *Homer* and by *Æschylus*; the temple of *Æsculapius* in *Epidauria*; &c. &c.

(2) Ὁς πρῶτος πάλιν ἐν τῇ Ἰουδαίᾳ, ἐπέλιπεν αὐτὴν εἰς τὸ ἴδιον ὄνομα Τιβερίαν. "Is urbem in Judæa condidit, et de nomine suo appellavit Tiberiada." *Joel* in *Chronographia*, p. 162. Eadem hæc leguntur apud *Michaelem Glycam* in *Annal.* part 3, p. 233. Vid. *Reland. Palest. Illust.* tom. II. p. 1037.

(3) *Antiquit.* lib. xviii. c. 3. et *De Bell. Jud.* lib. ii. c. 8.

(4) *Ibid.*

ground upon which the city was built being full of *sepulchres*, and thereby considered as polluted by dead bodies⁵. Hence we may infer the existence of a former city upon the same territory. *Tiberias* makes a conspicuous figure in the *Jewish* annals⁶: it was the scene of some of the most memorable events recorded by *Josephus*. In refuting the writings of *Justus*, an historian often quoted by *Stephanus Byzantinus*, he speaks of *Sepphoris* and *Tiberias* as the two most illustrious cities of *Galilee*⁷. During a visit paid to it by *Agrippa*, the successor of *Herod*, the kings of *Comagene*, of *Emessa*, of the Lesser *Armenia*, of *Pontus*, and of *Chalcis*, here met to do him honour, and were magnificently entertained⁸. After the downfall of *Jerusalem*, it continued, until the *fifth* century⁹, the residence of *Jewish* patriarchs, rabbins, and learned men. A university was founded here.

(5) *Antiquit.* lib. xviii. c. 3. et *De Bell. Jud.* lib. ii. c. 8.

(6) "Vide *Misnam Schabbath*, III. 4. et XXII. 5. &c." *Reland. Palæst. Illust.* tom. II. lib. iii. p. 1039. *Josephus, Antiq.* lib. xviii. c. 3. lib. xix. c. 7. In *Vit.* &c. &c.

(7) *Josephus* in *Vitâ suâ*.

(8) *Antiq.* lib. xix. c. 7.

(9) *Reland* says, "*usque ad sæculum quartum*." *Egmont* and *Heyman* mention the *fifth*; and *Pococke*, the *eleventh* century. I have preferred the era assigned by *Egmont* and *Heyman*, (vol. II. p. 31.) because they mention the precise year, and give their authority.

CHAP.
V.

The office of Patriarch was hereditary; and appeared with some lustre under the Emperor *Adrian*, in the person of *Simon the Third*¹. In the beginning of the *fifth* century², the Patriarchate was suppressed, after having subsisted three hundred and fifty years³. In the *sixth*, *Justinian*, according to *Procopius*, rebuilt the walls⁴. In the *seventh* century⁵, the city was taken by the *Saracens*, under *Caliph Omar*; yet, in the *eighth*, we find it mentioned in an *Itinerary* cited by *Reland*, as still containing many churches and *Jewish* synagogues⁶. Various medals are extant of the city, bearing different inscriptions⁷. These are interesting, not only

(1) *Egmont and Heyman*, vol. II. p. 31.

(2) A. D. 429. *Ibid.*

(3) See *Basnage's* Hist. of the Jews.^o

(4) *Procop.* lib. v. c. 9. de *Ædific. Justinian.*

(5) A. D. 640. See *Basnage*; *Egmont and Heyman*; &c. The Emperor *Heraclius* visited this place A. D. 620, as appears from the writings of *Anastasius* (*Histor.* p. 101). *Tiberiadem adiiset, accusavere Christiani Benjamin quendam nomine, quasi mala sibi facientem (erat enim admodum opulentus) qui suscepit Imperatorem et exercitum ejus. Ast imperator damnavit eum; 'Quamobrem,' inquit, 'molestus es Christianis?'* qui ait, '*Ut inimicis fidei mee.*' Tunc Imperator admonitum hunc, et ad credendum suusum baptizavit in ædibus *Eustachi*: *Neapolitani, qui et ipse cum Christianus esset Imperatorem excepit.*" *Rel. Palæst.* tom. II. p. 1040.

(6) *Itin. Willibaldi.* *Rel. Palæst. ibid.*

(7) Vid. *Harduin. Num. Antiq.* p. 498. *Paris*, 1684. *Patin.* p. 185. *Vaillant Numis. Imperat. August. et Cesar.* p. 374. *Paris*, 1698, &c.

from the dates which they commemorate, but also in the allusion made by some of them to the *baths* of *Tiberius*, the principal cause of the city's celebrity. They are chiefly of the time of *Trajan* or of *Adrian*. Upon some, the *Syrian* goddess *Astarte* is represented standing upon the prow of a vessel, with the head of *Osiris* in her right hand, and a spear in her left⁸. Others represent *Jupiter* sitting in his temple⁹. There are also other medals of the city, with the figure of *Hygeia*, holding a serpent, and sitting on a mountain; from whose base issue two fountains, intended for the hot springs of *Emmaus*¹⁰.

CHAP.
V.

Among the pebbles of the shore were pieces of a porous rock, resembling the substance called *Toadstone* in *England*: its cavities were filled with *zeolite*. Native *gold* was found here

Minerals of
the Lake of
Genesareth.

The legend given by *Harduin* is, ΤΙΒΕΡΙΕΩΝ · ΕΠΙ · ΚΑΑΤΔΙΟΤ · ΕΤ · ΑΠ · Those commemorated by *Valliant* have ΚΑΑΤΔΙΟ ΤΙΒΕΡΙΕΩΝ, with different dates. The epocha of the city commences with the year of *Rome* 770; therefore the ΑΠ, or 81, noticed by *Harduin*, answers to the year of *Rome* 850, being the first year of *Trajan's* reign. It was usual to compliment the Emperors by striking medals during the first year of their reign. *Reland* notices a remarkable medal of *TIBERIAS* (tom. II. p. 1042. *Palæst. Illust.*) which had on one side the legend ΤΙΒΕΡΙΑC within a laurel wreath, and upon the other the words ΗΡΩΔΟΤ ΤΕΤΡΑΡΧΟΤ Λ. ΑΔ. with a palm branch.

(8) *Valliant*, p. 374. *Num. Imperat. Paris*, 1698.

(9) *Ibid.*

(10) *Vid. Reland. Palæst. Illust.* tom. II. p. 1042.

CHAP.

V.



Non-descript shells

formerly. We noticed an appearance of this kind, but, on account of its trivial nature, neglected to pay proper attention to it, notwithstanding the hints given by more than one writer upon this subject'. Neither boat, nor vessel of any kind, appeared upon the lake. The water was as clear as the purest crystal; sweet, cool, and most refreshing to the taste. Swimming to a considerable distance from the shore, we found it so limpid, that we could discern the bottom covered with shining pebbles. Among these stones was a beautiful but very diminutive kind of shell, being a non-descript species of *Buccinum*², which we have called *BUCCINUM GALILÆUM*. We amused ourselves by diving for specimens; and the very circumstance of discerning such small objects beneath

(1) *Hegesippus de Excid. Urb. Hiero.* lib. iii. c. 26, &c.

(2) See the *Vignette* to this Chapter. The figure which most resembles this new species of *Buccinum* is in *Chemnitz*. (*Vol. IV. p. 43. tab. 24. ff. 1167, 1169.*) He calls it *Nassa fasciata*; and describes it "*fasciis alternis obscurè brunneis, rufescentibus et candidis circumcincta.*" He refers also to *Seba*, (*Thesaurus*, vol. III. tab. 53. f. 43.) who describes it, "*cinereo-flava, ilidem costata crenata, et profundè lyrata.*" The latter part of *Seba's* description is particularly characteristic of this new species, which is evidently a *Buccinum*. *Chemnitz* says that his shell is found in great abundance at *Tranquebar*. Neither of the figures referred to affords a correct representation of the Galilæan *Buccinum*; nor is there in *Linnaeus* any description which answers to it. We have therefore named it *BUCCINUM GALILÆUM*.

the surface, may prove the high transparency of the water. The River *Jordan* maintains its course through the middle of the lake; and, it is said, without mingling its waters. A similar story is related of the *Rhine* and *Moselle* at *Coblentz*, and in other parts of the world, where difference of colour has been caused in water by the junction of rivers³. A strong current also marks the passage of the *Jordan* through the middle of the lake; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping from the mountains into the lake, it may be conceived that a boisterous sea is instantly raised: this the small vessels of the country are ill qualified to resist. As different statements have been made of the breadth of this lake, and experienced mariners are often tolerably accurate in measuring distance upon water by the eye, we asked Captain *Culverhouse* what he believed to be the interval between *Tiberias* and the opposite shore, where there is a village scarcely perceptible, upon the site of antient *Hippos*. He considered it as equal to six miles. Mr. *Loudon*, Purser of the *Romulus*, and also the Cockswain of the Captain's barge,

CHAP.
V.River
Jordan.*Hippos.*

(3) See p. 90 of our Third Volume, 8vo. edit.