

any direction, and that Nassara stands in the hollow of a cluster of hills, the north-western of which separate it from the plain of Zabulon, and the south-western, from the plain of Esdraelon; while on the north-east are the lands of Galilee, and on the south-west those of Samaria.

The fixed inhabitants are estimated at about two thousand; five hundred of whom are catholic Christians, about three hundred Maronites, and two hundred Mohammedans; the rest being schismatic Greeks. These are all Arabs of the country, and, notwithstanding the small circle in which their opposing faiths meet, it is said, to their honour, that they live together in mutual forbearance and tranquillity.*

The private dwellings of the town, to the number of about two hundred and fifty, are built of stone, which is a material always at hand; they are flat-roofed, being in general only of one story, but are sufficiently spacious and commodious for the accommodation of a numerous poor family. The streets are steep, from the inclination of the hill on which they stand, narrow from custom, and dirty from the looseness of the soil.

Of the public buildings, the mosque is the most conspicuous from without, and it is indeed a neat edifice. It has five arches on one of its sides, for we could see no more of it, as it is enclosed within a wall of good masonry, and furnished with a plain whitened minareh, surrounded by a gallery, and surmounted by the crescent, the whole rising from the centre of the town, as if to announce the triumph of its dominion to those approaching it from afar.

The Greeks have their church on the south-east edge of the town, at the foot of the hill, and the Maronites theirs in front of the Franciscan convent. This last is one of the largest and most commodious that I remember to have seen in the Levant, being in

* In the time of Volney, the friars here were the farmers of the country. He observes, that under the government of Daher, they were obliged to make a present to every wife he married; and he took care to marry almost every week. Volney's Travels, vol. ii. p. 229.

every respect superior to those of Smyrna, of Alexandria, and of Cairo.

On entering its outer gate, we observed two antique shafts of red granite columns, now used as portals to the door-way. Within is a court, and, by the gate at its further end, the fragment of a shaft of another granite column lying on the ground. On each side, within the gate, is seen the basis of white pillars, which formed the portals of entrance to the original building destroyed by the Turks; and on the wall, both within and without, are worked into the masonry several pieces of the old ruins, containing delicate sculptures of friezes, cornices, capitals, &c.

This gate leads to a large-paved square, in which are two wells, surmounted by the cross. On the right hand, is the hall for the reception of strangers and visitors, with a range of buildings continued on the same side; on the left, there are apartments for servants and porters, and the passage leading up to the convent itself; and opposite to the outer-entrance, on the other side of the square-court, is the wall of the church attached to it. The interior of the building is furnished with every convenience in stair-cases, galleries, and apartments.

Over the door of each small chamber I observed painted a number, and "*Ave Maria*," while over that of the Padre Guardiano's was written his title in addition. On the door of the chamber in which I slept was written "*Ave Maria purissima*," and immediately opposite to it, "*Hæc sunt necessaria*," in large Roman capitals.

The hall in which we supped was below. It was of a considerable size, furnished all round with benches and tables, each apparently for two persons. In the centre of one of the longest sides was an altar in a recess, with crosses, candles, &c.; and immediately opposite to it, on the other side, was a small folding-door, through which the dishes were received, warm as they were prepared, from the adjoining kitchen. The table-service was altogether of pewter; but every thing was extremely clean, and the provisions excellent, particularly, fine white bread, equal to any

in Europe, and a wine of Mount Libanus, not inferior to the best wines of France. *

The six friars stationary here were all Spaniards, and chiefly from Majorca, Minorca, and Valencia. They did not appear to me to be either learned or well informed; but they were, which is of more worth, frank, amiable, and obliging. Our reception among them was unaffectedly kind; and our stay was rendered agreeable by their bounty.

The church is built over a grotto, held sacred from a belief of its being the scene of the angel's announcing to Mary her favour with God, and her conception and bearing of the Saviour. On entering it, we passed over a white marble pavement, ornamented in the centre with a device in Mosaic; and descended by a flight of marble steps into a grotto beneath the body of the church. In the first compartment of this subterraneous sanctuary, we were told, had stood the mass which constitutes the famous chapel of Loretto, in Italy; and the friars assured us, with all possible solemnity, that the angels appointed to the task took out this mass from the rock, and flew with it first to Dalmatia, and afterwards to Loretto, where it now stands; and that, on measuring the mass itself, and the place from which it had been taken, they had been found to correspond in every respect; neither the one by the voyage, nor the other by age, having lost or altered any part of its size or shape!

Proceeding farther in, we were shown a second grotto, or a continuation of the first, with two red granite pillars, of about two feet in diameter, at its entrance; and were told, that one marked the spot where the Virgin rested, the other where the angel stood when he appeared to Mary, exclaiming, — "Hail! thou that art highly favoured, the Lord is with thee; blessed art thou among

*. It seems to have been peculiar to the Nazarites to suffer their hair to grow long, and to abstain from the use of wine, on making a sacred vow. (Josephus, Ant. Jud. b. iv. c. 4. s. 4.) And the story of Dalilah and Samson, who was a Nazarite, is familiar to all.

women."* The pillar on the right is still perfect, but that on the left has a piece of its shaft broken out, leaving a space of about a foot and a half between the upper and under fragment. The latter of these continuing still to be supported by being firmly imbedded in the rock above, offers to the eyes of believing visitors, according to the expression of the friars, "A standing miracle of the care which Christ takes of his church;" as they insist upon its being supported by the hand of God alone.†

The grotto here, though small and about eight feet in height, remains still in its original roughness, the roof being slightly arched. In the outer compartment, from whence the chapel of Loretto is said to have been taken, the roof as well as the sides have been reshaped, and plastered, and ornamented; so that the original dimensions no longer remain. Within, however, all is left in its first rude state, to perpetuate to future ages the interesting fact which it is thought to record.

Passing onward from hence, and ascending through narrow passages, over steps cut out of the rock, and turning a little to the right, we came to a chamber which the friars called, "*La Cucina*

St. Luke, i. 28.

† The "Orthodox Traveller," as he is called, who has most recently furnished us with the details of his journey in the Holy Land, is almost angry with the poor friars of Nazareth for endeavouring to make others believe what they are themselves firmly persuaded of. He says,—"Pococke has proved that the tradition concerning the dwelling-place of the parents of Jesus Christ existed at a very early period, because the church built over it is mentioned by writers of the seventh century; and in being conducted to a cave rudely fashioned in the natural rock, there is nothing repugnant to the notions one is induced to entertain concerning the ancient customs of the country, and the history of the persons to whom allusion is made. But when the surreptitious aid of architectural pillars, with all the garniture of a Roman Catholic church, above, below, and on every side of it, have disguised its original simplicity, and 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 relique, a disbelief of the whole mummary seems best suited to the feelings of Protestants."—Dr. Clarke's Travels, vol. ii. p. 434. In our strictures on the religion of others, the advice of our Saviour himself is worth consulting, (St. Matt. c.vii. v. 5.) if we would wish to avoid the imputation thrown on those whom he so deservedly reproves.

della Santa Maddona." They here showed us the chimney of the hearth on which Mary warmed the food for Jesus, while yet an helpless infant, and where she baked the cakes for her husband's supper, when he returned from the labours of the day. This was an apartment of the house, as they observed, in which the Son of God lived so many years in subjection to man; as it is believed by all that he was brought up from childhood to manhood in Nazareth.

The fact of Joseph and Mary having resided in this house, and used the very room in which we stood as their kitchen, has nothing at all of improbability in it; and as excavated dwellings, in the side of a steep hill like this, would be more secure, and even more comfortable than fabricated ones, it is quite as probable that this might have really been the residence of the holy family as of any other; since it is here, in the midst of the Nazareth of Galilee, where Joseph and Mary are admitted to have dwelt, and the child Jesus to have been brought up.

The church erected over this sacred spot is large, and well furnished, with some few tolerable paintings, but still more gaudy ones. It has also a double flight of marble steps, and a gilt-iron rail-way leading up on each side of the grotto; which is left open and faces the entrance to the church, producing an impressive effect. Below, in the grotto itself, is an altar of white marble, very finely executed; and a painting of the Annunciation, of great merit, as far as could be judged in this obscure depth, except that its effect is lessened by a diadem of gold and precious stones on the head of the Virgin.

Among all the pictures, I observed a departure from costume and propriety, which could only be accounted for by religious zeal. Joseph the carpenter was arrayed in purple and scarlet; Mary, beautiful, and dressed in the richest robes. If the painters could have taken their models from among the same class of people at Nazareth now, they would perhaps have approached nearer to truth: as these are probably still very similar in person, com-

plexion, and apparel, to those described in the history of those times. In Europe, remote from the scenes themselves, scriptural subjects may be treated in any way that best displays the talent of the painter, but it is impossible to witness certain delineations of country and costume upon the spot where the scene itself is laid, without being forcibly impressed with their want of even general resemblance.

There is an organ which is played by one of the friars; an abundance of fonts, and altars, and candlesticks; a fine sacristy or dressing-room for the priests; and store-rooms for the moveables of the church, consisting of flags, tapers, silken curtains, silver crosses, incense pots, &c. exhibited only on festival days.

The synagogue in which Jesus read and expounded the prophet *Esais* on the sabbath, is shown here within the town; while the precipice from which the exasperated people would have hurled him, is pointed out at a place more than a mile distant to the southward, and on the other side of the vale. It is more probable, however, that the precipice which overlooks the town was really the scene of this outrage, as the evangelist says: "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."

St. Luke, iv. 28, 29. Cluverius, l. v. c. 21. p. 369.

This Nazareth was once taken by an English prince during the Holy Wars, as we learn from the "Voyage of Prince Edward, the sonne of King Henry the Third, into Asia, in the yeere 1270," as preserved by Hakluyt. After describing a tempest and shipwreck on the coast of Sicilia, he says: "Then Prince Edward renouating his purpose, tooke shipping againe, and within fifteene days after Easter, arrived he at Acra, and went a-land, taking with him a thousand of the best souldiers and most expert, and taried there a whole month, refreshing both his men and horses, and that in this space he might learne and know the secrets of the land. After this he took with him sixe or seven thousand souldiers, and marched forwards twenty miles from Acra and took Nazareth; and those that he found there he slew, and afterwards returned againe to Acra. But their enemies following after them, thinking to have set upon them at some

street, or other advantage, were espied by the prince, and returning again upon them, gave a charge, and slew many of them, and the rest they put to flight." Hakluyt's Coll. vol. ii. p. 73. 4to. 1810.

Hugh, of Tabaria, one of the Christian heroes of the Crusades, and Gerrard his brother, the former of whom died of his wounds received in battle, and the latter from sickness and grief, were both honourably interred with great mourning and lamentation, in the city of Nazareth, as described in the account of "A Fleete of Englishmen, Danes, and Flemmings, who arrived at Joppa, in the Holy Land, the seventh yeere of Baldwine the Second, King of Hierusalem. Written in the beginning of the tenth booke of the Chronicle of Hierusalem, in the eighth yeere of Henry the First, of England." Hakl. Coll. vol. ii. p. 49.



CHAPTER VI.

ASCENT OF MOUNT TABOR.

BEING furnished with an armed guide by the friars of Nazareth to conduct us by the way proposed for our journey toward Jerusalem, we mounted, and took leave of them with a warm sense of their hospitality, their meekness, and the affability of their manners.

It was nine o'clock when we left the foot of the hill to cross the valley, passing by some wells there, and in less than half an hour we ascended the hills on the south-east, again observing that there was no outlet of a long valley in that direction, nor at all near it.

Having reached the summit of these rocky and barren eminences, we began at ten to descend on the other side of them, leaving on the left a small village called Shaayn. Arriving at their feet, we passed through a narrow defile, leading easterly between two steep hills; and again going up a rocky ascent, we reached its summit at eleven, having the high round eminence of Mount Tabor before us, rearing itself abruptly from the plain of Esdraelon.

In our approach to the foot of this mountain, while passing through a rocky bed covered with thickets, a large black wild boar rushed from them across our path, and so alarmed our mules, that one of the riders was thrown. Our guide discharged his musket, and a shout of pursuit was instantly set up; when presently some dogs sprung barking from the bushes, and a cry of voices was heard, which grew louder and louder, until we saw before us about a dozen Arabs, each with his gun prepared to fire.

We mutually halted to regard each other, and not knowing whether this was an ambush lying in wait for us, or for the boar, we unslung our muskets for defence. We remained for some minutes in this hostile attitude, until one of our party accosted the band which had so suddenly appeared, and received such insolent answers as to induce us to look upon them rather as enemies than friends. As we kept together, however, and preserved a tone of firmness, this, added to the sight of our arms, induced them to retire murmuring; and as we ascended on higher ground, we saw three or four low brown flat-roofed tents, in which they were apparently encamped; but for what purpose we knew not, as there were no flocks in the neighbourhood, and they were accompanied only by the dogs which we had seen.

It was about noon when we reached the small village of Deborah, where we alighted to refresh, not suspecting that the treachery for which it is traditionally infamous both in holy*

and profane* records, was still to be found here at so distant a period.

This village is said to retain the name of the famous prophetess and judge of Israel, who dwelt under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim, where the children of Israel came up to her for judgment, and is thought to be the same with Daberath, on the borders of the tribes of Issachar and Zabulon.†

After the celebrated destruction of the hosts of Sisera, on the plains of Esdraelon, at the foot of Mount Tabor, where this village now stands, it was on this spot, as tradition relates, that the tent of Jael, the wife of Heber the Kenite stood, when the defeated fugitive sought a refuge there.

We entered into this village, and, like the unfortunate Sisera, demanded only a little water to drink, for with every thing else our scrip was well provided. It was furnished to us, as we desired, with provender for our beasts, and the offer of all that the village possessed.

While the animals were feeding, I was desirous of ascending to the summit of Mount Tabor, for the enjoyment of the extensive view which it commands. Our guide from the convent offering to accompany me, we took with us a man from the village, who promised to facilitate our ascent by directing us to the easiest paths; and taking our arms with us, while my servant and the muleteer remained below to take care of the beasts, we all three set out together.

By forced exertions we reached the summit in about half an

* There was a village called Dabaritta near to Esdraelon, and probably the present Daberah. Some young men of this place who kept guard in the Great Plain, laid wait for one Ptolemy, who was the steward of Agrippa and Bernice, and plundered him of all that he had with him, namely many costly garments, a number of silver vessels, and six hundred pieces of gold. Josephus, de Bello, l. ii. c. 21. s. 3.

† Joshua, xix. 12.

hour, having ascended on the north-west side, directly upward from the village, and through paths well worn by being frequently trodden, though here and there obstructed by the numerous trees and thickets which clothe its brow.

Arriving at the top, we found ourselves on an oval plain, of about a quarter of a mile in its greatest length, covered with a bed of fertile soil on the west, and having at its eastern end a mass of ruins, seemingly the vestiges of churches, grottoes, strong walls, and fortifications, all decidedly of some antiquity, and a few appearing to be the works of a very remote age.

First were pointed out to us three grottoes, two beside each other, and not far from two cisterns of excellent water; which grottoes are said to be remains of the three tabernacles proposed to be erected by St. Peter, at the moment of the transfiguration, when Jesus, Elias, and Moses, were seen talking together. *

In one of these grottoes, which they call more particularly "the Sanctuary," there is a square stone used as an altar; and on the 6th of August, in every year, the friars of the convent come from Nazareth with their banners and the host to say mass here, at which period they are accompanied by all the Catholics of the neighbourhood, who pass the night in festivity, and light large bonfires, by a succession of which they have nearly bared the southern side of the mountain of all the wood that once clothed it.

Besides these grottoes, no particular history is assigned to any other of the remains, though among them there seem to have been many large religious buildings.

The whole of these appear to have been once enclosed with a strong wall, a large portion of which still remains entire on the south side, having its firm foundations on the solid rocks; and this appeared to me the most ancient part. In the book of Judges, where the story of Deborah is related †, Barak is commanded to

* St. Luke, ix. 30. 33. See the vignette at the head of this chapter.

† Judges, iv.

draw toward Mount Tabor; and afterwards it is said that he went *up* there with ten thousand men, accompanied by the prophetess.* Again, it is repeated that they who were encamped with Heber the Kenite in the plain of Zaanaim, showed Sisera that Barak, the son of Abinoam, was gone *up* to Mount Tabor.† And, lastly, it is said, that when Sisera gathered all his hosts together, with his nine hundred chariots of iron, to the river Kishon, Barak went *down* from Mount Tabor, and ten thousand men after him.‡ From this one might infer that the summit was even then used as a military post: for there is no other part of the mountain on which half the number could stand.§ It was even then, perhaps, walled and fortified as belonging to Barak; and as its natural position would always preserve its consequence, so these walls and fortifications would be strengthened by each new possessor.

The Scriptural references to Tabor or Itabyrius, may be found at length in Cellarius||; and it is mentioned in all the pilgrimages to the Holy Land, as containing one of the sanctuaries usually visited in these pious journies. But Josephus furnishes us, in his details of the Jewish wars, with a remarkable instance of its having been resorted to as a place of security, and encompassed with a wall by himself in a short space of time, to resist the Roman army. "But now," says this historian, after describing the siege and capture of Gamala, "Vespasian went about another work independent on the former, during this siege; and that was to subdue those that had seized upon Mount Tabor; a place that lies in the middle between the great plain and Scythopolis, whose top is elevated to the height of thirty furlongs¶, and is hardly to be

* Judges, c. iv. ver. 10.

† ver. 12.

‡ ver. 14.

§ The top of Mount Tabor was described to Dr. Clarke, "as a plain of great extent, finely cultivated, and inhabited by numerous Arab tribes." Vol. ii. p. 484. This traveller must have had very inaccurate notions of Arab tribes to suppose, however, that many, or even one of them, could occupy so confined a range as this hill only.

|| Geographia Antiqua, lib. iii. c. 13. p. 306. 4to.

¶ These numbers, in Josephus, of thirty furlongs' ascent to the top of Mount Tabor, says his commentator Whiston, whether we estimate it by winding and gradual

ascended on its north side. Its top is a plain of thirty-six furlongs, and all encompassed with a wall." Josephus erected this long wall in forty days' time, and furnished it with other materials, and with water from below : for the inhabitants only made use of rain-water. As, therefore, there was a great multitude of people gotten together upon this mountain, Vespasian sent Placidus with six hundred horsemen thither. Now, as it was impossible for him to ascend the mountain, he invited many of them to peace, by the offer of his right hand for their security, and of his intercession for them. Accordingly they came down, but with a treacherous design ; as well as he had the like treacherous design upon them on the other side. For Placidus spoke mildly to them, aiming to take them, when he got them into the plain. They also came down, as complying with his proposals ; but it was in order to fall upon him when he was not aware of it. However, Placidus's stratagem was too hard for theirs ; for when the Jews began to fight, he pretended to run away ; and when they were in pursuit of the Romans, he enticed them a great way along the plain, and there made his horsemen turn back. Whereupon he beat them, and

or by the perpendicular altitude ; and of twenty-six furlongs' circumference upon the top ; as also the fifteen furlongs for this ascent in Polybius ; with Geminus's perpendicular altitude of almost fourteen furlongs, here noted by Dr. Hudson, do none of them agree with the authentic testimony of Mr. Maundrell, an eye-witness, p. 112., who says he was not an hour in getting up to the top of this Mount Tabor ; and that the area of the top is an oval of about two furlongs in length, and one in breadth. So I rather suppose Josephus wrote three furlongs for the ascent or altitude, instead of thirty ; and six furlongs for the circumference at top, instead of twenty-six. Since a mountain of only three furlongs' perpendicular altitude may easily require near an hour's ascent ; and the circumference of an oval of the foregoing quantity is near six furlongs. Nor certainly could such a vast circumference as twenty-six furlongs, or three miles and a quarter, at that height be encompassed with a wall, including a trench and other fortifications, perhaps those still remaining, (*ibid.*) in the small interval of forty days, as Josephus here says they were by himself.

Polybius speaks of Atabyrium as a city, saying it was seated on a hill of a globular form whose height was more than fifteen stadia. Antiochus took it by stratagem, and secured its possession by leaving a garrison there before he marched against the cities on the east of the Jordan. Polyb. l. v. c. 6.

slew a great number of them, and cut off the retreat of the rest of the multitude, and hindered their return. So they left Tabor, and fled to Jerusalem : while the people of the country came to terms with him. For their water failed them, and so they delivered up the mountain and themselves to Placidus.*

Traditions here speak of a city built on the top, which sustained a five years' siege, drawing its supplies by skirmish from different parts of the fertile plains below, and being furnished with water from the two excellent cisterns still above ; but as no fixed period is assigned to this event, it may probably relate to the siege of Vespasian just detailed.

Sufficient evidences remain, however, of its having been a place of great strength ; and when it lost its character as a strong-hold, it assumed a new one of a holy sanctuary, so that the accumulated vestiges of successive forts and altars are now mingled in one common ruin. †

As there still remained the fragments of a wall on the south-east angle, somewhat higher than the rest, we ascended it over heaps of fallen buildings, and enjoyed from thence a prospect truly magnificent, wanting only the verdure of spring to make it beautiful as well as grand.

Placing my compass before me, we had on the north-west a view of the Mediterranean sea, whose blue surface filled up an open space left by a downward bend in the outline of the western hills ; to the west-north-west a smaller portion of its waters were seen ; and on the west again, the slender line of its distant horizon was just perceptible over the range of land near the sea-coast.

From the west to the south, the plain of Esdraelon extended

* Whiston's *Josephus*, *Jewish War*, book iv. c. 1. 8. Ibid. book ii. c. 20. 5., and *Antiq.* book xiv. c. 6. 4.

† Among the scattered fragments of stone, we noticed several blocks with Arabic characters on them in good relief, and evidently portions of some inscription ; but none of these were sufficiently long to be intelligible, and the circumstances of the moment did not admit of our endeavouring to connect them.

over a vast space, being bounded on the south by the range of hills generally considered to be the Hermon, whose dews are poetically celebrated *, and having in the same direction, nearer the foot of Tabor, the springs of Ain-el-Sherrar, which send a perceptible stream through its centre, and form the brook Kison of antiquity. †

From the south-east to the east is the plain of Galilee, being almost a continuation of Esdraelon, and, like it, appearing to be highly cultivated, being now ploughed for seed throughout.

Beneath the range of this supposed Hermon, is seated Endor, famed for the witch who raised the ghost of Samuel, to the terror of the affrighted Saul ‡ ; and Nain, equally celebrated, as the place at which Jesus raised the only son of a widow from death to life, and restored him to his afflicted parent. §

The range which bounds the eastern view is thought to be the mountains of Gilboa, where the same Saul, setting an example of self-destruction to his armour-bearer and his three sons, fell on his own sword, rather than fall wounded into the hands of the uncircumcised Philistines, by whom he was defeated. ||

The sea of Tiberias, or the lake of Genasseret, famed as the scene of many miracles, is seen on the north-east filling the hollow of a deep valley, and contrasting its light blue waters with the dark brown shades of the barren hills by which it is hemmed around. Here too, the steep is pointed out, down which the herd of swine, who were possessed by the legion of devils, ran headlong into the sea. ¶

In the same direction, below, on the plain of Galilee and about an hour's distance from the foot of Mount Tabor, there is a cluster of buildings used as a bazar for cattle, frequented on Mondays only. Somewhat farther on is a rising ground, from which it

* Psalm cxxxiii. 3.

† 1 Samuel, xxviii.

|| 1 Samuel, xxxi.

† Psalm lxxxiii. 9.

§ St. Luke, vii.

¶ St. Luke, viii. 33.

is said, that Christ delivered the long and excellent discourse called the "Sermon on the Mount*," and the whole view in this quarter is bounded by the high range of Gebel-el-Telj, or the Mountain of Snow, whose summit was at this moment clothed with one white sheet without a perceptible breach or dark spot in it.

The city of Saphet, supposed to be the ancient Bethulia, a city said to be seen far and near, and thought to be alluded to in the apophthegm which says, "A city set on a hill cannot be hid†," is also pointed out in this direction; but though the day was clear, I could not distinguish it, its distance preventing its being defined from hence without a glass.

To the north were the stoney hills over which we had journeyed hither, and these completed this truly grand and interesting panoramic view.‡

* Matthew, v. vi. vii.

† Matt. v. 14.

‡ Maundrell's descriptions and details are in general so accurate, that it is perhaps a duty to point out wherein they may occasionally fail. The bearings taken of the surrounding objects in the present instance, will be found to differ considerably from those assigned by that traveller, and can establish their claim to greater accuracy only from being observed by a compass, and noted on the spot; whereas, it appears probable to me, that the whole of Maundrell's error was occasioned by some falsely assumed position of the sun in the heavens at the time of observation, as the errors are consistent in the whole. Thus Deborah, which is written westward, should be northward: Hermon, which is written eastward, should be southward, and the mountain of Gilboa, which is written southward, should be eastward.

The plate which accompanies the octavo edition of his Journey (1810), is altogether so unlike the scene it is intended to represent, that I am sure it could not have been taken on the spot, nor drawn even from memory.* In the first place, Nain and Endor are not distinguishable from hence, though their sites are pointed out. The supposed Hermon is a range of hills running for several miles nearly east and west, and forming the southern boundary of the plain of Esdraelon. The mountains of Gilboa are a distant range crossing those of Hermon almost at right angles, and running nearly north and south; but not approaching near to the latter, since they are east of Jordan. The mountains of Samaria are on the west of all these, and nearer to the sea. The river Kishon has its springs near to the foot of Tabor, and winds considerably in its course. And the plain of Esdraelon, besides being of four or five times the extent there given by the perspective, is not bounded by steep cliffs rising thus abruptly from their base, but by a range of smooth and sloping hills. Lastly,

* See Plate V. facing page 152 of the octavo volume.

In our descent from Mount Tabor, we entered a grotto in which there had formerly been a church, and had scarcely got within it before we heard the rushing of persons about the outer part of the passage by which we had entered. On turning round to ascertain the cause of this noise, we observed five or six armed men, three of whom we recognised to be those who had made us such offers of their hospitality in the village of Deborah below. They called out to us, in a loud voice, that if we attempted the slightest resistance we should be murdered; but that, if we submitted to be quietly stripped, no violence should be offered to our persons. There was no time for a parley, though my companions at first cried for mercy, but as I rushed out with my musket cocked and presented,

the Mount of Tabor, instead of the slender and towering pyramid there represented*, is a rounded hill of the elevation of about one thousand feet, and of a semiglobular shape, being longer at the base in every direction than it is high, and having its outlines smooth, and every part of a rounded form, since from below nothing is seen of the small level space on its summit. It is the last to the eastward of a range of four hills of a similar kind, all less conspicuous than itself, and all having distinct passes between them, but neither of them so completely isolated as this of Tabor.

While analyzing this, the same observations may be repeated on the plate of Acre and Mount Carmel, which is, if possible, still wider from the truth; while that of the cisterns of Solomon at Ras-el-Ayn, examined like the rest upon the spot, appeared to me so totally unlike the thing it was intended to represent, that I forebore even to make a remark on it, and closed the book with a persuasion, that so accurate an observer as Maundrell could never even have seen those drawings, much less approved of their being attached to his Travels. The fact perhaps is, that some well-meaning friend, or some interested booksellers, subsequently caused these drawings to be composed from the printed descriptions and charts of the places they profess to represent, and thus embellished, as they thought, while they really disgraced the book. This is the more probable, as no name is given either of the painter or engraver. Such a practice, however, cannot be too severely reprehended; as these plates not only give false impressions, which are avowedly worse than none at all, but what is a far greater evil, they do injustice to the memory of the worthy man and excellent traveller, for whose productions they are tacitly made to pass.

* But for the bushes that are placed on the sides of this hill, it might be taken rather for the tower of Babel, as sometimes represented in our old Bibles, than for the Mount of Tabor, and the scene of the transfiguration on its summit, for a sacrifice by fire there.

they instantly followed me, and an unexpected discharge drove our assailants to seek shelter behind the masses of rock near the cave. A regular skirmish now commenced, in which we kept up a retreating fire, and often exposed ourselves to their shot for the sake of getting to our mules at the foot of the hill. During a full hour of this kind of running fight, none of our own party was hurt. From the first, it seemed evident to us that we had been betrayed by our Deborah guide, and our notion was at length confirmed, by his going over to the assailing party and using his arms against us. Fortunately, and justly too, this man was himself wounded by a ball from my musket, and when he fell shrieking on the side of the hill, his companions hastened to his relief, while we profited by the alarm of the moment to continue our retreat, and rejoin our mules below.

Here we drew off at a short distance from the village of Deborah, and, with arms in our hands, being exhausted and fatigued, refreshed ourselves beneath a tree; but we had not yet remounted, when a large party, professing to be from the governor or sheikh of Deborah, a village consisting only of a few huts, came to sequester our beasts for what they called the public service. We treated this with a proper degree of warmth, and threatened death to the first that should dare to lay hands on any thing belonging to us; so that these brave villagers kept aloof.

My Nazarene guide, however, was so sickened by the obstacles which we had already met with, and alarmed at the prospect of new ones, that he declined to proceed any farther, and insisted on our return to Nazareth until more effectual measures could be taken for the safe prosecution of our journey.

In our return, we took what he considered to be a less dangerous route than that by which we had come out, and lying a little to the northward of it. On leaving the foot of Mount Tabor, we ascended rocky ground to the north; and in an hour afterwards, or about four o'clock, we passed close to the village of Ain-Hamil, on a hill. It was about five o'clock when we entered the village

of Cana of Galilee *, which is seated on the brow of a hill, facing the west, and is hemmed in by a narrow valley.

It has a ruined catholic church, with a door-way towards the north, and two pillars built in the front wall, showing their ends outwards. Opposite to it is a small Greek church, all the Christians here being of that communion. There are from fifty to sixty houses only in the whole, and less than half the population are Mahomedan.

Not a vestige of broken water-pots was now to be seen, as stated by some travellers, and thought by them to be a remarkable proof of the identity of the place where water was turned to wine.† We observed, however, an ancient sarcophagus near a well, at the foot of the road leading up to the village, having on its outer side, coarsely sculptured circles or globes, with drapery of festoons in relief. There is a large evergreen tree on the west of the town, and though the ground in the neighbourhood is stoney, it is partially cultivated.

Ascending and descending hills, we came at six o'clock to the village of Renny, similarly situated to that of Cana. We there observed, between two large wells, a sarcophagus exactly of the same description as that already mentioned, and like it used as a water-trough. We had a rocky road all the way from thence to Nazareth; which we entered about eight o'clock, from the eastward, descending a hill so steep and rugged that our mules fell repeatedly, and at every fall satisfied us that there was no long valley in that direction, as had been critically maintained.

* Celebrated for the first of Christ's miracles, at a marriage-feast there, at which he was a guest. St. John, chap. ii. Cluverius, l. v. c. 21. p. 370.

† Dr. Clarke and the Quarterly Reviewers.

CHAPTER VII.

MOUNT CARMEL, DORA, AND CÆSAREA.

JANUARY 13th. Being obliged to return to the sea-coast, we left Nazareth at nine o'clock, and passed many caves in the rock to the southward of the town. These were no doubt formerly the habitations of the Nazarenes, like the grotto of Mary and Joseph; as, even now, several of them serve as dwellings.* When on the hill above the town, we gave this scene a last survey, but still saw no valley opening in any direction from its hollow basin.

At half past nine we first opened a small round vale on the left or west, in which stood the little village of Yaffa, with a few date-trees; and a little further on, in the same direction, was the small village of Samoceah, on a hill, with the plain of Esdraelon beyond it.

Descending a rocky hill, we came, at half past ten, to the village of Ghierbee. This is also on a hill, with wells at the foot of it, and caves near them, hewn beneath a steep cliff.

At eleven we entered the plain of Esdraelon, and continued over it until twelve, when we ascended a gentle hill, passed a deserted village, and entered on a second plain, leaving on a hill,

* Josephus, in his account of Herod's actions, says, "And he passed on to Sephoris through a very deep snow, while Antigonus's garrisons withdrew themselves, and had great plenty of provisions. He also went thence and resolved to destroy those robbers that dwelt in the caves, and did much mischief in the country. So he sent a troop of horsemen, and three companies of armed footmen against them. They were very near to a village called Arbela. Ant. l. xiv. c. 15. 4.

about a mile on the left, a village, the name of which we could not learn.

From hence we ascended again, and coming in sight of the bay of Accha, entered at one o'clock on the extensive plain which leads from hence southerly to the sea, on the north, and from the foot of the range of Mount Carmel westerly till it joins the plain of Zabulon on the east. Between the hills over which we came down upon it and the range of Carmel, is a pass coming out from the plain of Esdraelon, through which the river Kishon finds its way. We soon crossed the bed of this river, now dry from the failure of the winter rains: it is called here Nahr-el-Mukutta, and winding its course through the plain, it discharges itself into the sea near Caypha.* On the left we had the small village of Sheikh Ibrahim, and a little further on we passed between Arbay† on a hill to the right, and Yajoor, under Carmel, to the left.

We again forded the river under that range, and at three reached the village of Belled-el-Sheikh, where we drank at a well from the pitcher of some handsome Syrian women, and observed again some boys playing at cricket. We saw the river Kishon now full and winding; and at four, continuing still along the foot of Carmel, reached Caypha, where we were kindly received by Padre Julio, of Malta, a carmelite friar. In his poor habitation we enjoyed a frugal supper and slept in the church, which was a small room not more than fifteen feet by eight, containing an humble altar and a profusion of gaudy ornaments surrounding an ill-executed picture of the Virgin.

14th. We arose early, and walked around the town of Caypha. It is walled and badly fortified, having two gates opening to the north and south, with only six cannon mounted on the ramparts. It was also entirely without guards, as the troops had all departed

* Pliny describes the river Belus as coming out of the lake Ceudivia, at the foot of Carmel, (Nat. Hist. b. v. c. 19.) but, as we have seen before, Belus was nearer to Ptolemais, and he must have confounded this stream with the Kishon.

† Probably the Arbela mentioned in the preceding note.

for Damascus. The population was estimated at about a thousand souls, and these chiefly Mohammedan, the rest being made up of Catholic and Maronite Christians, and Druses. The women of this last class here wear a horn pointing backwards from the crown of their heads, which distinguishes them from those of the other sects of religion, as well as from the Druses of Mount Lebanon, who wear a similar horn pointing forwards.

There are two mosques, one of which was formerly a Christian church; besides the small chapel for the Catholics and Maronites, who both attend worship together in the room in which I had slept on the preceding night; and all parties are said to live in harmony.

Caypha is thought to be the old Calamon, which in the Jerusalem itinerary is placed at twelve miles from Ptolemais*; and Sycaminos, which is only three miles from this in the way to Jerusalem, is placed by Ptolemy in the same latitude as Mount Carmel.† This is to be distinguished, however, from the Calamos, in Phœnicia, of Strabo and Pliny; as Polybius furnishes us with details which fix the site of that place on the northern coast of Syria, between Ladikea and Bairoot.‡ Caypha is said to derive its present name from "Hepha" or "Kepha," expressive of the rocky ground on which it is built. It is called Cayphos in the old histories of the crusaders §, the name which it still retains.

Quitting Caypha at seven o'clock, and walking along the plain between the eastern foot of Carmel and the bay, through thickly-planted olive-trees and cultivated ground, we ascended to the summit of the mountain, while the mules went round the common path-way encompassing the promontory by the sea-shore.

* Pococke's Description of the East, vol. i. p. 55.

† Cellarius, Geog. Antiq. lib. iii. c. 13. p. 309.

‡ "Antiochus arriving now at Marathos, was met there by the people of Aradus. He then entered Syria along the mountain called Theoprosopos, and came to Berytus; having taken Botrys in his march, and set fire to Calamus and Triers." Polybius, l. v. c. 6. s. 10.

§ Hakluyt's Collection, vol. ii. p. 47. 4to.

The view of the bay of Accho from this point gave it a much rounder form than it assumes in most of our maps; and the distances prove it to be really so, as Caypha is distant from Accho just three leagues in a strait line, and it is a three hours' walk only, or from nine to twelve miles around the beach from one of these places to the other.

We visited here the monastery which stands on the summit of Mount Carmel, near the spot where Elias offered up his sacrifice *, and which gave rise to, and remained for a long period the head-quarters of the order of Carmelite friars. It appears never to have been a fine building; but it is now entirely abandoned, and the monk who has charge of it lives in the town of Caypha below. During the campaign of the French in Syria, this monastery was made a hospital for their sick, for which its retired and healthy situation as well as its interior structure admirably adapted it. It has been subsequently ravaged by the Turks, and has had its altars stripped and its roof beaten in; though there still remains, for the view of devout visitors, a small stone altar in a grotto dedicated to St. Elias, over which is a coarse painting representing the prophet leaning on a wheel, with fire and other symbols of sacrifice near. The priest, who was our guide thus far, commented as usual on the event it was intended to commemorate; yet, though seven years a resident here, and brought up from his infancy as a member of the Carmelite order, he could not refer us either to the book or the age of the Scriptures in which this sacrifice of Elias was recorded; but seemed to tell his tale as much by rote as any of the guides who show the tombs of our heroic ancestors in Westminster Abbey.

In our search after the city said to have stood formerly on Mount Carmel, and to have been called the Syrian Ecbatana †,

*-See the account of this sacrifice, and the destruction of the priests of Baal, who were slaughtered at the brook Kishon, in the first book of Kings, chap. xviii. v. 17. *et seq.*

† Plin. Nat. Hist. l. v. c. 19. — Strabo, Geog. l. xvi. p. 758, 759.

in contradistinction to the Median capital of that name, we recognised few vestiges, except a fine large column of grey granite lying near the monastery, and another that had been rolled down from the brow of the hill on the east, of similar size and material. These we thought might have been portions of some large and magnificent building belonging to that city. As the Carmelite never troubled himself with traditions that were not purely scriptural, we could not learn from him that any existed here regarding the city of Ecbatana or the death of Cambyses in it, after his conquest of Egypt.* In the note on the passage of Herodotus which relates this event, Mr. Beloe says, "Batanea in Palestine marks the place of this Syrian Ecbatana," and refers to D'Anville as his authority. The French geographer places this, however, much farther eastward in his writings; though a town called Batanea is laid down on the range of Carmel in the map. "Batanea," he says, "is another country which covers the north of Galaaditis, and its name is preserved in that of Batania, as we find in the oriental geographers. This is the country, conquered by the people of Israel, under Og, king of Basan, to whose territories was contiguous in Galaad what Sihon, king of the Amorites, possessed; and there is reason to believe that of the primitive Basan was afterwards formed the name of Batanea. Its district appears to be separated from the Tiberiad lake by a margin of land called Gaulonitis, from Golan or Gaulon, the name of a strong fortress distinctly indicated in the oriental geography, under the name of Agheloun or Adjeloun.† The country of Batanea is therefore in the valley of Jordan, where Beisan, probably the original Basan, is situated, at the western edge of the mountains of Adjeloon, and south of the lake of Tiberias, consequently, very distant from this; nor

* See this story in Herodotus, *Thalia*, lxiv., where it is very aptly coupled in the notes with a similar fiction of a prophecy in our own history, when it was predicted that Henry IV. should die in Jerusalem; and this was fulfilled by his expiring in the Jerusalem chamber at Westminster, as Cambyses was warned of dying in Ecbatana, (in Media as he supposed,) and expired at this Ecbatana of Syria.

† *Compendium of Ancient Geography*, p. 419.

could I learn any thing of a place now called Batanea at all in this neighbourhood.

That Batanea was the name of a district rather than a town, and perfectly distinct from Ecbatana, may be seen also in Josephus. In the details of the conduct of Varus against Agrippa, in the history of his own life, this writer says, "He moreover slew many of the Jews, to gratify the Syrians of Cæsarea. He had a mind also to join with the Trachonites in Batanea, and to take arms, and make an assault upon the Babylonian Jews that were at Ecbatana, for that was the name they went by. He therefore called to him twelve of the Jews of Cæsarea, of the best character, and ordered them to go to Ecbatana." * This Syrian Ecbatana is positively stated to have been on Mount Carmel †, and is likely therefore to have been on this point of it where the ruins are, and where its situation would have been so advantageous in many points of view.

On the edge of the bay below, and a little to the northward of Caypha, were pointed out to us the ruins of Porphyriion. It has been thought by some that the name of Porphureon was given to Caypha, from the purple fish found on this coast, with which they made the Tyrian dye. ‡ But besides that, Caypha and Porphyriion are distinct places, separated by a distance of at least two miles; the latter is spoken of by Polybius, in his history of the war in Asia, between Antiochus and Ptolemy, for the sovereignty of Coele-Syria. Antiochus, being at Seleucia, drew together all his forces, designing to attack Coele-Syria both by land and sea. At the same time Ptolemy, who was in Egypt, sent large supplies of stores to Gaza, and ordered his fleet to advance, together with a

* Life of Josephus, vol. iii. § 11. p. 116. 8vo.

† Oppidum in Carmelo monte, quod Plinius memoravit, eodem auctore Ecbatana fuit dictum. In hoc Oppido, Cambyzes rex Persarum mortuus est, cui oraculum Ecbatana fatalem locum prædixerat, quem ille de urbe Mediæ intellexit; oraculum autem de Ecbatanis Syriæ loquebatur, ut Herodotus tradit, lib. 3. cap. 64." — Cellarius. Geog. Antiq. lib. 3. cap. 13.

‡ Pococke, vol. ii. p. 56. folio. D'Anville, p. 411. 8vo.

large army. The fleet was composed of thirty decked vessels, with more than four hundred ships of transport. He sent away a part of his army to possess themselves of the defiles of Platanus; while himself, encamping with the rest near Porphyryion, resolved, with the assistance of the fleet which was stationed near him, to oppose on that side the entrance of the king.* No situation could it be more requisite to guard than this, as the bay of Acre offers the best place of operation for a fleet on the whole coast of Syria, and the road of Caypha, opposite to Porphyryion, is still the safest anchorage to be found there: so that, while a detachment of his army under the Etolian general Nicolaus, guarded the defiles of Platanus on the north, his fleet and the remainder of his troops would effectually secure the country from invasion on the south.

We ascended to the highest summit of the monastery, on which a flag-staff was planted, and took from thence the bearings of surrounding objects, to assist in the rectification of the map †; at the same time that we enjoyed an extensive and delightful prospect.

We could now perceive that Mount Carmel was a range of hills, extending six or eight miles nearly north and south, coming from the plain of Esdraelon, and ending in the promontory or cape which forms the bay of Accho. It is of a whitish stone, with

* Polybius, book v. chap. 6. § 9.

† Bearings taken from Mount Carmel.

Ruins of Athlete, on the sea-coast,	-	-	-	S. S. W. $\frac{1}{4}$ W	9 miles.
Village of Tartoura, do.	-	-	-	S. S. W.	20
A deep bay or indentation of the shore,	-	-	-	S. by W. $\frac{1}{2}$ W.	25
Ras-el-Nakhora, a high bluff cape,	-	-	-	N. E. $\frac{1}{4}$ N.	15
Town of Acre or Accho, its centre,	-	-	-	N. E. $\frac{1}{2}$ E.	12*
Summit of Gebel-el-Telj or Gebel-el-Sheikh,	-	-	-	N. E. by E. $\frac{1}{2}$ E.	50
Ruined town of Porphyryion, -	-	-	-	E. N. E.	1
A brig at anchor in Caypha roads,	-	-	-	E. by S. $\frac{1}{2}$ S.	3
Southern extreme of the bay of Accho, and the mouth of					
Kishon,	-	-	-	S. E. $\frac{1}{2}$ E.	4
Town of Caypha, its centre,	-	-	-	S. E. by E.	3
Village of Shufammer, on the hills,	-	-	-	E. S. E.	10
Deepest part of the bay of Accho,	-	-	-	East,	4

flints imbedded in it. It has, on the east, the fine plain described on entering Caypha, watered by the river Kishon; and, on the west, a narrower plain, descending to the sea. Its greatest height does not exceed fifteen hundred feet. *

Leaving the monastery, we descended the hill on the north side, passing several inconsiderable grottoes in the way, all small and rude; as well as the ruins of a convent partly excavated in the hills, with a cistern of good water near. Below, on the north-east side, we came to a sort of caravansera, built before a fine cave, facing to the N. N. E. Into this we entered, and found it to be a well-hewn chamber, cut entirely out of the rock, and squared with great care; being twenty paces long, twelve broad, and from fifteen to eighteen feet high. It has a cell on the left, on entering, nearly in the centre of its eastern side, large, but roughly hewn; and around the south end, and west side, runs a low bench of stone. A kind of altar, in a high recess, stands at its further end, immediately opposite to the door of entrance, before which there were, at this moment, a curtain and a lamp. Beneath were mats and carpets, for the accommodation of visitors. It thus forms a comfortable halt for travellers, as it affords shelter and shade, and has a cistern of excellent water, a place for horses, and a coffee-house adjoining. It is called the "School of Elias," from a notion that the prophet taught his disciples there. It was formerly in Christian hands, but it is now taken care of by Mohammedans, who have built all these convenient establishments about it. On the walls several Greek inscriptions appeared, which we had not time to copy; and we saw also, among a multitude of visitors' names, some written recently in Hebrew characters, by Jews from Accho†;

* Caypha seems to be the place meant by Benjamin of Tudela, when he speaks of Niphas, which he places at the distance of three leagues from Accho, Akadi, or Ghaco, and says it was then called *Gad Proper*, to distinguish it from Cæsarea.

† Benjamin mentions, in his time, several Jewish sepulchres at the foot of Carmel, and the cave of the prophet Elias, with a chapel built above it by the Christians. He says also, that part of the altar remained which was burnt and destroyed in the time of Ahab, of which mention is made in the history of Elias, and observed that the torrent of Chison descended near the mountain.

this place being held in equal esteem by Jews, Mohammedans, and Christians. It has been already observed that at Ecbatana there were Jews who were peculiarly distinguished as Babylonians by Josephus, when he describes the expedition of Varus against the Jews of Ecbatana *; and D'Anville has observed, that the respect of the Jews for this mountain was communicated also to the Pagans †; which will account for the inscriptions of visitors in Hebrew, Greek, Roman, and Arabic characters.

In all, we saw about twenty small grottoes, but were told that amid the ruins of Porphyryon, which lie on the plain, within a few yards, many more were to be seen, which the pressure of our haste did not allow us to visit. This Porphyryon is said to have been built by St. Louis, during the crusades, though probably it was only fortified by him. It has nothing remaining but a small tower near the sea, and the foundations of ruined dwellings. The plain on which it was situated is extremely fertile, and the modern Caypha is said to have been built from its ruins.

At nine o'clock we mounted our mules, at the point of the promontory of Carmel; and taking leave of Padre Julio, continued our way southward along the sea-coast. Here the plain being covered with bushes, we met a party of soldiers in chace of a large black wild-boar, which still fled from the horsemen, although wounded and streaming with blood. We saw here, also, large king vultures, with the feathered ring around their necks, and from four to five feet high.

At ten we had come on a cultivated plain ‡, and had the small village of Etleery on our left, at the foot of the range of Carmel. From this point we saw the ruined walls and arches of Athlete §,

* Life of Josephus, vol. iii. s. 11. p. 117. 8vo.

† Compendium of Ancient Geography, vol. i. p. 411.

‡ Carmelus, Mons Hebraicè Carmel, mons insignis, fertilis in pascuis, fructibus et herbis, ferax vini delicatissimi. — Adrichom. Theat. Terr. Sanc. p. 45.

§ This is called Castel Pellegrino in all the old itineraries of the Holy Land, as may be seen in Hakluyt. In the middle ages it is said to have been called Petra Incisa, probably from its situation on an insulated rock. Its present name of Athlete is thought to have been given it by the Greeks, to express its strength.

which we could not enter at that moment, though I passed it with considerable reluctance, more particularly as Pococke's description of it as "a place so magnificent and so finely built as to be one of the things best worth seeing in these parts," had led me to expect much gratification from the inspection of its remains.

From hence we crossed behind a range of low sandy hills, near the sea, showing rocky fragments in several parts, and at one o'clock we entered a passage cut out of a bed of rock, called "Waad-el-Ajal." * There were appearances of a gate having once closed it, as places for hinges were still seen; and, while the centre was just broad enough for the passage of a wheeled carriage or a laden camel, there were, on each side, raised causeways, hewn down out of the rock, as if for benches of repose, or for foot passengers. This passage, which was very short, brought us out almost opposite to Athlete, which stands near the sea, and presents from hence the appearance of very massive ruins, in arches, walls, &c.

Turning again to the south, and continuing along the western side of this bed of rock, through which the passage was cut, we saw excavated chambers, square places hewn down, others partly decayed, and partly broken by force; the whole presenting the appearance of former habitations cut out of the rock, and showing marks of greater antiquity than any thing we had yet seen in our journey.

At half-past two we reached the well of Terfoon, so called from a village of that name on the range of rock described. This well was sunk through its solid bed; and further on were other small villages on its summit; the whole way, for nearly two hours, showing marks of ancient excavated dwellings, cisterns, square open spaces, &c.

At three we entered a wide pass, on each side of which were grottoes and caverns; and alighting here to examine those on the

* This name of Waad-el-Ajal signifies literally "The Valley of Death," from واد or وادي a valley, and اجل death, fate, destiny.

left, we found grottoes entered by arched doors, having benches of stone within, with cisterns of water near them, and little flights of steps leading from one to the other, like the smaller caves of Kenneri in the island of Salsette, which they resembled in many particulars. We found four of these extremely well designed, having concave recesses in the interior walls, and showing marks of great care in their execution. They were all small and low; and though hewn out of the solid rock, many were now destroyed, by the breaking down and falling in of the rock itself, from mere age and decay. The whole of these caves, from Waad-el-Ajal to this place, were, no doubt, habitations of the ancient Canaanites, some of their strong-holds near the sea, from which the children of Israel could not dislodge them. They presented altogether an appearance of the highest antiquity.

At four we entered Tartoura, a small village, consisting of not more than forty or fifty dwellings, without a mosque, but having a khan for the accommodation of travellers; and a small port formed by a range of rocky islets at a short distance from the sandy beach. It has a ruined building on the north, which Father Julio, at Mount Carmel, told us was called by Franks the "Accursed Tower;" but he could assign no reason for such a forbidding name. It has no such appellation in Arabic, being called merely "Khallat-el-Ateek," or the "Old Castle."

This is conceived, with great probability, to be the Dor of the Scriptures, first mentioned in the Book of Joshua, among the towns which Manasseh had in Issachar and in Asher*; and next in the Book of Judges, where it is similarly enumerated among the towns from which this same tribe of Manasseh could not drive out the inhabitants, but were obliged to let them remain as tributaries in the land.† It is spoken of as one of the kingdoms on the borders of the coast, on the west, and its king is enumerated among those conquered sovereigns of the Canaanites, whom Joshua

* Joshua, xvii. 11.

† Judges, i. 27.

and the children of Israel smote, and whose lands they disposed of among themselves. * It was afterwards governed by one of the twelve princes of Solomon, who is called the son of Abinidab, and is said to have had Taphath the daughter of Solomon to wife. †

By Josephus it is called Dora, and it is first mentioned in speaking of the division of the land after Joshua's overthrow of the kings of Canaan. The Danites' lot included all that part of the valley which respects the sun-setting, and was bounded by Azotus and Dora. ‡ In the history of his own life, it is mentioned as a city of Phœnicia §; and, in his account of the Jewish war, it is spoken of as besieged by Simon, the priest and prince of the Jews, who was an auxiliary of Antiochus, when Trypho had taken refuge within its fortress. || The particulars of this siege are detailed more fully in the history of the Maccabees. "In the hundred three-score and fourteenth year, went Antiochus into the land of his fathers: at which time all the forces came together unto him, so that few were left with Tryphon. Wherefore, being pursued by King Antiochus, he fled unto Dora, which lieth by the sea-side: for he saw that troubles came upon him all at once, and that his forces had forsaken him. Then camped Antiochus against Dora, having with him an hundred and twenty thousand men of war, and eight thousand horsemen. And when he had compassed the city round about, and joined ships close to the town on the sea-side, he vexed the city by land and by sea, neither suffered he any to go out or in. So Antiochus the king camped against Dora the second day, assaulting it continually, and making engines, by which means he shut up Tryphon, that he could neither go out nor in. In the mean time fled Tryphon by ship unto Orthosias." ¶

These details serve to fix beyond doubt that Dora was seated on the sea-shore, as well as that it was on a peninsula nearly sur-

* Joshua, xi. 2.; xii. 23.

† Ant. Jud. l. v. c. 1. s. 29.

|| Jewish Wars, l. i. c. 2. s. 2.

† 1 Kings, iv, 11.

§ Life of Josephus, s. 8.

¶ 1 Maccabees, xv. 10—37.

rounded by water, which corresponds with the appearance of the neck of land on which the castle now remaining is situated.

In the time of Pompey, it is enumerated among the maritime cities which he freed from the dominion of the Coelo Syrians, when he reduced Judea within its proper bounds* ; and about five years afterwards, it is numbered among the cities that were restored by Gabinius. “ At which time were rebuilt Samaria, Ashdod, Scythopolis, Anthedon, Raphia, and Dora; Marissa also, and Gaza; and not a few others besides. And as the men acted according to Gabinius’s command, it came to pass, that at this time these cities were securely inhabited; which had been desolate for a long time.”†

In its present condition, it is so far fallen from its former consequence as scarcely to present by its ruins an idea of its extent or strength, in its original state, though it is not entirely desolate. Its present inhabitants, perhaps five hundred in number, are all Mohammedan, and are governed by a sheikh, who received us at the khan, and bade us enter. This building resembled the cottage in which we had remained a night at the village of Musshoor, before entering Accho; being divided into four compartments by three arcades, and having its flat roof covered by boughs of trees plastered over on the top. We found a clean mat, and shelter for ourselves and our beasts; and the man in attendance furnished us with fire-wood, which was all we needed, as we had rice and bread with us.

During supper we were joined by two Turkish soldiers, halting here, from Jaffa, and were visited in turn by the elders of the village, each of them demanding from whence we came, whither we were going, and what was the object of our journey. They enquired eagerly after Bonaparte, whom they all knew; and desired to know when there would be rain, for the want of which their tillage had been long retarded. We continued thus occupied

* Josephus, Jewish War, l. i. c. 7. s. 7.

† Josephus, Ant. Jud. l. xiv. c. 5. s. 3.

until about nine o'clock, when we were suffered to repose in tranquillity.

15th. Having slept soundly after our fatigue, we found on awaking, and preparing to depart, that all our remaining provisions had been stolen from our basket during the night, though it lay close to my servant's head. We had a long journey before us, and no time to be lost: we, therefore, set out unprovided, leaving Tartoura about five, by the light of a full moon; and, continuing along the sea-shore, passed, in half an hour, a small rocky islet, very similar to those which form the port of the village itself.

At half-past six we forded a narrow inlet of the sea, which we did not conceive to be the river of Cæsarea, spoken of by Pococke as having crocodiles in it; but rather the Chorsocs of Ptolemy, which he places four miles south of Dora, to which this accurately corresponds; and being now on a beach covered with small shells, we came, at half-past seven, to the ruins of the ancient Cæsarea, still called by the Arabs Kissary.

Notwithstanding the almost utter demolition of this celebrated city, abandoned long since to silent desolation, it was impossible not to feel the strongest curiosity regarding its topography, and to desire to examine minutely every stone and fragment of the ruins of so much magnificence as had once adorned its *site. Though a city of but secondary importance in the Jewish annals, there are few others of whose origin we have more ample, or perhaps more accurate details than is given of this by the great historian of that people.

The devotion of Herod to Cæsar was such, that, as this writer observes, "To say all at once, there was not any place of his kingdom fit for the purpose, that was permitted to be without somewhat that was for Cæsar's honour. For when he had filled his own country with temples, he poured out the like plentiful

* Cæsarea illa incredibili magnificentia ab Herode aucta est. Cluverius. l. v. c. 21. p. 369.

marks of esteem into his province, and built many cities, which he called Cæsareas." * In another place the same historian says, after describing the extravagant manner in which Herod built cities and erected temples close upon the boundaries of Judea, since it would not have been borne within the limits of that holy land itself, the Jews being forbidden to pay any honour to images or representations of animals after the manner of the Greeks; "The apology which Herod made to the Jews for these things was this; that all was done, not out of his own inclinations, but by the commands and injunctions of others, in order to please Cæsar and the Romans; as though he had not the Jewish customs so much in his eye, as he had the honour of those Romans; while yet he had himself entirely in view all the while, being only very ambitious to leave great monuments of his government to posterity." †

Be the motive what it might, the execution of the work was worthy of a royal hand, and displayed at once, by the rapidity with which it was completed, the extent of his resources, and the popularity of the task with those to whom it was committed. The details of this work are sufficiently interesting to be repeated here, more particularly as they cannot fail to illustrate or be illustrated by local description. The historian of Herod says, "Now, upon his observation of a place near the sea, which was very proper for containing a city, and was before called Strato's Tower, he set about getting a plan for a magnificent city there, and erected many edifices with great diligence all over it of white stone. He also adorned it with most sumptuous palaces, and large edifices for containing the people; and, what was the greatest and most laborious work of all, he adorned it with an haven, that was always free from the waves of the sea. Its largeness was not less than the Pyreæum at Athens, and had towards the city a double station

* Josephus, Wars of the Jews, l. i. c. 21. s. 4.

† Josephus, Antiq. Jud. l. xv. c. 9. s. 5.

for the ships. It was of excellent workmanship, which was the more remarkable, being built in a place that of itself was not suitable to such noble structures, but was perfected by materials from other places at very great expenses. This city is situate in Phœnicia*, in the passage by sea to Egypt, between Joppa and Dora, which are lesser maritime cities, and not fit for havens, on account of the impetuous south winds that beat upon them, which, rolling the sands that come from the sea against the shores, do not admit of ships lying in their station; hence the merchants are generally there forced to ride at their anchors in the sea itself. So Herod endeavoured to rectify this inconvenience, and laid out such a compass towards the land, as might be sufficient for an haven, wherein the great ships might lie in safety. And this he effected by letting down vast stones of above fifty feet in length, not less than eighteen in breadth, and nine in depth, into twenty fathom deep; and as some were lesser, so were others bigger than those dimensions. This mole which he built by the sea-side, was two hundred feet wide; the half of which was opposed to the current of the waves, so as to keep off those waves which were to break upon them, and so was called Procymatia, or the first breaker of the waves; but the other half had upon it a wall, with several towers, the largest of which was named Drusus, and was a work of very great excellence, and had its name from Drusus, the son-in-law of Cæsar, who died young. There were also a great number of arches, where the mariners dwelt. There was also before them a quay, or landing-place, which ran round the entire

* Ammianus Marcellinus reckons it, however, in Palestine, which is more accurate. "La Palestine est la dernière des Syries; elle est d'une vaste étendue, abond en terres cultivées et agréables, et renferment quelques villes également belles, et qui semblent disputer de rivalité. Telles sont Cæsarei qu' Herode batit en l'honneur d'Octavien, Eleutheropolis, Neapolis, Ascalon, Gaza, toutes construits dans les siècles passés," v. i. l. iv. c. 18. p. 57. Lyon, 12mo. 1778. Instead of the indefinite phrase of "vaste étendue," Pliny calls the length of Palestine 180 miles from the confines of Arabia on the south, to where it meets the borders of Phœnicia on the north. Nat. Hist. b. v. c. 13.

haven, and was a most agreeable walk to such as had a mind to that exercise. But the entrance or mouth of the port was made on the north quarter, on which side was the stillest of the winds of all in this place. And the basis of the whole circuit on the left hand, as you enter the port, supported a round turret, made very strong to resist the greatest waves; while, on the right hand, as you enter, stood upright two vast stones joined together, and those each of them larger than the turret, which was over against them. Now there were edifices all along the circular haven, made of the most polished stone, with a certain elevation, whereon was erected a temple that was seen a great way off by those that were sailing for that haven, and had in it two statues, the one of Rome, the other of Cæsar. The city itself was called Cæsarea, and was also built of fine materials, and was of a fine structure. Nay, the very subterranean vaults and cellars had no less of architecture bestowed on them, than had the buildings above ground. Some of these vaults carried things at even distances to the haven and to the sea; but one of them ran obliquely, and bound all the rest together, that both the rain and the filth of the citizens were together carried off with ease, and the sea itself, upon the flux of the tide from without, came into the city and washed it all clean. Herod also built thereon a theatre of stone, and on the south quarter, behind the port, an amphitheatre also, capable of holding a vast number of men, and conveniently situated for a prospect to the sea. This city was thus finished in twelve years, at the sole expense of Herod." *

It was about the twenty-second year before the Christian era that this city was begun, and in the tenth year before the same period that it was completed, though there is a difference of two years in the time assigned to its building by the same author. After saying, as we have seen, that it was finished in twelve years at the sole expense of Herod, he says in another place, "About

this time it was that Cæsarea Sebasta, which Herod had built, was finished in the tenth year, the solemnity of it falling into the twenty-eighth year of Herod's reign, and into the hundred and ninety-second Olympiad. *

It was during the building of this city that Herod himself went to meet Marcus Agrippa, who had sailed from Italy into Asia, and brought him into Judea, where he omitted nothing that might please him. He entertained him in his new-built cities, and provided all sorts of the best and most costly dainties for him and his friends at Sebasta and Cæsarea, about that port that he had built, and at the fortresses which he had erected at great expenses, Alexandrium and Herodium, and Hyrcania. †

To show the importance that was attached to the completion of this maritime city and its port, as a work of more than ordinary magnificence, the same author adds, "There was accordingly a great festival, and most sumptuous preparations made to its dedication. For he had appointed a contention in music and games to be performed naked. He had also gotten ready a great number of those that fight single combats, and of beasts for the like purpose. Horse races also, and the most chargeable of such sports and shows as used to be exhibited at Rome and in other places. He consecrated this combat to Cæsar, and ordered it to be celebrated every fifth year. He also sent all sorts of ornaments for it out of his own furniture, that it might want nothing to make it decent. Nay, Julia, Cæsar's wife, sent a great part of her most valuable furniture (from Rome); insomuch that he had no want of any thing. The sum of them all was estimated at five hundred talents. Now, when a great multitude was come to that city, to see the shows, as well as the ambassadors whom other people sent, on account of the benefits they had received (from Herod); he entertained them all with a noble generosity in the public inns, and at public tables, with perpetual feasts; this so-

lemnity having, in the day-time, the diversions of the shows, and in the night, such banquetting as cost vast sums of money. For in all his undertakings he was ambitious to exceed whatsoever had been done before of the same kind. And it is related that Cæsar and Agrippa often said, that ‘The dominions of Herod were too little for the greatness of his soul, that he deserved to have all the kingdom of Syria, and that of Egypt also.’ ” *

It was not long after this, that the scene of joy and congratulation was turned into one of tumult and contention. In the year of Christ 54, when Nero reigned in Rome and Felix was procurator of Judea, a great sedition arose between the Jews that inhabited Cæsarea, and the Syrians who dwelt there also, concerning their equal right to the privileges belonging to citizens. For the Jews claimed the pre-eminence, because Herod their king was the builder of Cæsarea, and because he was by birth a Jew. Now the Syrians did not deny what was alleged about Herod; but they said that Cæsarea was formerly called Strato’s Tower, and that then there was not one Jewish inhabitant. When the presidents of that country heard of these disorders, they caught the authors of them on both sides, and tormented them with stripes, and by that means put a stop to the disturbance for a time. †

It had by this time become the great sea-port of Palestine, and in the history of the voyages of the Apostles, frequent mention is made of their embarkation and landing there. ‡ • Cornelius, the centurion, who worshipped Peter on his entering the city from Joppa, each of them having had remarkable dreams which led to their interview §, resided at Cæsarea, and is said, by tradition, to have been the first bishop of the city. Paul, after touching at Tyre on his voyage from Greece into Phœnicia, came to Ptolemais, and from thence to Cæsarea, where he and his companions tarried

* Josephus, *Antiq.* l. xvi. c. 5. s. 1.

‡ Acts, ix. 30. and xviii. 22.

† Ibid. l. xx. c. 8. s. 7.

§ Ibid. x.

with Philip the Evangelist, whose four virgin daughters were distinguished by the gift of prophecy ; and at whose house, Agabus, a prophet who had come down from Judea, predicted the future bondage of the apostle, by binding himself with Paul's own *girdle.

Ananias, the son of Nebedeus, was the high priest before whom Paul so nobly pleaded his own cause ; when, on being commanded to be smitten on the mouth by those that stood by, for merely protesting the innocence of his life, he exclaimed, in the language of a freeman, " God shall smite thee, thou whited wall ; for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law ?" † This was after the murder of Jonathan the high priest in the temple, and previous to the sacerdotal appointment of Ishmael, the son of Fabi, by king Agrippa, under whose high priesthood Percius Festus was sent as successor to Felix, by Nero ; the principal of the Jewish inhabitants of Cæsarea going even to Rome to accuse Felix. ‡

It was before this Felix that Paul himself was accused by Ananias, who had descended from Jerusalem to Cæsarea with the elders, and a certain orator, named Tertullus, for that purpose ; and to the same governor that he offered the eloquent defence, in which, as he reasoned on righteousness, temperance, and judgment to come, even the stern Roman trembled. §

The period between this first accusation before Felix and the arrival of Percius Festus to succeed him, was passed by Paul in a two years' imprisonment at Cæsarea ; Felix detaining him under the hope of bribe or ransom. Being left in bonds by the one, he was found so by the other ; and after a visit of Festus from Cæsarea to Jerusalem, he was, on his return, again cited before the judgment-seat, to answer the charges of his accusers. The bold and eloquent replies to Festus, the appeal to Cæsar, and the pleadings before Agrippa, with the perils of the voyage to Italy from this

* Acts, xxi.

† Josephus, Antiq. l. xx. c. 8.

‡ Ibid. xxiii. 3.

§ Acts, xxiv. 25.

port*, all gave an interest to the spot, while treading on its ruins, which one must really feel to appreciate fully.

In the description of the march of Titus across the desert of Pelusium, from Egypt to Palestine, with intent to besiege Jerusalem, he is said to have halted at Cæsarea, having taken a resolution to gather all his forces together at that place.† And after the memorable siege and fall of this devoted city, (A.D. 70.), “Titus went down with his army to that Cæsarea which lay by the sea-side, and there laid up the rest of his spoils in great quantities, and gave orders that the captives should be kept there; for the winter season hindered him then from sailing into Italy.”‡

During the long period which elapsed between this event and the rise of the Mohammedan power, I know of no remarkable details regarding it; but in the middle of the seventh century its capture closed the list of conquests which had been so brilliantly and rapidly achieved by the Saracen leaders of the Syrian war. “Constantine, the eldest son of Heraclius, had been stationed with forty thousand men at Cæsarea, then the civil metropolis of the three provinces of Palestine, but his private interest recalled him to the Byzantine court, and after the flight of his father, he felt himself an unequal champion to the united force of the Caliph. His vanguard was boldly attacked by three hundred Arabs and a thousand black slaves, who, in the depth of winter, had climbed the snowy mountains of Libanus, and who were speedily followed by the victorious squadrons of Calad himself. From the north and south, the troops of Antioch and Jerusalem advanced along the sea shore, till their banners were joined under the walls of the Phœnician cities. Tripoli and Tyre were betrayed, and a fleet of fifty transports, which entered, without distrust, the captive harbours, brought a seasonable supply of arms and provisions to the camp

* Acts, xxiv.—xxviii.

† Josephus, Jewish War, l. iv. c. 11. s. 5.

‡ Josephus, Wars of the Jews, l. i. c. 7. s. 3.

circle, now broken in two, resembling the hollowed bases of columns used over the mouths of the ancient cisterns at Alexandria, and no doubt once applied to the same purpose here. Over the seventh bastion are remains of a still larger mass of building than those seen before, though now much broken; and here a wall ran across the ditch, the arched door of which wall is still perfect, though a piece of the wall itself seems to have been separated, and is now laid up against the original mass like a broad plank. In the northern division of the ditch, close by this door, is seen a flight of steps leading up from the ditch to the fort. Between the eighth and ninth bastion, the remains of the upper wall has arched windows in it; which, with the fragments seen elsewhere, lead to a supposition that they ran all around the fort. The tenth bastion forms the south-east angle, and nearly opposite to it we saw the shaft of a grey granite column, and several pieces both of sculptured and of polished marble, fragments of the sumptuous palaces which were constructed of white stone in various parts of the *City.

The southern front of the fort is more irregular in its form and proportions than the two others described. Between this bastion of the angle and the next western one, is a wide space of wall, over which we observed the fragments of an arch, with rich mouldings and other sculptured ornaments. The second bastion is larger than its preceding one, and between it and the third appears to have been the principal gate of entrance. In the walls are still seen long, slender loop-holes, arches, and a sloping funnel running up on the west side of the remains of the gate itself. The third bastion is very small, and here the wall turns off to the north-west, having another small bastion near it, from whence it continues rounding down to the sea in the form of the beach.

The whole terminates in an edifice on a rocky base, surrounded by enormous blocks of stone, the disjointed masses of the ancient

mole now washed by the waves, of which edifice scarcely any perfect portion remains, but among whose ruins are seen fragments of at least twenty granite columns. This may probably be the tower of Drusus, which was the largest and most excellent of the towers near the sea, and was built on the mole itself*, where this ruin still stands, having braved the raging fury of two thousand winters, and still defying the storms of ocean to effect its total demolition, though its venerable ruins are lashed by an almost eternal foam.

The fort was surrounded on the north, the east, and the south, by a ditch about thirty feet broad and twenty deep. The whole seems to have been well-built, and of great strength, and appears rather to have been demolished by a besieging force than to have fallen gradually to decay.

The fragments of granite pillars, and other marks of splendour seen near the sea, are unquestionably remains of the ancient Cæsarea of Herod; but the fort itself, as it now stands, is as evidently a work of the Crusaders, who had one of their chief military stations here. The great city extended itself from the sea-shore to some distance inland; but its ruin is so complete, that the most diligent survey would scarcely be rewarded by the fixing with accuracy the site of any of the public buildings, or even the delineation of its precise form from the foundation of its walls.

The plan of Cæsarea given by Pococke is a tolerably accurate outline of the portion of the coast on which its ruins stand, as well as of the fortress there†; but the mounds in which he thought he could recognise the sites of the tower of the Drusus, Cæsar's temple, the colossal statues of Augustus and of Rome, the forum, and the theatre, are mere masses of indefinable form, and without a feature that could assist to distinguish the one from the other.

* See the description of this edifice, p. 128.

† Description of the East, vol. i. part 2. p. 21. folio. Plate V. B.

At the present moment, the whole of the surrounding country is also a sandy desert towards the land; the waves wash the ruins of the moles, the towers, and the port, toward the sea; and not a creature resides within many miles of this silent desolation.

At half-past eight we quitted Cæsarea, and continued our way along the shore, chiefly on a sandy beach, with here and there beds of rock towards the sea. At ten we turned up from the sea-side on a desert ground, and at eleven we came down again to travel on the beach, without noticing any waters about the site of the old Crocodilorum Lacus of the ancients. I could not learn that it still bore the name of "Moiet-el-Temsah," as asserted by D'Anville*; nor did we cross even the bed of a stream there, as marked in his map. Pococke† supposed the stream three miles north of Cæsarea, called by him Zirka, to have been the Crocodilon of Pliny‡, which he mentions with a city of the same name, spoken of also by Strabo§ as a place that was then destroyed. || The crocodiles are said to have been in the river of Cæsarea of Palestine, which may be either the Kersoes of Ptolemy, four miles south of Dora, or the stream of Zirka, north of Cæsarea; but in the place marked for the lake and river by D'Anville, we did not see even a dry bed to warrant our assent to the position assigned to it.

At half-past eleven we crossed a low point of land, called Min Tabos Aboora¶, where is a small bay, obstructed by broken masses of rock. It was said to be a *scala*, to which fruit is brought from the neighbouring country, behind Jaffa and to the

* Comp. of Anc. Geog. p. 403.

† Descr. of the East, vol. ii. part 1. p. 58.

‡ Hinc redeundum est ad oram, atque Phœnicen. Fuit oppidum Crocodilon est flumen: memoria urbium Dorum, Sycaminon. Plin. Nat. 5—19.

§ Strabo, 16. 758.

|| Johannis de Vitriaco Historia Hierosolymitana, c. 86. Crocodili habitant in flumine Cæsaræ Palestinæ; as quoted in Reland's Palestine, lib. iii. under Cæsarea. Breidenbac also mentions crocodiles in a lake to the east of Cæsarea.

¶ مينا or Mina, the first syllable of this name, signifies a port or harbour; and the remainder may be the name of some person whom tradition has coupled with the place.

north of it, and here shipped in boats for the more northern ports of Syria. Continuing still near the sea, we turned up at twelve, and crossed over a desert ground, chiefly covered with sand, long wild grass, and a few bushes, amidst which some Bedouin boys were attending their flocks of goats.

At one we came in sight of a cultivated plain, with a long valley running eastward, and showing us on the hill the small village of Belled-el-Sheikh Moosa, having a large building in its centre, like that of Shufammer, before described.

We crossed this valley, and ascending a gentle hill, came, at half-past one o'clock, in sight of a more extensive and beautiful plain, covered with trees, and having the first carpet of verdure that we had yet seen.

On the left we entered the small village of El Mukhalid, to procure some bread and water, as we had yet tasted nothing for the day. The latter was brought to us immediately, but not a morsel of the former could be had without our waiting for it to be made, which would have occasioned too great delay. This village resembled an Egyptian one in the form and construction of its huts, more than any we had yet passed, and was also the poorest we had seen throughout our journey, consisting of not more than ten or fifteen dwellings.

I was surprised that so fine a situation as it commanded should not have been occupied by some larger settlement, as the plains below and at the foot of it are more extensive, more beautiful, and, to all appearance, quite as fertile as those of Accho, of Zabulon, or of Carmel. On going round the village, we found, at its south-west angle, a considerable portion of a large building remaining there, having nearly fifty feet of its side wall, and one perfect end-wall still standing. It was built of well-hewn stones, regularly placed and strongly cemented, and showed equally good masonry with that of the fort at Cæsarea, the style of which it resembled. In one part of the side were seen narrow windows and loop-holes; but whether it was solely a military post, a private

dwelling provided for its own defence, or the only remaining building of some ancient town, we could not decide. The presence of broken pottery, and particularly of the ribbed kind, scattered about in great quantities around the village and at some distance from it, inclined me to the latter opinion.

The situation corresponds very nearly with that of Antipatris, a city built by Herod, and so called after his father, who was named Antipater. This city is described as being seated at the descent of a mountainous country, on the border of a plain named Saronas, terminated by the sea *, which agrees exactly with the local features of Mukhalid. †

Its distance, of five hours and a half, or about seventeen miles, from Cæsarea, agrees with that assigned to Antipatris in the ancient maps; and its direction, of about S. S. E. from that city, makes it lie also in the most direct line toward Jerusalem. As such it is mentioned in the account of Paul's journey from Jerusalem to Cæsarea, when he was brought down under an escort of two hundred soldiers, seventy horsemen, and two hundred spearmen, to protect him from the conspiracy which was formed to kill him by the way. ‡

Alexander Jannius, one of the kings of Judea, from a fear of Antiochus Dionysius, the last of the race of the Scleucidæ who was marching against the Arabians, is said to have cut a deep trench between Antipatris, which was near the mountain, and the shores of Joppa. He also erected a high wall before the trench, and built wooden towers to hinder any sudden approach. No traces of these

* D'Anville's *Comp. of Anc. Geog.* p. 402.

† Antipatris, sive Antipatrida, prius Caphasalama, Græcè Caphasarama et Dora dicta, urbs pulchra et amœna, sita in optimo campo divite arboribus et fluminibus. Amne circumfluente ipsum oppidum et luco circumdante pulcherrimarum arborum. Adrich. *Theat. Terr. Sanc.* p. 70.

‡ This name in Arabic محلد is the participle of تهلل "making perpetual, eternal, immortal, adorning, &c." and would be exceedingly appropriate to a city founded by a prince so ambitious to convey his fame to posterity by architectural monuments, as Herod is said to have been.

‡ "Then the soldiers, as it was commanded them, took Paul, and brought him by night to Antipatris." *Acts of the Apostles*, xxiii. 31.

now remain ; and their disappearance is sufficiently accounted for by the same historian, who soon after says, " But still this Alexander was not able to exclude Antiochus, for he burnt the towers, filled up the trenches, and marched on with his army." *

The Roman general Cestius, after marching from Ptolemais to Cæsarea, is said to have removed with his whole army from thence, and marched to Antipatris in the way to Jerusalem. And when he was informed that there was a great body of Jewish forces gotten together in a certain tower called Aphek, he sent a party before to fight them. This party dispersed the Jews by affrighting them without engaging ; so they came, and finding their camp deserted, they burnt it as well as the villages that lay about it." † As this tower of Aphek was most probably of stone, since the wooden ones are particularly mentioned as such, and as the camp and the villages only are said to have been burnt, the portion of the fortified building which still exists here may be the remains of the identical building.

This same Cestius, after marching from Antipatris to Lydda, and destroying it while all its male population was gone up to the feast of tabernacles at Jerusalem, and proceeding from thence to besiege the holy city itself, was at length obliged to fly, and was pursued by the enraged Jews even as far as Antipatris back again, but effected his escape. ‡

Vespasian also when engaged in prosecuting the Jewish war with increased vigour, from the news of commotions in Gaul and revolutions against Nero in Italy, after wintering at Cæsarea, led his army from thence to Antipatris, in the beginning of the spring, and halted there two days, to settle the affairs of that city, before he resumed his career of desolation, by burning, destroying, and laying waste the cities and villages in his way. §

* Josephus, Jewish War, b. i. c. 4. s. 7. vol. iii. p. 197.

† Ibid. b. ii. c. 19. s. 1. vol. iii. p. 407.

‡ Ibid. b. ii. c. 19. s. 9. vol. iii. p. 413.

§ Ibid. b. iv. c. 8. s. 1. vol. iv. p. 62.

It seems, therefore, to have been an important and well-frequented military station, and as it is said by Josephus to have been formerly called Chabarzaba *, it may probably be the same place with Capharsalama, where a battle had been fought in the reign of Demetrius, between Nicanor, one of his honourable princes, a man that bore deadly hate unto Israel, and Judas Maccabeus, the heroic leader of the Jews, when there were slain of Nicanor's side about five thousand men, and the rest fled unto the city of David. †

This place had been confounded with Dora, but the distinction between these has been clearly pointed out by Cellarius. ‡ This geographer supposes the one hundred and forty stadia given to the wall with wooden towers and intermediate redoubts erected from Antipatris to Joppa, to be the accurate distance of these places from each other; which, at the usual computation of eight stadia to a Roman mile, would give about nineteen miles, and correspond pretty nearly with the real distance. The same writer assumes, also, that it was in the third night that St. Paul-reached this place from Jerusalem; and on our enquiring its actual distance from the holy city, we were told that the journey was performed in three days' easy stages. §

A deep well, enclosed by masonry, and worked by an ox and wheel, lay at the foot of the hill near the town; and from it those spots which now showed verdure had been watered, as this territory, as well as all the sea-coast of Syria, had suffered equally from

* Josephus, Ant. Jud. l. iii. c. 15. s. 1. vol. ii. p. 274.

† 1 Maccabees, vii. 26—32.

‡ Adrichomius sat confuse: *Antipatris prius Capharsalama, Græcè Capharsalama et Dora dicta*. Unde hauserit, quod Capharsalama, ut in versionibus legitur 1 Mac. vii. 31., sit oppidum Dora equidem nescio. Dora vero et Antipatris Ptolomæo distincta sunt oppida: illud in Phenice extrema; hoc in Judea censuit. — Cellarius, Geog. Ant. Samaritis, p. 324.

§ Quantum distet ab Hierosolymis ex Apostolorum historia quodammodo cognosci potest, quia milites, Paulum a tertia noctis Antipatridem deducturi, eadem nocte si non totum iter maximam partem tamen confecerunt. Vide cap. 23—23. 31. Itinerarium Burdigalense, nisi numeri fallunt, qui suspecti sunt, habet 42 M. P. — Cellarius, Geog. Ant. Samaritis, p. 324

the late long drought, which had continued from October to the present month, excepting only two or three days' fall about a week since. The heavy rains are generally in December, and in January the country is verdant throughout. At this moment, they were only ploughing a hard soil, and tillage was every where retarded.

Departing from this village, we had the plain below it on our left, and at three we entered again on desert ground, covered with sand; wild grass, and bushes. At four, we came to a narrow fertile pass, where we remarked caves and grottoes on each side, as seen before, but could not alight to examine them.

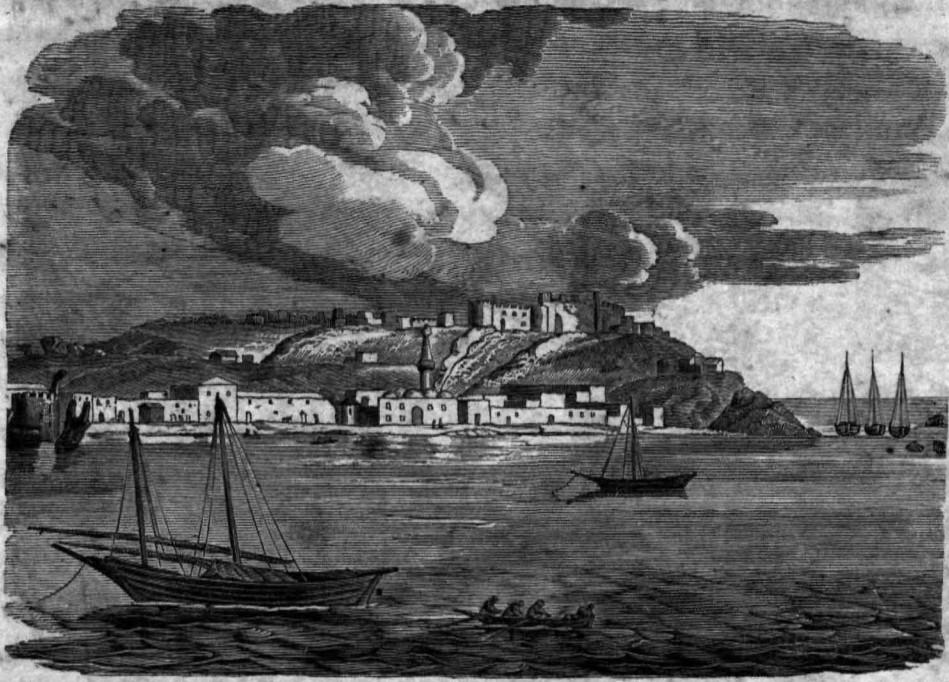
From hence we ascended to an elevated plain, where husbandmen were sowing, and some thousands of starlings covered the ground, as the wild pigeons do in Egypt, laying a heavy contribution on the grain thrown into the furrows, which is not covered by harrowing, as in Europe.

Continuing along this elevated plain, we came at six to the village of Heram, at a short distance from which, on the left, just before entering it, we again saw caves and other marks of excavated dwellings, as at Waad-el-Ajul.

This village, which is seated on a high promontory, overlooking the sea, has not more than forty or fifty dwellings, yet possesses a mosque with a minareh, the approach to which is over a small green plat, with a worn foot-path winding up through its centre, like the entrances to many of our country churches in England.

We passed into the court of the mosque, and, alighting there, found shelter for ourselves and beasts, in a shed erected for the accommodation of travellers, and attached to the building. Our hunger was extreme on arriving here, and we despatched our muleteer to search for food; but he returned, assuring us that some of the villagers had already lain down to sleep, others had finished their suppers, and had nothing eatable in their huts, and others, who possessed flour, would neither part with that nor make us bread. It seemed to me so impossible that a whole village could be thus destitute, that I went out myself, but my success was little

better, as we returned with a few fragments only of stale bread, and a little lamp oil. On the bread alone I made a scanty supper, assisted by a pipe, which is certainly an allayer of hunger; my servant and our guide, boiling some coarse grain which was used as food for the mules, and moistening it with oil, made also a temporary meal, and we were soon after lulled asleep by the roaring of the sea below.



CHAPTER VIII.

BY JOPPA AND RAMLAH TO JERUSALEM.

JANUARY 16th. We were awakened by the day-break call to prayer from the gallery of the mosque above us, and at six o'clock we left our cold and comfortless lodging by the moon-light.

Descending to the beach, we continued along the coast under brown cliffs and hills, and came in about two hours to the outlet of a small river called Nahr-el-Arsoof, which, being shallow, we easily forded. We could not perceive any ruins there, though

D'Anville has placed the site of Apollonias * at the mouth of the stream called Arsoof, and the historians of the Crusades speak of a castle at this place. †

Keeping still along the sea-shore, we came in half an hour to a little-domed fountain on the brow of the cliff, and observed that the beach beneath was covered with small shells, to the depth of several feet.

We now approached Jaffa, over a desert soil. This town, seated on a promontory, and facing chiefly to the northward, looks like a heap of buildings crowded as closely as possible into a given space; and, from the steepness of its site, these buildings appear in some places to stand one on the other. The most prominent features of the architecture from without, are the flattened domes by which most of the buildings are crowned, and the appearance of arched vaults. There are no light and elegant edifices, no towering minarehs, no imposing fortifications, but all is mean and of a dull and gloomy aspect.

Turning up from the beach a little to the left, we passed through a Mohammedan burying-ground, and came to the great gate in the eastern wall, before which lay six fragments of grey granite columns. The walls and fortifications have a weak and contemptible appearance, compared even with those of Accho; as at that place, the entrance is prepossessing, but its interior disappoints the expectations raised. After passing a gate crowned with three small cupolas, there is seen on the right a gaudy fountain, faced with marble slabs, and decorated with painted devices and Arabic sentences in characters of gold. Passing within, however, the town has all the appearance of a poor village, and every part of it that we saw was of corresponding meanness.

* Apollonia is enumerated among the cities of the sea-coast by Josephus, and the order in which it is mentioned seems to fix it between Cæsarea and Joppa, though its exact distance from either of these is not given. The stream on which it is seated on D'Anville's map is, however, placed farther to the northward of Jaffa than this.

† “Bedreddin a Taberzam, avec d'autres emirs, prirent par l'épée les châteaux de Césarée et d'Arsoof.” Voyez, *Les Mines de l'Orient*, tome iii. p. 81. en folio.

It is seated on a hill, and walled all around as far as we could trace, except towards the sea ; the walls are irregular, and weak, and were apparently built at different periods. We saw not more than twelve pieces of cannon mounted, and observed many of the covered arches, intended for musketry, to be filled up with dead horse's bones and other rubbish. The inhabitants here dress like the people of Damietta, wearing a costume intermediate between that of Syria and Egypt, but a still greater poverty seemed to reign throughout all classes.

After ascending and descending hilly streets, we at length reached the house of Signor Damiani, the English Consul, and were received there by his domestics. The consul himself soon arrived, and presented one of the most singular mixtures of European and Asiatic costume that we had yet witnessed. His dress consisted of the long robes of the east, surmounted by a powdered bag-wig, a cocked hat with anchor buttons and black cockade, and a gold-headed cane, all of the oldest fashion. The airs and grimace of his behaviour were that of a French friseur rather than of an old government-officer ; and, indeed, there was nothing about him that seemed consistent with the notions that are generally entertained of consular dignity.

We were shown into a miserable hovel, which was dignified with the name of the British residence, though darker, dirtier, and more wretchedly furnished than the meanest cottage of England. Here, too, we were first consoled by the news that there was a British fleet of eighty sail of the line before Egypt, and that all the consuls of the Levant were flying for safety ; and next assailed with a train of questions which, luckily, were followed up so closely as to leave no intervals for answering them. " Are you a Milord ? " " Are not the Protéstants Jews ? If not, are the English entirely without religion, or are they idolaters, unbelievers, or heretics ? " " Is not St. Helena, where Bonaparte is banished, five thousand leagues to the north of England, in the Frozen Sea ? " &c. &c.

As we intended our stay here to be but sufficient to feed our animals, we had given orders that they should be prepared as soon as possible for the prosecution of our journey; and short as the interval was, I employed it in walking about the town and in viewing its port.

The assumed antiquity of this place would be alone sufficient to excite one's curiosity regarding it. It is mentioned by Pliny, being said to have existed before the deluge*, though it has been doubted, whether by the expression "*terrarum inundatione*," the Roman writer meant to imply the universal deluge spoken of in Genesis. Pomponius Mela has a similar expression†, and it is probable, indeed, that the one writer has but repeated what the other had said before; but even this tends to confirm the popularity of the supposition.

The fable of Andromeda, Perseus, and the sea-monster, of which this place is said to have been the scene‡, has been ingeniously explained by supposing that this daughter of the Ethiopian king was courted by the captain of a ship, who attempted to carry her off, but was prevented by the interposition of Perseus, who, returning from the conquest of the Gorgons, saw her, and was captivated by her beauty. One might be perhaps allowed to explain the meaning of "*Antediluvium*" in a similar way, by supposing that it referred to the drowning of this kingdom by Neptune, who sent the sea-monster to ravage the country, because Cassiope, the mother of Andromeda, had boasted herself fairer than Juno and the Nereides.§

* *Joppe Phœnicum antiquior terrarum inundatione, ut ferunt. Insidet collem præjacente saxo, in quo vinculorum Andromedæ vestigia ostendunt. Hist. Nat. l. v. c. 13.*

† *Est Joppe, ante diluvium, ut ferunt, condita: ubi Cephea regnasse eo signo accolæ adfirmant quod titulum ejus, fratrisque Phinei veteres quædam aræ cum religione plurima retinent. Quin etiam rei celebratæ carminibus ac fabulis, servatæque a Perseo Andromedæ clarum vestigium belluæ marinæ ossa immania ostendunt. Pomp. Mela. l. i. c. 11.*

‡ *Strabo, lib. xvi. p. 759.*

§ See the authorities for this fable collected by Lemprière, under their proper head.

Pliny, it is true, mentions that the skeleton of the huge sea-monster, to which Andromeda was exposed, was brought to Rome by Scaurus, and carefully preserved, and that the marks of the chains, with which this object of Neptune's vengeance was fastened to the rock, were still to be seen in his day. * Pausanias, too, insists that near Joppa was to be seen a fountain, where Perseus washed off the blood with which he had been covered from the wounds received in his combat with the monster, and adds that from this circumstance the water ever afterwards remained of a red colour. †

It is upon other authority that is handed down to us the account of Jonah and the whale, and as this was the port from whence he embarked to flee to Tarsus from the presence of the Lord ‡, the

* Chateaubriand's Travels, vol. i. p. 371. 8vo.

† Ibid.

‡ There seems to have been some error either in the writer or the copyist of the passage itself in the Scriptures, where it is said, "But Jonah rose up to flee unto *Tarshish* from the presence of the Lord, and went down to Joppa; and he found a ship going to *Tarshish*." Now *Tarshish*, according to the best authorities was a port on the Red Sea, for which it would be a circuitous voyage. In the history of the acts of the kings of Judah, the historian says, "Jehoshaphat made ships of *Tharshish* to go to Ophir for gold, but they went not; for the ships were broken at Ezion-geber." (1 Kings, xxii. 48.) "And he joined himself with him to make ships to go to *Tarshish*; and they made the ships in Ezion-geber. And the ships were broken, that they were not able to go to *Tarshish*." (2 Chronicles, xx. 36, 37.) Now, though Ophir has been placed by some in Arabia, by others in Africa, and by others in India, (see Vincent, Volney, and Bruce,) yet Ezion-geber is fixed by all authorities at the head of the Elanitic Gulf, or eastern fork of the head of the Red Sea. (D'Anville's Comp. of Anc. Geog. p. 441. 8vo.) So that *Tarshish* was necessarily somewhere on the east of Africa, unless the circumnavigation of the Cape in this voyage be supposed. Josephus in detailing the same story regarding Jonah, which he professes to have copied accurately as he found it recorded in the Hebrew books, says, that the prophet Jonah finding a ship at Joppa, he went into it, and sailed to *Tarsus in Celicia*. (Ant. Jud. lib. ix. c. 10. 2.) This port was indeed in a sufficiently direct route as a point of debarkation for a journey to Nineveh; and that this was the port understood among the inhabitants of the country itself, may be inferred from the fact of a pillar being shown near to Alexandretta, and not far from *Tarsus*, as marking the spot where, according to tradition, the prophet was vomited up from the whale's belly, and from whence he commenced his journey in a straight line to the threatened city.

profane account of the sea-monster may perhaps have some connection with the sacred one of the large fish that swallowed up the prophet. A late traveller has concluded, from the ribs of forty feet in length, and the other anatomical proportions given of the sea-monster to which Andromeda was exposed, that it was really a whale. It is contended that this is sufficient evidence of there having been whales in this sea, without having recourse to the testimony of the Scriptures, though Mr. Bryant entertained a contrary opinion.* But these conjectures, coupled with the fact of that fish having been from the earliest times an object of worship at Joppa, though it by no means proves the foundation of this city before the deluge described by Moses, as has been assumed, gives the appearance of some affinity between the accounts of the Jews and Gentiles regarding this spot.

Some authors ascribe the origin of Jaffa to Japhet, son of Noah, and thence derive its name, adding, that it was here the patriarch himself went into the ark, and that at the same place were afterwards deposited the bones of this second father of mankind. Andrichomius says that its name of Jaffa was derived from Joppa, its primitive form, which signifies beautiful or agreeable, and is the same with Japho.† Its present name is nearer to this than to any other, it being now called Yafah‡, and it is one among many other instances, of the oldest name outliving all subsequent ones bestowed on places by foreigners and strangers.

The fact of this having been the great port of Judea at a very early period, will hardly be questioned; and we may admit, with-

See the argument in a note to Dr. Clarke's Travels, vol. ii. p. 642.

† Deinde Joppe est Ἰόππη Græce, Ebræis יָפֹה Japho, sita contra extremitatem septentrionalem tribus Dan, cujus terminus erat יָפֹה e regione Japho, quod LXX Græci verterunt πλεσιον Ἰοππης. Hi Ebræum Japho, et alibi Ἰοππην, Joppen, expresserunt. 11 Paralip. ii. 16. Ezræ iii. 7. Jonæ i. 3. ex quo satis certum est, idem oppidum esse Japho et Joppen. Cellarius, Geog. Ant. p. 320.

‡ يَفَّح in Arabic, signifies a *hill*, and يَفَّح high places, in the plural; names which are characteristically appropriate to the local features of Yafah under all its changes.

out hesitation, that this was the point at which were collected such of the materials as were brought by sea for the building of the temple of Jerusalem, it being the nearest place at which they could be landed.*

In the wars of the Maccabees, when Judea was a scene of great contention, a deed of treachery is laid to the charge of the men of Joppa, in destroying the innocent with the guilty. This was so completely in the spirit of the early wars that deluged this country with blood, as almost to justify the exemplary vengeance which was taken on their town for such an act. It was burnt and exposed to pillage and massacre by Judas Maccabeus, who called on God the righteous Judge to avenge him on the murderers of his brethren. "The men of Joppe also did such an ungodly deed; they prayed the Jews that dwelt among them to go with their wives and children into the boats which they had prepared, as though they had meant them no hurt; who accepted of it according to the common decree of the city, as being desirous to live in peace, and suspecting nothing; but when they were gone forth into the deep, they drowned no less than two hundred of them. When Judas heard of this cruelty done to his countrymen, he commanded those that were with him to make them ready. And calling upon God the righteous Judge, he came against those

* In the correspondence of Hiram with Solomon, regarding the supply of materials for the building of the first temple, the Tyrian king first promises to convey the timber of Lebanon by sea to any place which the Jewish monarch might appoint, and to discharge it there, (1 Kings, v. 9.) In another copy of the same letter, it is said, however, "And we will cut wood out of Lebanon as much as thou shalt need; and we will bring it to thee in flotes by sea to Joppa, and thou shalt carry it up to Jerusalem." (2 Chron. ii. 16.) In the building of the second temple, it was used for the same purpose. "But the foundation of the temple of the Lord was not yet laid. They gave money also unto the masons and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia." (Ezra, iii. 7.) The Sidonians also were very ready and willing to bring the cedar trees from Libanus; to bind them together, and to make an united float of them, and bring them to the port of Joppa. For that was what Cyrus had commanded at first, and what was now done at the command of Darius. Jos. Ant. Jud. l. xi. c. 4. 1.

murderers of his brethren, and burnt the haven by night, and set the boats on fire, and those that fled thither he slew. And when the town was shut up he went backwards, as if he would return to root out all of them of the city of Joppe.” *

About this time Joppe appears as sustaining a siege, and at length falling before the fear of Jonathan the High Priest, who had invested it. It soon after was entered a second time by an officer of Simon, the brother of Jonathan, who had been entrapped at Ptolemais. He had been elected by acclamation to become the captain and leader of the Jews instead of Jonathan, and had sent down a force from Jerusalem, to cast out those who were in Joppe. and to remain therein. †

This place is afterwards enumerated among the cities desired to be restored to the Jews by a decree of the Roman senate, after having been taken from them by Antiochus, as expressed in a letter sent by the ambassadors of the Jews, from Jerusalem to Rome. ‡

It was about this time also peculiarly privileged by a decree of Caius Julius Cæsar, imperator and dictator, in being exempted from the yearly tribute which all the other cities of the Jews were obliged to pay for the city Jerusalem. §

The history of this place in the days of the apostles is more familiar to us, and the vision of Peter, who saw a sheet descending from heaven covered with animals clean and unclean, and heard a voice exclaiming, “ Rise, Peter, kill and eat ;” as well as the raising of Tabitha, the female disciple, from the dead, and the

* 2 Macc. xii. 13. A.C. 166. to 161.

† So when Jonathan heard these words of Apollonius, he was moved in his mind, and choosing 10,000 men, he went out of the city Jerusalem, where Simon his brother met him for to help him. And he pitched his tents against Joppe; but they of Joppe shut him out of the city, because Apollonius had a garrison there. Then Jonathan laid siege unto it, whereupon they of the city let him in for fear; and so Jonathan won Joppe. 1 Maccabees, x. 74. A. C. 161. 144.

‡ Josephus, Antiq. Jud. l. xiii. c. 9. s. 2. A. C. 128.

§ Josephus, Antiq. Jud. l. xiv. c. 10. s. 6. A. C. 45.

reception of the messengers from Cæsarea there, need only be mentioned to be remembered.

The history of the taking of this place from the pirates, by Vespasian, is worthy of being detailed more at length, particularly as the operations strikingly illustrate the local description by which the account of them is accompanied, and which is remarkable for its clearness and fidelity.

“ In the mean time there were gathered together, as well such as had seditiously got out from among their enemies, as those that had escaped out of the demolished cities, which were in all a great number, and repaired Joppa which had been left desolate by Cestius, that it might serve them for a place of refuge. And because the adjoining region had been laid waste in the war, and was not capable of supporting them, they determined to go off to sea. They also built themselves a great many piratical ships, and turned pirates upon the seas near to Syria, and Phœnicia, and Egypt; and made those seas unnavigable to all men. Now as soon as Vespasian knew of their conspiracy, he sent both foot and horse to Joppa, who entered the city, which was unguarded, in the night time. However, those that were in it perceived that they should be attacked, and were afraid of it. Yet did they not endeavour to keep the Romans out, but fled to their ships, and lay at sea all night, out of the reach of their darts.

“ Now Joppa is not naturally a haven; for it ends in a rough shore, where all the rest of it is straight, but the two ends bend towards each other; where there are deep precipices and greater rocks that jut out into the sea; and where the chains wherewith Andromeda was bound have left their footsteps, which attest to the antiquity of that fable. But the north wind opposes and beats upon the shore, and dashes mighty waves against the rocks, which receive them, and renders the haven more dangerous than the country they had deserted. Now as these people of Joppa were floating about in this sea, in the morning there fell a violent wind upon them; it is called by those that sail there, the black

north wind; and there dashed their ships one against another, and dashed some of them against the rocks, and carried many of them by force, while they strove against the opposite waves, into the main sea. For the shore was so rocky, and had so many of the enemy upon it, that they were afraid to come to land. Nay, the waves rose so very high, that they drowned them. Nor was there any place whither they could fly, nor any way to save themselves; while they were thrust out of the sea by the violence of the wind, if they staid where they were, and out of the city, by the violence of the Romans. And much lamentation there was when the ships were dashed against one another, and a terrible noise when they were broken to pieces. And some of the multitude that were in them were covered with the waves, and so perished; and a great many were embarrassed with shipwrecks. But some of them thought that to die by their own swords, was a lighter death than by the sea, and so killed themselves before they were drowned. Although the greatest part of them were carried by the waves, and dashed to pieces against the abrupt part of the shore. Insomuch that the sea was bloody a long way, and floated with dead bodies; for the Romans came upon those that were carried to the shore, and destroyed them. And the number of the bodies that were thus thrown out of the sea was four thousand and two hundred. The Romans also took the city, without opposition, and utterly demolished it.

“ And thus was Joppa taken twice by the Romans in a little time; but Vespasian, in order to prevent these pirates from coming thither any more, erected a camp there where the citadel of Joppa had been, and left a body of horse in it, with a few footmen, that these last might stay there and guard the camp, and the horse might spoil the country that lay round it, and destroy the neighbouring villages and smaller cities. So these troops overran the country, as they were ordered to do, and every day cut many to pieces, and laid desolate the whole region.” *

About two centuries after this, it was visited by St. Jerome, who speaks of it under its original name of Japho, which it still retained with very little corruption, when it was held by the Saracens, into whose hands it had fallen during the Syrian war.

It was necessarily a contested point with the crusaders, as the port of debarkation for Jerusalem, and it therefore figures in all the naval operations of their wars. * The Rabbi Benjamin, who has been so often accused of magnifying the numbers of the Jews in all parts of the world, with a view to enhance the importance of his own nation, found here, about this period, only one solitary individual, who was a dyer of linen †; seemingly the most common occupation of the labouring Jews in those days, as that of money-changing is at present.

It was among the number of the early conquests made by the renowned Salah-el-din, who came from his native mountains of Koordistaun to avenge the insults offered by a Frank ‡ to the name of his prophet, and to the cities which had been honoured by containing, the one his cradle, and the other his tomb. § Only three months after the battle of Tiberias, the first city which had fallen before his arms, he had possessed himself of all the sea coast excepting Tyre and Tripoly, and appeared before the walls of Jerusalem itself. ||

* See the details in Hakluyt's Collection.

† *Quinque ab hinc leucis est Gapha, olim Japho, aliis Joppa dicta ad mare situ; ubi unus tantum Judæus, isque lanæ, inficendæ antifex est.* From Chateaubriand, vol. i. p. 372.

‡ Reginald de Chatillon.

§ Mecca and Medina.

|| *Bibliothèque Orientale*, article *Salaheddin*, vol. iii. p. 176.; and Gibbon, vol. ix. c. 69. p. 146.

“After this, king Richard purposed to besiege the city of Joppe, where, by the way between ~~Achon~~ and Joppe, neere to a towne called Assur, Saladine, with a great multitude of his Saracens, came fiercely against the king's rereward, but through God's merciful grace in the same battell, the king's warriors acquitted themselves so well, that the Saladine was put to flight, whom the Christians pursued the space of three miles; and he lost, that same day, many of his nobles and capitaines in such sort, (as it was thought), that the Saladine was not put to such confusion forty yeres