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A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

§ 23. Nothing now remains but to give thanks to God that my work has been brought to a happy end in such troublous times, and heartily to pray that by these labors of mine the studies of many on this great and venerable record of ancient faith may be encouraged and aided. Having fully set forth my purpose in undertaking the task of an editor in this instance, I wish all fair judges would bear it in mind, lest haply they should accuse me of not having performed what it was not my intention to do. While I was preparing this edition, I was constantly reflecting, what a field of labor here lay open for the critical study of the Greek text of the Old Testament, and how much fruit might thence be gathered for explaining and illustrating the laws of the Greek language, and especially of that dialect in which the books of the New Testament are written. This field, so God please and grant me life and strength, I shall steadily strive to go over, and shall do this with the greater care, the more I hope that my labors on the text of the New Testament will thus be furthered; believing, as I indeed do, that severe study bestowed on these sacred texts by a Christian is not only in keeping with his own piety, but will yield good fruit to the Church herself, to whom Divine Truth is of the highest concern.

LEIPSIK,
30th March, 1850.

ARTICLE V.

OUTLINES OF A JOURNEY IN PALESTINE IN 1852 BY E. ROBINSON, E. SMITH, AND OTHERS.

Drawn up by E. Robinson, D. D., of New York.

EVER since the publication of my work on Palestine, I had cherished the desire of once more visiting that interesting country; partly for the purpose of examining some points anew; but still more in the hope of extending my researches into those portions which had not yet been explored.

In March of the present year (1852) I arrived at Beirût, on my way to carry these plans into execution. Here I was detained for some time; at first by the unsettled state of the weather, which con-

tinued variable much later than usual—some of the most violent storms of the season having occurred after my arrival; and then in order to be present at the Annual Meeting of the American Mission in Syria, which was held this year at Beirût. I desire here to express my deep feeling of obligation to the Mission, for the interest manifested by them in my undertaking, and for the arrangements adopted to secure to me the aid and company of some one of the Missionaries during the whole journey.

It had already been arranged, that, before the meeting, I should accompany Mr. Thomson to Hasbeiya, and from thence visit the region of Baniâs and Phiala. But just at that time, the movements of the Druzes to evade the threatened conscription made those districts insecure. I was therefore obliged to content myself with short excursions to the mouth of the Nahr el-Kelb, with its Egyptian and Assyrian tablets; to the remarkable temple at Deir el-Kâl'ah; and to 'Abeih, the seat of the Boys' Seminary belonging to the Mission.

To the latter place, under the guidance of Dr. De Forest, we took a less usual road; and visited a spot on a rocky ledge between two valleys, where there are many ancient sarcophagi cut in the scattered rocks. Their huge lids have been removed, and lie mostly near by. The place is utterly lonely, and almost desolate; a few patches of wheat only being interspersed among the rocks.

On the 5th of April, the Rev. Dr. E. Smith and myself found ourselves once more on the way from Beirût to Jerusalem. On the 26th of June, 1838, we had together arrived at Beirût from our former travels; and we were now setting off from the same point to continue our explorations. We encamped for the night at Neby Yûnas (*Porphyriou*), more than half way to Sidon. After the tent was pitched, the beds arranged, and the frugal meal ended, it was with an overpowering feeling, that we compared the present with the past. Here we were, in our tent, not the same indeed as formerly, but yet so like it as hardly to be distinguished; the furniture and all our travelling apparatus were similar; several things were the very same; and our places in the tent were as of old. The intervening *fourteen years* seemed to vanish away; as if we were but continuing a journey of yesterday. And when we reverted to the reality, we could not but gratefully acknowledge the mercy of God in preserving our lives, and permitting us once more, after so long an interval, to prosecute *together* the researches which we had together begun. We could not but regard it as a high, and certainly an *unusual* privilege, thus after fourteen long years again to take up the thread of our investigations.

Under other circumstances we might, perhaps, have regarded it as an unpropitious omen, when, during the night, a violent Sirocco wind arose, and blew down our tent upon us as we slept. It was pitched upon the sand, the only foundation which the neighborhood afforded. At first we tried to sleep on beneath the fallen tent; but the flapping of the canvas compelled us to rise; and as the day was already breaking in the East, we decided to make an early start. This we did; and fording the Auwaly near its mouth, reached Sidon soon after 7 o'clock.

The observations we made along the coast were not many; but they serve to correct the Maps in a few particulars. We were now more struck with the remains of the ancient Roman road; traces of which are visible from near the river Dâmûr for most of the way to the Auwaly. It is singular, that no regular survey has ever yet been made of the Syrian coast; and it therefore gives us the more pleasure to learn from the highest authority, that such a survey will probably be undertaken by order of the British Government during the next year.

From Sidon we turned eastward towards Lebanon; and after a ride of more than two hours, pitched our tent at Kefr Fâlûs. For some distance on the N. and E. of Sidon the mountains retire; and the interval is an open, uneven, rolling tract, highly cultivated, and abounding in the finest fruit. From Sidon to the roots of Lebanon is about three hours; and then the mountain ridges rise by degrees.

The next day our plan was to have kept on to Rûm and the high conical point of Ruweiset Rûm; then to have ascended and travelled along the high ridge of Jebel Rihân, south of the angle of the Auwaly, until, reaching the road from Jezzîn to Jerjû'a, we could descend to the latter village, situated high up on the flank of the mountain, on the N. W. brink of the great gorge of the river Zaherâny. We accordingly sent off our baggage-mules by the direct road to Jerjû'a, there to await our arrival. But we had proceeded hardly an hour on the way to Rûm, before it began to rain; and after waiting for a time in a peasant's house at Rûm, we were compelled to forego our purpose and take the nearest way to Jerjû'a. We reached that place, by way of Jebâ'a, after a long and dreary ride in the rain; and took refuge for the night and next day in a dark and smoky room in one of the hovels of the town. This was the only time that our plan of travel was frustrated by bad weather.

While lying next day at Jerjû'a, we descended into the chasm of the Zaherâny, and visited its highest perennial fountain. Here we

were surprised to find the remains of an ancient channel cut in the rock, and connected with an aqueduct further down, by which the water of this fountain was carried below the village around the flank of the mountain, and so to Sidon; many remains of such an aqueduct having already been known along the way to Sidon, though its beginning had not been found. The Sidonians had aqueducts from the Auwaly much nearer, for irrigation; but they must have preferred this water for drinking. Even now water for drinking is brought to the city from fountains an hour or more distant. From Jerjú'a, Sidon bore N. 42 W.

From this high position the whole country W. and S. W. was visible quite to the sea. It is rolling, uneven, and sometimes rocky, made up of hills and valleys and plains, but no mountains. The gorge of the Zaherâny here runs S. W. and turns nearly S. just below, along the west base of Jebel Rihân, for a short distance; when the river suddenly breaks through the low ridge which there forms its western bank, and runs off W. to the sea. But the valley along the base of Rihân continues on, as Wady Jermûk, quite down to the Litâny; and one might be almost tempted to suppose, that the Zaherâny once kept on its course to the latter stream. On the right bank of the Litâny, just below the entrance of Wady Jermûk, on a high cliff, in no connection with Lebanon, stands the magnificent but deserted fortress, Kûlât esh-Shûkîf, the *Belfort* of the crusaders. It was in sight from Jerjú'a, bearing directly south; and a visit to it was included in our plan.

The next day (April 9th) we proceeded through a fertile and well cultivated region, by way of the market-town Nûbâtîyeh, to Arnân, a poor village below the ridge of the castle. Here are a few ancient sarcophagi cut in isolated rocks. The ridge on this side is neither very steep nor high; we rode the distance in twenty minutes from the village; half of it being level ground. But on arriving at the top, one looks down on the other side almost perpendicularly into the abyss of the Litâny *fifteen hundred feet*, as measured by Dr. De Forest with the aneroid. The top of the ridge is very narrow; and the castle occupies its whole breadth, and more; being in some places built up from lower precipices. Its length is hence greatly disproportioned to its narrow breadth. On the south of the castle the top of the ridge is levelled off as a fine esplanade or parade ground.

This fortress is known to us from the historians of the crusades; but it needs only a glance to see that it dates from a much higher antiquity; and that the crusaders did nothing more than repair it.

The ancient portion, which still forms the main body of the building, is built with *bevelled* stones; not large stones like those at Jerusalem, nor with a bevel so regular as is found in the tower of Hippicus, but yet of the same general character, though coarser. The sloping foundations of the towers are also seen here; and, indeed, some of the square towers may be said to be almost *fac-similes* of Hippicus. The repairs of the crusaders are everywhere easily to be distinguished; they have a totally different character. The chief work of theirs which remains is a fine Latin chapel along the eastern wall. Perhaps some historical notice may yet be found to fix the date of this fortress; but at any rate it cannot be later than the times of the Byzantine or perhaps the Roman dominion in Syria. Here was always an important pass from Sidon eastward. Nothing over-shadows the castle except *Jebel Rihân* on the N. and N. E. so that it forms a conspicuous object, visible at a great distance in all other directions. From it the castle above *Baciâs* bore S. 60 E.

From *esh-Shûkîf* we turned our course about W. by S. to the bridge over the *Litâny* (here running westward) near the village *Kâ'hâ'lyeh*. This bridge is in part an ancient structure, but the whole is very rickety. Here we encamped for the night.

Our next day's journey brought us to the castle of *Tibnîn*, the *Toros* or *Turinum* of the crusaders. Our direct road to this place led up through the *Wady Hujair* for nearly the whole distance; but after an hour we turned to the left up another deep valley, *Wady Selûky*, which has its beginning in the S. W. of *Hûnîn*, and drains the whole region. On the high southern brow of this valley we came, after another hour, to the hamlet *Kûbrîk'hah*, where are the remains of a temple with several columns still standing, with Ionic capitals. Hence we struck off again obliquely to *Wady Hujair*, at a point where another temple once stood on its western side; of which only one or two columns remain.

The fortress of *Tibnîn* is on the summit of an isolated hill, and covers much more ground than that of *esh-Shûkîf*. It is also much more a work of the crusaders; though several courses of bevelled stones on the outside show that they built it upon earlier foundations. It is now in ruins, except the gateway, where a family of *Metâwîlch* *Sheikhs* have built a house within the walls, which they make their home. Here *Jerjâ'a* bore N. 24 E. and the castle *esh-Shûkîf* N. 42 E.

From *Tibnîn* we took a course S. 60 W. crossing our former route at *Hârîs* (not *Hâdîth*), and after another hour turned up the ridge

on the right side of Wady el-'Ain, on the road from Rameish to Tyre, to Yâtir, a village overlooking the plain of Tyre, and evidently occupying an ancient site.

Retracing our steps, we followed up Wady el-'Ain for a time S. E. and then turned to the right to a site of ruins called *Hasûr* and also *Hazry*; but not the Hazor of Scripture and Josephus. Hence we proceeded S. W. to Râmeh, on an isolated hill in the midst of a basin shut in by other high hills. This is unquestionably the *Ramah* of Asher; a different place from Ramah of Naphtali. Here are quite a number of ancient sarcophagi.

Half an hour west of Ramah is a high hill, on which are seen from afar the columns and part of the architrave of an ancient temple. We visited the spot; but the columns are all too much weather-worn to distinguish the order of their capitals. The place is called *Belât*. From this high point we could look down over the whole mountainous and broken region intervening between it and the sea, from *Râs el-Abyad* to 'Akka, and could trace the course of the ridges and valleys. Of the latter, the great Wady el-Kûrn is the principal; it was described by our guides as so deep and precipitous, that even eagles could not fly across it.

We learned afterwards, that both Râmeh and *Belât* had been visited a few weeks previously by Mr. Van de Velde.

From Râmeh we turned our course to Rameish, and thence to *Kefr Bir'im* on the road to Safed, half an hour E. of Sa'ea'. Here are the remains of two singular edifices. Of one a large part of the body is yet standing, with a portico of columns in front, of no Greek order. Behind the columns is a large portal in the middle, with a smaller door on each side. The whole is very elaborately decorated with sculptured ornaments. Of the other building only a portion of the front remains, standing alone in the fields. It is similar to the front of the other edifice, except that on the sculptured entablature of the middle portal is a Hebrew inscription, in the ordinary square character of the present day. It is much defaced, and so far as it can be read, merely invokes "peace" upon the founder of the edifice, but without legible name or date. If the inscription be coeval with the building, it marks it as a Jewish synagogue. That it and the other building actually were such, is also evident from their resemblance to the ruined building at *Meirôn*, which the Jews still hold to be a synagogue of their fathers. We afterwards found the remains of similar edifices, marked by a very peculiar architecture, and some of them quite large, at *Irbid*, *Tell Hâm*, *Kedes*, and perhaps other

places in Galilee. All this would seem to mark a condition of prosperity and wealth and influence among the Jews of Galilee during the early centuries of the Christian era, of which neither their own historians, nor any other, have given us any account. These edifices must have been coeval with their flourishing schools in Tiberias.

The next day (April 14th) took us first to Meirôn; whence, after examining the sepulchres and the ancient synagogue, we turned our course up the mountain west, and crossed the high ridge of Jebel Jermûk and the next valley to Beit Jenn. This village lies high up on the declivity of the ridge west of the great valley here running N. W. and forming one of the main heads of Wady el-Kûrn. Beyond this western ridge, in a basin from which goes out another great branch of Wady el-Kûrn, is the village Bukei'a, inhabited in part by Jews occupied with agriculture. On this account they are supposed by some to be a remnant of the ancient Jewish inhabitants of the land, who have never been driven out by the later masters of the country, whether Christians or Mohammedans.

Turning south from Beit Jenn we came out after half an hour upon the brow of a pass in the ridge of mountains here running from E. to W. looking out over the whole of southern Galilee. This point afforded one of the widest and finest views we met with in our whole journey. Some 1500 or 2000 feet below us was the splendid plain of Râmeh (the *Ramah* of Naphtali) covered with groves of olive-trees and fields of grain; while beyond were other ridges and plains, through which we were to pass. Through this long plain of Râmeh runs the great road from 'Akka to Damascus.

Singularly enough this plain has no outlet at either end. Its eastern part is drained through a gap in the southern ridge into the next plain, and so through Wady Sellâmeh to the lake of Tiberias. The western portion is in like manner drained through a similar gap in the same ridge into Wady Sha'ab, which runs down west to the plain of 'Akka. On the southern ridge, east of the former gap, is a high rounded prominence called Tell Hazûr, from a small ruin on its N. W. declivity. This, also, cannot be the Hazor of Scripture and Josephus; for that was adjacent, not (like this) to the lake of Tiberias, but to the waters of Merom or Samochonitis, now the Hûleb.

We descended to Râmeh, lying still high on the lower and cultivated declivity of the mountain. It has few traces of antiquity. We then crossed the plain obliquely S. E. and ascended the southern ridge around the eastern side of Tell Hazûr, to the large village el-Mûghâr upon its south-east side, overlooking the plain below. This

place is probably ancient; but no corresponding name is found in ancient writers. From this point we visited the ruin of Hasâr, and also ascended the Tell.

The plain now before us does not, like that of Râneh, extend unbroken between the ridges on the north and south throughout their whole length; but is divided near the middle by a lower ridge running obliquely across it from N. W. to S. E. between the two parallel ridges. The eastern part was now before us, drained eastward by Wady Sellâneh, which comes in from the plain of Râneh, and enters the lake of Tiberias as Wady er-Rûbûdîyeh. It has its name from an ancient site Sellâneh on the western side of this part of the plain; the *Selame* or *Selamis* of Josephus.

From el-Mûghâr we made a short day's journey, descending and crossing the plain on a S. W. course, and then crossing the oblique ridge into the western portion of the plain. A large part of this is so level that a lake is formed upon it in the rainy season; while the part further west is drained by the Wady Sha'ab to the western plain. Keeping along on high ground near the southern hills, we came to 'Arrâbeh, lying in a nook among these hills. It is doubtless the *Araba* of Josephus. One hour further west, and in full view, is Sûkhuîn, the *Sogans* of that writer, and mentioned by him in connection with *Araba*. These names, as also *Selame*, are found in the map of Galilee by Schultz; but are not correctly placed.

At 'Arrâbeh we were detained two nights; mainly on account of the lameness of one of our horses. This at last compelled us to turn down to 'Akka; which did not lie in our original plan. We therefore went to Sûkhuîn, where are some ancient remains with bevelled stones. From hence the direct road to 'Akka passes by Mi'âr, on the brow of the hills overlooking the western plain. We, however, turned more to the right, in order to visit a ruin of which we had heard, called Kûbarah. In this name may be recognized the *Gabara* of Josephus, which he mentions along with Tiberias and Sepphoris, as one of the three principal towns of Galilee. We made a great descent to the bottom of Wady Sha'ab, at a point whence a good and level road led to 'Akka; and there turned N. E. up the northern ridge and across table land to the brow looking down into the plain of Râneh. Here are the remains of *Gabara*, consisting of the ruins of a large and strong fortress, with the walls and foundations of houses, and cisterns, indicating an important place. The remains of antiquity found here are much more extensive than those existing at Sef'ûrieh. Râneh was here in sight, bearing N. 75 E.

On the way to 'Akka we saw on our left, among the lower hills, the village of Kaból; and afterwards, far on our right, another village on the declivity of the hills called 'Amkah, on the south side of the deep ravine now called Wady Jiddin, from the ruined castle of that name on its north bank. These villages correspond in name to the *Cabal* and *Both Emek* of the tribe of Asher; and the deep valley may then perhaps be that of *Jiphtha-el*. Both these places had been seen and recognized by Dr. Smith during a former journey.

We remained in 'Akka over Sunday; and starting again on Monday morning (April 19th) we took the road for the hills again, by way of 'Abilin. Our guide, however, finding that we desired to visit *Jefât* (*Jotapata*), proposed to take us a shorter way by *Tümrah* and *Kaukab*. To this we assented, and climbed the rough acclivity back of *Tümrah* by a blind and unfrequented path. *Jefât* is east of *Kaukab*; we reached it in 40 minutes, also by a blind path. This isolated Tell, first visited by Mr. Schultz, corresponds in every particular to the description of Josephus; but there exists not the slightest indication, that a fortress or anything else ever stood upon it. The surface is naked rock, with one or two small cisterns now used for flocks; but not a trace of a wall or foundation of any kind. It is shut out from any prospect by high hills on all sides, except that through a narrow valley running down S. E. a small strip of the plain *el-Büttauf* is visible.

Down this valley we proceeded to the ruins of *Cana* of Galilee, which lie at its mouth, on the edge of the hills which skirt the *Büttauf* on the north. The remains are those of a large village with well built houses, but without any special marks of antiquity. The place is known as *Kána* and *Khirbet Kána* to all the people of the region round about, both Christians and Muslims. We turned now westward along the base of the northern hills to *Kefr Menda*, and encamped for the night.

The next day (April 20th) we passed through *Seffûrieh* with its ancient tower; and leaving its great fountain on our left, a favourite camping-ground of the hosts of the crusaders, we kept on S. W. to *Beit Lahm*, the *Bethlehem* of *Zebulon*, a miserable village, with no trace of antiquity but its name. It had already been visited by Dr. Kally. We continued on to *Jeida*; and then crossed the great plain of *Kedraelon* in the direction of *Lejjûn*, encamping for the night in the middle of the plain. Here we had on our right the mouth of *Wedy Milh*, at the base of *Carmel*, up which valley a road from 'Akka leads and crosses the ridge to the plain of *Sharon*. Just at

the mouth is a hill called Tell Kaimôn, in which is to be recognized the *Caman* of Eusebius, situated six Roman miles from Legio towards Ptolemais. It is still near the road from Lejjûn to 'Akka. May it also perhaps once have been the *Jokneam* of Carmel?

The next morning we crossed the Mukûtta' (Kishon) running over a gravelly bed between banks from 15 to 20 feet high. Passing through tracts of the utmost fertility, we came at last to the great Tell el-Mutesellim, which stands out in front of the hill, on the back of which Lejjûn is situated. This Tell affords a magnificent view of the rich plain; and, as we looked towards Taanach, we became fully persuaded that we had before us the battle-field of Deborah and Barak. Whether Megiddo lay upon this Tell, as some suppose, but of which there is now no trace; or whether it lay upon the hill back, the south side of which is now occupied by Lejjûn; it was at any rate a sightly and important place, and might well give name to the plain. The stream flowing down from Lejjûn is still the largest perennial tributary of the Kishon.

That Lejjûn is the representative of the more ancient Megiddo, there can be little doubt. Maximianopolis, to which Raumer assigns the succession, partly because it is marked as on the route from Caesarea to Jezreel (Zer'in), must have lain more to the east. We saw afterwards the course of that route through the hills, more eastward; and saw, too, that for it to pass through Lejjûn would be a large circuit towards the west. Maximianopolis may not improbably have lain at or near the large village Sûlim.

Near Lejjûn passes the great road from Damascus to Ramleh and Egypt. We followed it to the top of the pass, and then, without descending, took a more south-easterly course to Um el-Fahm, on the brow of a hill looking towards the western plain. Hence we proceeded, on high ground, south-eastward along the water-shed between the heads of valleys running to the northern and the western plains, and came for the night to Ya'bud, on a hill overlooking another beautiful plain extending far to the E. and N. E. and bending round Ya'bud towards the west. Far in the N. E. we had before seen Kûbâtiyeh; and in the northern part lies Kefr Kûd, the ancient *Capharcotia* of Ptolemy. Here, too, in the middle of the eastern plain, we were delighted to find the name of Dothân (*Dothan*); it is now a fine green Tell, with a fountain on its southern base, corresponding entirely to the position assigned to it by Eusebius, twelve Roman miles north of Samaria. We learned afterwards from Mr. Van de Velde, that he too had unexpectedly lighted upon the place some weeks earlier.

In this connection, we were told at Ya'bud, that the great road from Beisân and Zer'in to Ramleh and Egypt, still leads through this plain, entering it west of Jentn, passing near Kefr Kûd, and bending south-westward around Ya'bud to the western plain. It is easy to see, therefore, that the Midianites, to whom Joseph was sold in Dothan, had crossed the Jordan at Beisân, and were proceeding to Egypt along the ordinary road. It is obvious, too, that Joseph's brethren well knew the best places of pasturage. They had exhausted that of the Mûkhna by Shechem (Nâblus), and had afterwards repaired to the still finer pastures here around Dothan.

On the day after (April 22nd) we followed down the road by which Joseph was carried away to Egypt, to Zeita and 'Atûl on the borders of the western plain; and then turned up again into the mountains on the way to Sebûstieh and Nâblus. We supposed we were here upon Herod's road from Cesarea to these places; and in many parts there were evident traces of an ancient road, but we saw nowhere any paved way. We spent the night at Ramîn. The next day, in crossing a rocky ridge some distance south of Sebûstieh, and before we struck again our route of 1838, we found evident remains of the ancient road over the ridge; here were also columns and other traces of an ancient site, now called Dibbârieh.

We spent the day in Nâblus, and again visited the Samaritans. Both the priests, father and son, whom we saw before, are still living; but the elder seemed to be superannuated, and the younger is now the acting head of his people. Learning that we desired to see him, he came to us, conducted us to their place of worship, showed us their manuscripts, and loaned of his own accord to Dr. Smith a fine copy of their Arabic Version of the Pentateuch, to be used by him in the new Arabic Version in which he is engaged.

From Nâblus we bent our course again S. W. on the direct road to Ramleh. We turned around the shoulder of Mount Gerizim by Râfidieh, and passed by Kuryet Jit (the ancient *Gitta*), and Funduk, leaving Fer'ata (*Pirathon*) at no great distance on our left. As we began gradually to descend towards the plain, we had at our left a large and deep valley called Wady Kânah, which we may with probability regard as the brook *Kanah* of the book of Joshua (17: 9), the boundary between Ephraim and Manasseh. Lower down it takes a different local name. We passed on by 'Azzûn and down the long Wady of that name to its entrance into the plain opposite Kilkilieh and Kefr Sâba. Turning left a little to Hableh on the low hills south of the Wady, we encamped over Sunday, in full view of Kefr

Sâba, and also of Jiljûlich further south. These are the *Antipatris* and western *Gilgal* of Scripture, and were visited and described by Dr. Smith in 1844.

At Hableh I was gratified at finding close by our tent an ancient wine-press hewn in the rock. It was complete, with the upper shallow vat for treading the grapes, and the lower deeper one to receive the liquid; and might still be used, were there here grapes to tread. At present there are no vineyards in all this region. I would have given much to transport this wine-press *in natura* to London or New York.

On the following Monday (April 26th) we proceeded southward along the foot of the hills; crossing in a quarter of an hour from Hableh the continuation of the great Wady Kânah, here called W. Zâkûr and W. Khureish, from two sites of ruins on its banks. It was here said to come from the south end of the plain el-Mûkhna. It passes off south of Jiljûlich, and joining the Wady from Kefr Sâba, goes to the 'Aujeh. We had the great fountain of the Aujeh, at Râs el-'Ain, on our right in the low plain. From Mejdal Yâba we turned S. W. into the plain, entered the Damascus road, and came on it to Renthieh. This village, so far as the name is concerned, might well be held to be the ancient *Arimathea*; but the historical notices seem to fix that place, not in the toparchy of Lydda where this village lies, but in that of Tibneh (*Tymnath, Thamma*), farther eastward.

We came to Lydda; and passed on by way of Kubâb to Yâlo, the ancient Ajalon. The road lay much of the way along the Wady 'Atallah which drains the plain of Merj Ibn 'Omeir, and runs down on the east and north of Lydda. Yâlo we formerly saw from the upper Beth-horon; and our view of it and the adjacent region was correct; except that the plain of Merj Ibn 'Omeir is bounded by the ridge, on the north side of which Yâlo lies, and does not extend itself towards the S. W. beyond Kubâb, as we then supposed. The name Ibn 'Omeir belongs to the district, and not specially to the plain. We were told afterwards of a ruined place in the mountains east of Yâlo, and not very far off, called Kefir. It probably is the site of the ancient *Chephirah* of the Gibeonites; but we heard of it only too late to visit it.

We proceeded the next day to 'Amwâs, the ancient *Emmaus* or *Nicopolis*, situated between Yâlo and the Jerusalem road, twenty minutes north of the latter. It is a poor village, with a fountain, and the ruins of an ancient church, a fine structure of large hewn

stones. It lies on a declivity, looking westward out over the great plain.

Close upon the south side of the Jerusalem road is the Tell and ruin of Latrôn. The ruin is that of a fortress, some of the lower parts of which appear to be Roman work. This is the place which formerly was pointed out to us at Tell es-Sâfeh, as 'Amwâs. From it the latter Tell is visible. The Wady 'Aly, along which the Jerusalem road leads up the mountain to Sâris, here bends around on the south of Latrôn; and then turning N. W. it passes down east of Kubâb to Wady 'Atallah.

We now kept on southward to Sûr'a, the ancient *Zorah*, the birth-place and residence of Samson. We saw it from the south on our former journey, on a high peak overlooking the fine plain of Bethshemesh. We approached it now from the north, on which side the elevation is not more than half as great. Some twenty minutes before reaching *Zorah* we came to a noble fountain, and afterward passed no less than twelve women toiling up to the village with jars of water on their heads. This is a very common sight in Palestine; but in the present case the hill was very steep. We remembered, too, that in all probability the mother of Samson must often have visited this fountain, and toiled homeward with her jar of water in like manner.

Our object in visiting *Zorah* was to obtain a view of the country between it and Jerusalem, and especially to ascertain the course of the great valleys. We found the plain of Bethshemesh extending up some distance N. E. of *Zorah* into the mountains, and could see the chasms of two great valleys running down into it. About E. S. E. of us was the mouth of the great Wady which comes down by Kulônîeh; and further north that of Wady Ghûrâb, one branch of which begins near Sâris, and another above Kuryet el-'Enab. On the high ridge between this latter and the Wady of Kulônîeh, lie Sôba and Kûstûl.

We wished to proceed to Jerusalem along this same ridge, by Keala and Sôba; but, after starting, learned that the road was impracticable. The usual road from Sûr'a is along the western declivity of the ridge of Sâris to Wady 'Aly. We took this route at first; but turned up by a very steep and difficult ascent, and gained the top of the ridge at Mihsîr, a flourishing village surrounded by olive-groves, an hour W. S. W. of Sâris. We kept along on the top of the ridge, having a branch of Wady Ghûrâb below us on the right, to Sâris; and thence took the ordinary and very dreary road to Jerusalem by Kuryet el-'Enab, the ancient Kirjath Jearim. We

reached the city at 8 o'clock on the morning of April 28th, having been more than three weeks on the way from Beirut.

In Jerusalem and the vicinity we remained twelve days, diligently occupied in examining the objects of interest, and investigating the various questions connected with ancient topography. We constantly enjoyed the kind attentions and ready assistance of Dr. McGowan, and other gentlemen connected with the English missions, as also those of our own countryman, Dr. Barclay, now residing in Jerusalem. For all these our best thanks are due. Bishop Gobat had already left the country on a visit to England.

This is not the place to enter upon a discussion of the vexed questions connected with the historical topography of the Holy City. I may, however, be permitted to refer to a few particulars, which may serve to show how the public mind has been misled by statements and conclusions not founded on careful and correct observation.

First: In a published Plan of Jerusalem, to which are attached the names of the English Engineers, Col. Aldrich and Lieut. Symonds, the *western wall of the Haram*, or enclosure of the great Mosk, is laid down with two retiring angles towards its southern end; that is, so that it does not continue straight through its whole length, but in its southern part first turns eastward by a right angle, and then again by a second right angle. Great stress has been laid upon this Plan, as constructed from actual survey by scientific Engineers, and therefore decisive as to the point in question. Yet it contradicts the Plan of Mr. Catherwood, made from actual measurements in the interior of the Haram, as well as all other Plans of the city before or since.

Through the kindness of Dr. McGowan we were able to make some observations having a bearing on the subject. He and Mr. Calman accompanied us to the barracks, the residence of the military Governor of the city, at the N. W. corner of the Haram, from the roof of which there is a near view of the whole interior. Here not only the general view showed that the western wall is straight throughout, but a special circumstance added strength to the conviction. We had already noticed two cypress-trees standing just inside of this wall near the S. W. corner of the Haram, and south of the house of Abu Sa'ûd, so called. These two trees we could now see standing in a line with the northern part of the wall, as we looked along the latter.—We afterwards repaired to the house of Abu Sa'ûd, to which the professional services of Dr. McGowan had procured for us a ready admission. It is built directly upon the western wall, at

some distance from the southern end, and is partly without and partly within the enclosure of the Haram; a passage being broken through the wall in each story. We were introduced into the uppermost room, where from the windows there is a view of the wall further north, and of the southern part of the enclosure. We were also conducted through the buildings in the S. W. corner of the Haram; but not of course to any place where we should be exposed to public view. The result was as before, that the western wall is straight throughout. Such, too, was the testimony of the very intelligent owners of the house; one of whom occupied the post of Secretary under the government, and had charge of the census.

After all this, I can only repeat the expression of my surprise, that the names of scientific Engineers could ever have been attached to the publication of so manifest an error.

Second. In respect to the *Valley of the Tyropoeon*, so called by Josephus, the new theory, first broached since 1840, and contradictory to the current views of all former centuries, transfers the beginning of this valley from the Yâfa gate to the Damascus gate. This is really a question of interpretation, between the supporters of this hypothesis and Josephus. But so long as, with one voice, they follow him in making Zion terminate at the street leading down from the Yâfa gate, all the laws of philology and hermeneutics require that they should follow him further, and like him make the Tyropoeon and then Akra lie adjacent to Zion. By no law of language can it be justified, that one part of the historian's description should be followed, and another part left out of view.

Third. In connection with this transfer of the Tyropoeon, it has been asserted, that there is no ridge north of Zion, and no rise of ground in that direction. This statement needs correction. The street which runs north in the rear of the Church of the Sepulchre, rises very considerably in that portion of it; although at its southern end it appears to decline northward. But just at this southern end is the Greek church of St. John, beneath which there has been dug out a chapel, standing on ground at least twenty-five feet below the present level of the two streets at that point. In the Bazaars, the water is conducted off by a sewer running toward the south, and further north opposite to the Church of the Sepulchre, the main street is carried along a covered passage cut through a ridge of solid rock. — Turning down at the south end of this covered passage, along the street leading by Helena's Hospital, so called, we enter on the left the court of the Prussian Consul, and ascend by two flights of steps to

his garden and dwelling (formerly Mr. Lanneau's) on the same ridge. Following the same street further down, we find it crossing very obliquely the crest of the descending ridge.—If again from the street running south along the bottom of the depression or valley, one enters the street next south of that just described, he first ascends *west* rather steeply; the street then turns *north*, and he ascends quite as steeply, until it turns west again. Here another street comes into it from the *south* up a rather steep ascent. From all this it appears that there is on the north of Zion a rocky ridge, on which the Church of the Holy Sepulchre stands, and which ends below in a rather broad point, about in a line between the said church and the great Mosk. This is the ridge, which with the adjacent tract, according to the description of Josephus, must be regarded as Akra.

That the Tyropoeon itself, probably a narrow ravine, should no longer exist in its former depth, is not surprising, when we consider the immense masses of rubbish with which the city is everywhere covered. The excavated chapel under the Church of St. John shows how enormous has been the accumulation along the very line in question.

Fourth. In connection with the same transfer of the Tyropoeon, have been adduced the channels of living water said to enter the city by the Damascus gate. That a report is current among the native inhabitants, that a trickling of water may sometimes be heard at that gate, we formerly learned and have related; and the same story is now repeated every day. But we never found a person, who professed that he himself had ever heard this trickling; neither a native nor much less a Frank. Yet it may well be true, and that without being wonderful, seeing there are two large cisterns just by the gate. But in addition to this supposed channel, one writer asserts that just outside of the Damascus gate, on the right hand, is a large reservoir of living water flowing into the city, from which several fountains were formerly supplied. Another writer speaks of a well of living water in the Church of the Flagellation, and regards it as connected with this channel at the Damascus gate. Both writers appeal also to the taste of these waters, as resembling that of the waters of Siloam.

It seemed important to prove the accuracy of these statements. We went, therefore, to the Damascus gate, in company with some of our friends, and found not only a cistern on the right side of the gate, but also one on the left side. They are both, however, merely ordinary cisterns of rain-water, filled by the water which runs from the roads and fields above, and is conducted into them by small channels

or furrows on the surface of the ground; these we saw. We tasted of the water in the right hand cistern; it had, indeed, a flavor somewhat like that of Siloam, but it was here merely the taste of impure water. We then tasted of water from the other cistern, and found it almost putrid. We afterwards repaired to the Church of the Flagellation. In the outer court is a large cistern of good rain-water collected from the roofs and courts. In an inner court is a smaller reservoir; and the attendant began to relate how the water in it was never exhausted, and never stood higher nor lower in the reservoir. We tasted it, and found again the Siloam flavor. But looking at the water which had just been drawn up, we perceived that it was full of the wriggling worms and other animalculæ found in impure rain-water. Here, then, was another ordinary cistern, and the peculiar taste was accounted for.

Fifth. Of the *second wall* of the city, Josephus says, that it began at the "Gate Gennath" in the first wall, and ran "circling" around to the fortress Antonia. The gate Gennath has therefore usually and naturally been regarded as situated near the tower of Hippicus. But the modern theory removes this gate eastward to a point in the wall along the brow of Zion, from which the said second wall would run northward along the street of the Bazaars. The grounds and arguments brought forward in aid of this view by its two earliest supporters, have all been rightly rejected by the latest, with the exception of two; and these would seem to be hardly more tenable than the rest. These are the *tradition* of two gates along this line; one the *Porta judiciaria*, so called, on the *Via dolorosa*, the other on the brow of Zion. Now as to the *Porta judiciaria*, without which the whole argument falls to the ground, there is no appearance nor evidence that a gate ever stood in that spot; a single lone column does not of itself imply a gate. And further, of the *Via dolorosa* itself, now held to be so authenticated by tradition, there is no historical trace until long after the crusades. On the contrary, historical documents clearly show, that in the thirteenth century the streets now so called were known among the Christians by other names.

In opposition to such a course of the second wall, we have, first, the manifest absurdity of supposing, that a wall for the defence of the city would be carried along the middle of a declivity, where it would everywhere be commanded by higher ground outside. Then, too, we know from Josephus, that there was a gate by which water was brought into the tower of Hippicus; of course it was near Hippicus.

In describing the approaches of Titus, after he had taken the third or outer wall, the historian speaks of the next wall (the second) as extending up to this gate. Hence we have the second wall described in two opposite directions; once, as beginning at the gate Gennath and running northward; and again, as running southward up to the gate near Hippicus. The inference is conclusive, that the gate Gennath and the gate by Hippicus were identical.

Sixth. One writer regards the course of the third or outer wall of Josephus as having been, in the main, the same with that of the present northern wall, and denies that the ancient city extended farther north than the limits of the modern one. But the multitude of ancient cisterns existing over a large tract outside of the present wall on the north, and in no other quarter, prove conclusively, that a very considerable extent of ground was here occupied of old by the streets and dwellings of a portion of Jerusalem.

From these *six* specimens it will be obvious, that I did not find the statements and hypotheses of recent writers sufficiently supported by observation, to lead me to any important change in the views of the topography of Jerusalem expressed in my former work, and current for centuries. I might go on to add other like examples, but must leave them for another opportunity.

From these specimens, too, it might possibly be inferred, that these recent inquiries have been carried on, not so much with a desire to arrive at the simple truth, as to find support for preconceived opinions or favourite hypotheses. The authority of tradition, it might be said, was at all events to be sustained, even when unsupported by any evidence from history.

From Jerusalem we made an excursion of a day to the Wady el-Werd (Valley of Roses) and its three fountains, south-west from the city. One of its main heads is in the Plain of Rephaim; and the valley enters the great Wady of Kulônish near a village called 'Akûr. The valley has its name from the extensive fields of roses cultivated in it. The fountains are 'Ain Yâlo, 'Ain Hantye (St. Philip's), and that of Bittir; the latter being much the largest. We passed near the Convent of the Cross in going out, and returned by Weleje and the ridge above the village and Convent of 'Ain Kârim.

Another excursion of two days took us to the neighbourhood of Hebron. In our former journey we had been compelled to hasten over the road between Hebron and Jerusalem without a guide; and hence it had been in some respects our least satisfactory day in Palestine. We now took the same road, stopping at Urtâs on our way, where

Mr. Meshullam now cultivates rich and well watered fields along the bottom of the valley. The German colonists who were here two years ago, were in his employ, but are since scattered. We went also to Bethzur, and visited again the vast and inexplicable foundations at Râmeh, as also the remains upon the hill. Thence returning to Halhûl, we encamped for the night near its sightly Mosk.

On our return to Jerusalem next day, we kept along as near as possible to the western brow of the mountains. We passed through Beit Ummar and near to Jedûr, and afterwards came to Beit Sakârieh, on a high and almost isolated promontory, overlooking the western region of lower hills. It bears every appearance of having once been a strong and impregnable fortress. It is without doubt the site of the ancient *Bethzacharia* of Josephus and the historian of the Maccabees; since, besides the identity of name, its position relative to *Bethzur* is precisely the one required by the accounts of those writers. We passed on through the little village el-Khûdr, and struck the road from Hebron to Jerusalem just west of Bethlehem.

On the 10th of May we left Jerusalem to proceed northward, and reaching the brow of Scopus I turned and looked upon the Holy City for the last time on earth. We hastened on, leaving on our right the conspicuous Tuleil el-Fûl, the ancient *Gibeah* of Saul, and came to *Ramah* of Benjamin. Thence we turned eastward to the Tombs of the Amalekites (so called), in the low plain in the valley north of Hizmeh. These are merely four low heaps of rough stones in the form of long parallelograms; the largest is 102 feet long by 27 feet broad, and three or four feet high. There is no appearance of antiquity about them, nor of any sepulchral character. Our guide from er-Râm called them Kubûr Isra'in (Tombs of the Israelites), but we heard also the other name.

We kept on in the same direction to Khirbet el-Haiyeh (Serpent), on the ridge between this valley and Wady Suweinit, near the southern brow of the latter. This place, on account of the name, has recently been brought forward as the site of the ancient Ai. But there is no affinity between the two names; since Ai contains the tenacious letter *Ayin*, which the other has not. And further, Ai was near to Bethel, and of easy access from it; but this spot is at least nearly three hours distant from Bethel, and the deep and difficult Wady es-Suweinit lies between. There is here no valley on the west, except the low open plain we had traversed; while towards Jeba' there is a ridge.

We turned now to Jeba', the ancient *Geba*, and again crossed the

deep valley to Mükhmâs, passing in it the two steep hills, the scene of Jonathan's adventure with the Philistines' garrison. They struck us now, more than before, as well adapted for such outposts. At Mükhmâs we encamped; and next day passed on over the rocky Tell of Rümôn, and along the declivity below Taiyibeh on the west, to Deir Jerfr. Here we entered upon new ground, which as yet is a blank in the maps. We crossed obliquely a very high ridge, and came in about an hour to Kefr Mâlik, on a high point overlooking the deep Wady going down to the 'Aujeh. Crossing this and ascending again to a higher uneven plateau, we came in an hour more to el-Mughaiyir, a large village; and in another hour to Dauh-meh, the *Eduma* of Eusebius; here we encamped. From a hill just by, we had a wide view of the Ghôr directly below us, and of the ridge of Kûrn es-Sûrtabeh not far distant in the E. N. E. Just under our feet, in an offset from the Ghôr, was Fusâil, the site of the ancient *Phasaelis*.

The next morning, after crossing the main branch of the great Wady Fusâil, we came to Mejdel, a very old place, with an extensive view of the Ghôr, and a nearer one of Kûrn es-Sûrtabeh. An hour and a half brought us now to 'Akrabeh, a large and flourishing town, which of old gave its name to the toparchy of *Acrabattene*. The situation is fine, on the base of a high ridge on the northern side of an open valley or plain, which just here has its water-shed; running down east to Wady Ahmar under Kûrn es-Sûrtabeh; and also west, as Wady Bir Jenâb, by Kübelân to the western plain. From 'Akrabeh we took a circuitous route northward by Yanûn to the S. E. corner of the little plain of Sâlim, east of Nâblus; and then descending and passing through Beit Fûrk, we crossed the water-bed of the Mûkhna running through the west end of the little plain, and came to Nâblus for the night.

The following day (May 18th) we turned again N. E. towards the Ghôr. At the mouth of the valley of Nâblus, on the north side, are the ruins of a village called 'Askar, which name has sometimes been compared with the Sychar of the New Testament. It has, however, the letter *Ayin*, which precludes any such affinity. We passed on northwards along the plain; which is here narrow, and soon breaks down by a deep and singular gorge to the Wady Fâri'a and its wide rolling tract. We turned more to the left, and ascended steeply to Tûllûzah, lying north of Mount Ebal, and surrounded by immense olive-groves. This seems to be the ancient *Tirzah*, for a time the residence of the kings of Israel, though it now bears few marks of a

royal metropolis. Hence we crossed the branches and intervening higher plains of Wady Fâri'a to Tûbâs, in two and a half hours. This is the *Thebez* of Scripture; where Abimelech met his death. It lies on a declivity looking east, and has a fine plain with olive-groves before it. We kept on for less than a hour further to 'Teyasir, a small village, and there stopped for the night.

This village is near the head of Wady el-Mâlih, which we followed next day down to the Ghôr, climbing on our way to the ruins of a fortress of moderate size, Kûsr el-Mâlih, once commanding a pass. The descent is here very gradual; the hills become lower and lower, and by degrees lose themselves in the plain. In Wady el-Mâlih are springs of saltish water, blood-warm, and in its lower part is a running stream. As it crosses the Ghôr to the Jordan, there is on its northern side a broad low swell, extending from the western hills quite to the upper banks of the Jordan; the river being here crowded quite to the eastern part of the Ghôr. We kept along upon this swell, and came at its extremity to a low hill, on which are the slight remains of Sâkât, a name corresponding to the ancient *Succoth*. It looks down upon the lower valley of the Jordan, here a plain of some width; the place and banks of the stream are seen, but not the water itself.

We now turned N. W. through a lower portion of the plain, exhibiting the utmost fertility, and covered with the rankest vegetation. The grass and weeds came up to our horses' backs, and the taller thistles often rose above our heads, as we rode along. On the higher plateau, nearer the western mountains, the inhabitants of Tûbâs and other villages cultivate wheat. They were now in mid harvest; and we pitched our tent by the side of a colony from Tûbâs, who were dwelling in tents and booths, with their women and children, horses and donkies, dogs and poultry. What struck us here especially were the many fountains and brooks in this part of the Ghôr, furnishing an abundant supply of water, and giving rise to a most luxuriant fertility.

Here we bargained with two young Sheikhs from Tûbâs, active and intelligent men, to take us on an excursion of a day across the Jordan. Our object was to ascertain whether any place or ruin called Yâbis (Jabesh) still existed on or near Wady Yâbis; and in that way determine, if possible, whether the ruins at Tûbûkat Fahil were those of Pella. Eusebius gives the distance of Jabesh from Pella at six Roman miles, on the way to Gerasa (Jerash). We proposed to go first to Kefr Abîl (not Bil), which lies high on the side of the

mountain, not very far distant from the probable position of Jabesh Gilead; since the men of Jabesh had gone down by night to Beisân, and carried off the bodies of Saul and Jonathan.

We rose very early (May 15th), and, sending our muleteers to Beisân, directed our course to the ford not far north of Sâkût. Descending the steep upper bank of the Jordan, here 150 feet high, and crossing the low alluvial plain, which our guides said was never overflowed, we came to the ford. A narrow island, covered with rank vegetation, here divides the river into two branches; the eastern one being much the largest. The stream was rapid, and the water came up high on the sides of the horses. Having got safely over, we ascended at once the steep eastern upper bank, and crossed obliquely the narrow plain to the foot of the mountains, to reach the mouth of Wady Yâbis. As we approached the first hills, we found ourselves suddenly surrounded by twenty or thirty armed men. They proved to be from the village of Fârah on the mountain, and were here to harvest their wheat in the plain. They had recently helped to drive away the officer sent to enforce the conscription in their district; and they had now been watching us, thinking we might perhaps be coming from the government on a like errand. They were acquainted with our Sheikhs, and finding all right, they took us to their encampments on the south bank of Wady Yâbis, gave us coffee, and brought us bread and *leben*, which we left to our guides.

We now began to ascend the mountain by a smaller Wady just north of the Yâbis. After half an hour, the hills became higher and greener; and oak trees, the oaks of Bashan, began to appear, scattered like orchards upon the hills. After more than an hour, we came out upon a prominent point, affording an extensive view over the whole northern Ghôr, from Kûrn es-Sûrtabeh to the Lake of Tiberias. The whole southern part, from the Kûrn to the Dead Sea, I had already seen. This eminence proved to be the brow of the first plateau of the mountain, along which we ascended very gradually through a region of the utmost verdure and beauty and fertility, to Kefr Abil, near the foot of the next high ridge.

We found it deserted. The inhabitants had been implicated with those of Fârah in the matter of the conscription; and seeing Franks approaching, (an event of unusual occurrence,) they had all left the village. They were, however, not far off, and soon returned.

Wady Yâbis is a mile or more south of this village. It breaks down from the higher ridge by a deep glen, in which is a place of ruins called Makkûb, as having been "overturned." It was said to

have no columns. Lower down on the Wady, about south from us, and on a hill on the south side of the valley, is another ruin called ed-Deir; it is on the road from Beisân to Helâweh and Jerash, and has columns. This latter ruin seems to correspond well to the site of ancient *Jabesh Gilead*; but the name Yâbis now exists only as applied to the Wady.

We now turned to descend the mountain by a more northern path leading directly towards Beisân; computing, that if the ruins at Tûbûkat Fahil were those of Pella, we ought to reach the spot in about two hours. Our road to Beisân passed ten minutes north of the ruins; and we were opposite to them in just two hours. But our guides knew them only as el-Jerm; and we went on ten minutes further before turning off to them. They lie upon a low hill or mound, having a broad area on its top, surrounded by higher hills except on the west, where is a plain, which also runs up on the north side of the hill or mound described. As we approached from the north, we came upon ruins in the low plain, with many fragments of columns. The area on the hill is covered with like remains, and others are also seen below in the western plain. Below the hill, on the S. E. quarter, there is a large fountain, which sends off a stream towards the S. W. Near it was a small temple, of which two columns are still standing, and the valley below is full of oleanders. From men on the spot we learned that the name of the place itself is *Fahil*; the word *Tûbûkah* (meaning a story of a house, a terrace) being here applied to the narrow plain which stands out like a terrace in front of the hills, several hundred feet above the valley of the Jordan below.

This situation of this spot in relation to Beisân and Wady Yâbis, the extensive remains obviously of a large city, the copious fountains, and also the name, left no doubt upon our minds, that we were standing on the site of ancient *Pella*. The ruins were discovered and visited by Irby and Mangles in 1817, but no idea of any connection with Pella suggested itself to their minds. Since that time no Frank traveller has visited the spot. The first public suggestion of the identity of the place with Pella, was given in Kiepert's Map of Palestine, in which the name of Pella is inserted with a query. Our main object was now accomplished, in thus verifying the correctness of Kiepert's suggestion. Mr. Van de Velde, whom we had met again at Nâblus, accompanied us on this excursion at our invitation.

Descending from the terrace five or six hundred feet to the plain below, we came to the ford of the Jordan. Here are in fact three

fording places, of which that lowest down is said to be the easiest; but we found it deeper and more rapid than the ford of the morning. The Sheikhs proposed, and we assented, that one of them on foot should lead our horses one by one across. In this way we crossed safely; the water coming up almost to the horses' backs. We pushed on rapidly through the glorious plain to Beisân, where our tent was pitched, and we remained over Sunday. This was our hardest day's work in Palestine.

Beisân has a splendid position; just where the great valley or plain of Jezreel sinks down by an offset or gradual declivity of a hundred feet or more to the Ghôr. Just on the brow of this declivity is the village and also many remains of the ancient city. But the Tell or acropolis is ten minutes further north, near the stream of Jalûd coming from the west, which passes down at the north foot of the Tell. On the south of the Tell are numerous columns still standing, and the very perfect remains of a large amphitheatre. All the ruins (except the columns) are of black basaltic stones; and the Tell is also of the same character, and black.

On Monday morning we left the direct road to Zer'in on our right, and struck off to the foot of the mountains of Gilboa, to a site of ruins called Beit Ilfa, which had been already visited by Schultz. The remains are those of a small place; there are two or three ancient sarcophagi. It could never have been a fortress of importance, since it lies in the plain directly at the foot of the high mountain. Whether it was the *Bethulia* of the book of Judith, is at least doubtful.

We now passed on across the plain to Kûmieh, and came near getting our animals mired in the soft bottom of the Jalûd. At Tûmrah we crossed the line of hills extending from the Little Hermon eastward to Kaukab, and descended so as to pass along the eastern foot of Tabor, to the Khân and Lûbieh. Here we encamped.

From Lûbieh we came next morning to the Hajar en-Nûsrâny, where our Lord is said (in monkish tradition) to have fed the four thousand. My object at this place was to obtain the view of Capernaum described by Arculfus; as this seemed naturally to be the point of which he speaks. Thence we descended to Irbid, at the upper end of Wady Hamâm. The remains are not important; but among them are the columns and some other portions of an ancient Jewish Synagogue, of the same type with those at Kefr Bir'im and Meirôn. We now passed down Wady Hamâm, beneath its frowning precipices, with the caverns of the fortress Kûl'at Ibn Ma'an, and en-

tering our former route at the Round Fountain, followed it to Khân Mînyeh. Here I was more impressed than formerly with the extent and character of the adjacent ancient site; and the neighboring fountain, 'Ain el-Tin, is fine and cold.

On the promontory beyond is a deep channel cut in the rock, now serving as a road, but obviously once an aqueduct conveying water from Tâbighah to irrigate the plain. At Tâbighah the water was formerly raised to an elevated head in a massive reservoir; but there are no traces of the intermediate channel. At Tell Hûm we at once recognized in the sculptured remains, which formerly had puzzled us, another ancient Jewish structure, like those at Meirôn and Kefr Bir'im, and the largest and most elaborate of all.

At Tell Hûm we turned up from the lake along a shallow Wady coming down from the N. W. in order to visit a site of ruins called Kerâzeh. An hour brought us to the place. The remains are merely the basaltic foundations and walls of a poor village. In a side valley, five minutes N. E., is a small fountain called Bi'r Kerâzeh. This name may be compared with the ancient *Chorazin*; but the latter place, according to Jerome, appears to have been situated on the shore of the lake (*in litore maris sita*), and the remains seem too unimportant.

We now struck up into the road running north from the Khân Jubb Yûsuf along the eastern foot of the Safed hills to the Hûleh. After a long hour, we turned up for the night to Ja'ûneh, a village lying high on the declivity of the western hills and overlooking the Hûleh, but still at some distance south of the lake.

Our road next day continued along this declivity, passing through or near several villages and places of ruins. Among the latter was Kûsyûn, of which we had before heard. Coming at length to the deep Wady Hendaj, we were obliged to descend to the plain and cross its mouth. But we soon again began to ascend on the road to Kedes, and coming out upon the plateau on which Kedes lies, we turned off S. W. to visit el-Khureibeh, a Tell with ruins south of Kedes, and overlooking the gorge of Wady Hendaj from the north. I have formerly suggested, that possibly this spot may have been the Hazor of Scripture, which is twice mentioned as on the south of Kedes; nor have I since found any more probable site.

We passed on to Kedes over the fine plain, in which, below the village, are some remarkable sarcophagi, and two ruined structures. The easternmost of these is of the Jewish type already mentioned. The situation of Kedes is splendid; but the water of its copious

fountains is regarded as unhealthy, and the place was now deserted. We encamped for the night at the large village of Meis.

The next morning brought us to Hûnin; the road affording on the way extensive views, as far as to Tibnin on our left, and over the lake and plain of the Hûleh on our right. Hûnin is evidently an ancient site; but there are no data by which to ascertain its ancient name. It lies in a notch of the ridge, looking towards the east; while towards the west a valley runs down from it to the Litâny. Our way now continued north along the high ground, leaving Âbil and Mutûllah on our right, and Kefr Kily on our left, until we descended into the fine oval basin of Merj 'Ayûn. Crossing this, we came to Tell Dibbîn in its northern part, so called from a neighboring village. There are remains of an ancient town at its northern base; and there seem to be good reasons for regarding it as the site of ancient *Ijon*. The Tell is ninety feet high.

We here fell into the road from Sidon by the Jisr Khûrdelah to Hasbeiya, and continued on over a high plain, till it descended into Wady et-Teim at the Khân. Here this valley opens out to a very fertile oval basin, full of tillage and fruit trees. Three quarters of an hour from the Khân brought us to the ford of the Hasbâny, leading to Hasbeiya. The bridge is ten minutes higher up, and the great fountain some thirty rods above the bridge. The river was running with a fine full stream, coming wholly from the fountain. We passed up the rough and rocky Wady Busts, and came in thirty-five minutes to Hasbeiya, situated in the S. W. quarter of the great amphitheatre which forms the head of that valley. This was on Thursday, May 20th.

Here the Rev. W. M. Thomson from Sidon was awaiting us, and Dr. Smith left me and returned to Beirût. But the exhaustion caused by rapid travelling during the excessive heat had brought on an illness, which detained me at Hasbeiya until the next Tuesday.

On that day (May 25th) Mr. Thomson and myself set off for Bâniâs by way of the chasm of the Litâny below Bûrghûz. There had been reports of robberies committed by Druzes in the vicinity of Bâniâs; and we took the precaution to obtain a letter from the principal Druze Sheikh in Hasbeiya, who also sent with us three of his men. But we heard nothing more of robbers, though there was no question that the reports were true.

We struck first by Kaukaba over to the bridge of Bûrghûz. Below this bridge the river meets a ridge or spur running out from Lebanon, and cleaves it obliquely and almost lengthwise to its base.

We kept along, without path, as near as we could on the top of the thin left hand ridge above the chasm, to Belât. The depth below us, as we rode along, was from 1000 to 1200 feet; at Belât Mr Thomson had, a few days before, found the height of the precipitous bank alone to be 800 feet by the aneroid. The whole chasm bears a great resemblance to that of the river Salzach at the Pass Lueg, on the way from Salzburg to Gastein. At Belât the chasm turns S. W. at a right angle, and becomes still more precipitous. After cutting thus through the ridge, the river again turns south and flows on by Kâl'at esh-Shûkf.

We now kept along by way of Dibbîn and Judeideh, visited again Tell Dibbîn, and then ascended the eastern hill to Khiyam, the chief place of Merj 'Ayûn, where we encamped. It commands a view both of the Merj on the west, and of the lower and more open part of Wady et-Teim, and the upper portion of the Hûleh, on the east. Here, as in all the region round about, the traveller has continually before him the lofty ridges and snowy summits of *Jebel esh-Sheikh*, the Hermon of Scripture. There are two summits, as here seen, of which the north-eastern one is the highest.

From Khiyam our course was to Tell el-Kâdy fording the *Hasbâny* in its deep channel just north of Ghûjar on its east bank. The bridge of that name is some distance farther down the river. Tell el-Kâdy is apparently the crater of an extinct volcano; portions of the rim are still visible. From under its S. W. side gushes out at once an immense stream of the purest water; while another smaller one rises within the crater and rushes down further south through a break in the rim. These streams together form the middle and largest arm of the Jordan, called *Leddân*, equal, indeed, in the volume of its water to both the other branches.

From this point we made an excursion into the lower Hûleh, in order to ascertain whether there was any junction of the streams before entering the lake. We expected to traverse much marshy ground, and were surprised to find only a most beautiful tract of plain, superabundantly watered indeed by channels from the various streams of the Jordan, but not now miry; the whole was of exuberant fertility, like the *Ghôr* around *Beisân*. But the Hûleh exhibits far more tillage. We came first upon the stream from *Bâniâs* and forded it twice in its windings; then to its junction with the *Leddân*, which comes down in two arms; and lastly, further down comes in the *Hasbâny*. From this point, which is some distance above the lake, the river runs to the latter as one stream. We returned and pitched our tent at *Bâniâs*.

Bâniâs lies in the angle of the mountains, on a beautiful terrace, 500 feet higher than Tell el-Kâdy. The brow of the terrace is nearly twenty minutes west of the town, and extends as far as to the great chasm of the Wady 'Asal coming down from Jebel esh-Sheikh. East of the town runs up a high and thin ridge, which seems cut off from the shoulder of Jebel esh-Sheikh by the deep and wild gorge of Wady Khushâbeh, which comes out upon the terrace around the west end of the said ridge. Just here, from under the lower extremity of this ridge, and in no direct connection with Hermon, bursts forth the famous fountain, of the purest and most sparkling water, sending forth a stream two thirds as large as the Leddân. On a high point of the same ascending ridge stands the ruined castle of Bâniâs, the Kûl'at es-Subeibeh of Arabian writers. On the south side of the town comes down Wady Za'arah with a brook, which unites below with the stream from the fountain.

The following day we devoted to an excursion to the lake *Phiala*, now Birket er-Râm, returning by way of the castle. At first we passed up along Wady Za'arah; then in a strait course by 'Ain Kûnyeh over the high ridge above that village; whence we again descended and crossed Wady Za'arah here coming from the N. E. and sweeping round in a circuit through the ridge till it turns N. W. The lake is a short distance beyond, just two hours from Bâniâs, in a direction nearly E. by S. It lies in a depression like a bowl, 200 or 250 feet lower than the adjacent tract, and is not less than a mile in diameter. It was probably once a crater; the shores are everywhere volcanic. Millions of frogs and innumerable leeches are the tenants of its stagnant slimy waters. Some ducks were swimming on its surface, and a hawk was pursuing them.

We struck off now N. N. W. without path to gain the top of the ridge before mentioned, crossing on our way the lower end of Merj Sheikh Yafûry, a little plain coming down S. W. from under the very base of Jebel esh-Sheikh, which here drops down at once precipitously from its south-western summit to this plain, 3500 to 4000 feet. The plain forms the head of Wady Za'arah. Having gained the top of the ridge, we descended and passed along a lower neck or cross ridge, extending from it to that on which the castle stands. On this, twenty-five minutes E. S. E. of the castle, we came to a grove of venerable oaks, among which is the tomb of Sheikh Othman Hazûry. This spot has also been assumed as the site of ancient Hazor; but the ground is in its native state, and was obviously never built upon. This was the third Hazûr or Hazûry, which I had

visited; neither of which can possibly have been the Hazor of Scripture.

The castle is the most extensive and best preserved ancient fortress in all Palestine. It is very long, though narrow; and the eastern and highest part forms of itself a separate citadel, with walls and towers more massive and impregnable than the rest. It was originally built wholly of stones finely bevelled; and in the eastern portion, especially, there has been little change. The patch-work of the times of the crusaders is visible in many parts; but other portions of earlier ruins remain untouched.—A very steep and rapid descent from the castle, down the south side of the ridge and along its base, took us to Bâniâs in fifty minutes.

We returned next day (May 28th) to Hasbeiya. The road kept along the southern base of esh-Sheikh to the mouth or plain of Wady et-Teim, and then turned N. by E. In a little more than half an hour from this point, we turned off and climbed for forty minutes the almost precipitous mountain on our right to a place of ruins called Kul'at Bustra. This is a singular spot; it was not a fortress nor a town, but rather a religious site, a collection of temples. These were small, indeed, and rude, but we made out not less than four distinctly, and there must probably have been more.

Our road lay by Râsheiyat el-Fûkhâr, renowned for its pottery; and thence to Hibbartyeh, situated at the mouth of the great chasm of Wady Shib'ah, where it issues from the west side of Jebel esh-Sheikh. In this enormous gorge, high up in Hermon, lies the village of Shib'ah, which sends out its 25,000 goats to pasture throughout the higher parts of the mountain. In Hibbartyeh, and fronting this magnificent chasm, stands a beautiful and well preserved ancient temple, built of large bevelled stones, some of them fifteen feet long. It is of the same general type with that at Deir el-Kûl'ah, but less massive and less simple.

We came by 'Ain Jûrfa to Hasbeiya, crossing the high ridge on the south of the town. From the bed of Wady Shib'ah below 'Ain Jûrfa we ascended 992 feet to the top of this ridge, and then descended 550 feet to Hasbeiya. These measurements had been made by Dr. De Forest with the aneroid a few days previously.

On the following Monday (May 31st) we started again on the way to Damascus, accompanied by Mr. John Wortabet. We crossed the bed of the Hasbâny above the fountain, where only a small thread of water was trickling among the stones, and ascended the ridge ed-Dahar, which divides Wady et-Teim from the valley of the Litâny.

Along the top of this ridge runs a path, which we took for an hour north-easterly, and then left it and descended obliquely to Yûhmur on the east bank of the Litâny. Half an hour up the river from this village is the Kûweh, a natural bridge over the Litâny, at the bottom of a wild chasm. The road to it is now not more difficult than many others, and leads from it up to Jezzîn. The bridge appears to have been formed by the fall of rocks from above, and has some resemblance to the *Oefen* at the Pass Lueg. From the Kûweh we turned again obliquely to the ridge ed-Dahar, and came to Libbeiya on its eastern brow, and passed on to Neby Sûfa for the night. Here is another temple not unlike that at Hibbariyeh, but less well preserved.

We came next day to Râsheiya, situated high on the northern flank of Jebel esh-Sheikh, and strictly upon the first or western ridge of Antilebanon. Hence we followed the great Damascus road for half an hour to 'Aiha, where also are the now scattered remains of an ancient temple. Hence we struck down across the fine round basin of Kefr Kûk to that village. This plain has no outlet, and becomes a lake in the rainy season. We then took another cross road in order to reach Rûkhleh, situated east of the water-shed on the road which passes by 'Aiha. Here, in the deepest recesses of Hermon, is (or rather was) one of the finest ancient temples, massive and yet simple and beautiful, with nothing of the later more florid style. The ground is strewn with its ruins.

We now turned about N. N. E. and came in a hour and three quarters to Deir el-'Ashâyir, situated on the upper plateau of Antilebanon, south of Zebedâny. Here, too, is an ancient temple, more elaborate and ornate than that at Rûkhleh, and standing on a platform. Here we stopped for the night.

The next morning Mr. Thomson left us to return to Hasbeiya and Sidon. Our road led along a shallow valley, through an open region to the fountain and ruined Khân of Meithelûn, where a road from Beirût comes in, which passes through Wady el-Kûrn. We came to Dimâs; and followed the usual road by Mezzeh to Damascus. It is barren and dreary enough. The only point of interest on it is the view from the brow above Mezzeh; and this is far inferior to the celebrated one from the Wely above Salihiyeh.

In Damascus it had been arranged by the missionaries that I should find a home in the dwelling of Mr. Robson, of the Irish Presbyterian Church, and that he would accompany me on my further journey. From him and his colleague, Mr. Porter, I received the kindest attentions. The American missionaries were mostly absent at Blûdân,

near Zebedâny, preparing a summer residence; but Dr. Paulding returned before I left. To him and Mr. Porter I am also indebted for much topographical information.

Damascus is an oriental city, but it is one of the most regular and least filthy of oriental cities. It has many more remains of antiquity than I had supposed, though few of them go back beyond the Roman period. It is likewise a very old city, being mentioned in the time of Abraham; and being, too, the only known city of that period, which is now inhabited and flourishing. The glory of Damascus is its splendid plain, watered abundantly by the channels of the Berada. Without the waters of this stream, the plain would be a desert; with them, it is an earthly paradise, luxuriating with fields of the heaviest grain, and trees of the finest fruit.

We heard here (though not for the first time) of a valley descending from Antilebanon, north of the Berada and parallel to it, which takes the name of a village situated in the upper part of it, called Helbôn. This valley is celebrated for its fine grapes and vineyards; and from them is made the best and most famous wine of the country. Our friends had repeatedly visited the place. They are probably right in regarding this as the *Helbon* of Scripture, rather than Aleppo (Haleb). The "wine of Helbôn" is still celebrated; while Aleppo, if it produces wine at all, has none of any special reputation.

On the Monday following (June 7th) Mr. Robson and myself left Damascus for Ba'albek, by the circuitous route of 'Anjar. We ascended the ridge back of Salihtyeh, and enjoyed from the Wely at the top the glorious prospect of the city and plain so justly celebrated; and also looked down into the remarkable gorge by which the river here breaks through the last ridge of Antilebanon. At Dummar, the direct road to Zebedâny leads over the bridge, and strikes across the great northern bend of the river. We, however, without crossing the bridge, took a road more to the right, which led us away from the river, until we turned and reached it again at Beasima, whence we followed its left bank up to the great fountain of el-Ftjeh. The stream from this fountain is about the size of that at Bâniâs; it foams and tumbles down a rocky channel for about 120 yards, and joins the Berada. Here it is larger than the latter; its water is limpid, while that of the Berada is turbid. At the fountain are the remains of two ancient temples, one of them quite small.

We came afterwards to el-Kefr, also on the north side of the stream, where near by are the ruins of a small temple apparently Greek, the capitals of the columns being Corinthian:

Here we crossed to the south bank of the stream, and came soon to the village of Sūk el-Berada, near the mouth of the long gorge through which the river flows from above; and directly under the high cliff (800 feet) on which stands the Wely of Neby Abil. In the lower part of this gorge, and extending probably down to the village, was the site of the ancient *Abila*. It is marked by columns and other remains; while above are many tombs hewn in the rocks, and the ancient excavated Roman road with the inscriptions. Here the road again crosses for the last time to the left bank of the stream.

Just beyond the chasm, a smaller stream comes in from the S. W. from Wady el-Kürn, which drains the plain of Judeideh, lying beyond a ridge in the S. W. from Zebedâny. Turning more to the right the road soon enters the beautiful plain of Zebedâny, so called from the large village in its northern part. The great fountain of the Berada is in the S. W. corner of the broader portion of the plain; and the stream meanders through the narrower portion below. We pitched our tent here upon its green bank, not far from a mill and bridge. The plain is shut in by a steep ridge on the west, and by another on the east; which latter, opposite Zebedâny, rises into the highest peaks of Antilebanon. On its declivity is the village of Blûdân.

The next morning we made a circuit northwards to reach the great fountain. It forms a small, narrow lake, out of which the stream runs first eastward and then turns southward through the narrow part of the plain. Thence we passed on S. S. W. along the base of the western ridge to Batrûny and its basin, at the extremity of which the road ascends in an angle formed by a spur. We came out on the top of the high western ridge, and looked down into the plain or basin of Judeideh below. The view extended also over and beyond the lower ridge still further west, and took in the snow-capt summits of Lebanon. As we looked down, we could see the outlet of the basin, the beginning of Wady el-Kürn, at some distance on our left.

Descending into the plain we found it a perfect desert. Not a drop of water, not a spot of verdure, not a tree, not a human dwelling, was anywhere to be seen. How different from the green plain of Zebedâny, which we had just left! We crossed the basin obliquely, and on its western side, at the mouth of Wady Zariry, fell into the usual road from Damascus to Beirût. A short and gentle acclivity brought us the water-shed; whence we descended very gradually by the much longer and somewhat winding Wady Hariry to the Bûkâ'a opposite the village of Mejdel 'Anjar.

Here terminates a range of elevated hills, which running from the

south along the eastern side of the Būkâ'a parallel with Antilebanon, encloses between the two a narrow and somewhat higher valley. This may be considered strictly as a continuation of Wady et-Teim; the hills on the west of that valley running on and terminating here. Further south, and opposite to the village of Sultân Yâ'kob, there is a depression or basin in this higher valley, which is drained through a gap in the western hills into the Būkâ'a. This gap is known as Wady Fâldj.

Mejdel is remarkable for one of the finest antique temples now existing. It stands on the summit of the northernmost hill, looking northward along the magnificent vista of the Būkâ'a; having the lofty wall of Antilebanon on the right, and the still loftier snow-capt ridges of Lebanon on the left. The temple is simple, massive and beautiful, and obviously of a severer and earlier type than those at Ba'albek. Nothing can be finer than its position.

Forty minutes N. E. of Mejdel lie the ruins now called 'Anjar; they are in the plain, which slopes gently to the north towards the stream from the great fountain of 'Anjar. Here are the ruined walls and towers of an ancient fortified city or citadel, in the form of a square, about a quarter of an English mile on each side. An examination of the place left no doubt on my mind, that, as I have formerly suggested, this was the site of *Chalcis* in Lebanon, the seat of Agrippa's kingdom, before he was transferred to more southern territories. We encamped at the great fountain, fifteen minutes distant, at the foot of Antilebanon.

Further north another line of hills begins, parallel to Antilebanon and near it, which runs on with little interruption quite to Ba'albek. They seem almost a continuation of the hills further south; as if the latter only terminated here for a time in order that the low meadow-like tract from the Būkâ'a might set up between and receive the waters of the two great fountains 'Anjar and Shemsâ.

Neba' Shemsâ is twenty minutes north of Neba' 'Anjar, and is much less copious. Beyond it our road lay next day (June 9th) between the line of hills and Antilebanon; the slope of the narrow valley at first ascending and then descending for a time; with occasional intervals between the hills, affording fine views of the great plain in the west. After three hours we saw, at Deir el-Ghūzâl, the massive substructions and scattered ruins of another temple. An hour further was the stream of Wady Yahfūfeh, coming down from Serghâya, and here breaking through the last low ridge of Antilebanon, by a deep chasm to the Būkâ'a. Not far north of the chasm,

this low ridge of Antilebanon has its end in a promontory, which we crossed to reach the village of Neby Sht. Still further north, the high ridge which we had seen on the east of Zebedâny comes out and forms the eastern wall of the great valley. North of Neby Sht, the space east of the line of hills becomes rather a high narrow plain, through which several ravines from the mountain break down to the great plain below. Around the last of the hills the great plain sends up an arm to the fountain of Ba'albek; and the city itself, with its gorgeous temples, is situated at the N. W. base of the same northernmost hill. The quarry, in which the immense block lies hewn out, is scarcely ten minutes south.

This is not the place to speak of Ba'albek. Its temples have been the wonder of past centuries; and will continue to be the wonder of future generations, until earthquakes shall have done their last work. In vastness of plan, combined with elaborateness of execution, they seem to surpass all others in Western Asia and the adjacent regions. Such massive grandeur, and at the same time such airy lightness, seem nowhere else to exist together; certainly not in Egypt. Yet the very elaborate and highly ornate character of the structures appears to militate against the idea of any remote antiquity. The simplicity and severity which reign in the temple at Mejdal are here no longer seen.

North of Ba'albek the Bûkâ'a becomes gradually narrower as far as to Râs Ba'albek, and its character changes. The fertile portion becomes contracted to a narrow strip near the western mountain; while from the eastern side an immense slope of hard gravelly soil extends down more than half across the valley, broken occasionally by ravines from the mountain and small offsets from the lower plain. This gravelly tract is everywhere little more than a desert; and this character becomes more and more marked, as we advance northward, almost to Ribleh.

We started next day much later than usual, and came in less than an hour and a half to Nahleh, where is a temple older apparently than those at Ba'albek. The way was dreary; and we stopped for the night at the great fountain of Lebweh. An hour previously we had passed the water-shed in the Bûkâ'a, on a ridge where we found the waters of a brook carried along so as to run off in both directions, north and south; and where too we obtained our first extensive view northward. The fountain of Lebweh is as large apparently as that of 'Anjar. It rises out of a tract of gravel at the foot of a ledge of limestone rocks, and several streams are carried off from it in various

directions. One of them is conducted along the hard and barren slope, northward, for a great distance. The main bed of the stream runs off N. W. and keeps along not far from the western mountain. Further north the desert slope extends quite across the whole valley, and the stream finds its way through it by a deep and narrow chasm. At least, this is its character in the neighborhood of the fountains of the Orontes.

We passed next morning for some time along the canal from the Lebweh, and then turned more to the right, between still another line of hills and Antilebanon. Râs Ba'albek lies near the northern extremity of these hills. In it are the remains of two ancient churches; showing it to have been once a place of importance, under a name now probably lost. Here the eastern mountain begins to retire and sweeps round in a curve on the east of Ribleh and the plain.

From this place we took a course about N. by W. and crossed the Bukâ'a obliquely to the fountains of the Orontes and the monument of Hürmul. From the moment we left the gardens of er-Râs, until we reached the said fountains, every step of the way was a rocky desert. We crossed the canal from the Lebweh, here as large as at first, and driving three mills; but the soil was too hard and stony to be affected by the water, and not a trace of verdure clothed even its banks. It runs on to the vicinity of el-Kâ'a. We followed the road to Hürmul; and after two hours turned more to the left, without a path, for half an hour, and so came to the chasm of the Lebweh and the fountains of the Orontes.

These burst forth within the chasm, from under its eastern wall. The Lebweh is here no mean stream. It seemed to us larger than at its source, and may receive accessions from fountains in its course under Lebanon. But here the size of the stream becomes at least threefold greater. From the largest fountain it sweeps round a high rocky point. In the precipice on the other side of this high point, on the south side of the stream, and looking northward, is the excavated convent of Mâr Marôu, now deserted. The river continues in its rugged chasm northward for a considerable distance, then sweeps round eastward into the lower plain, and passes near Ribleh.

We took a direct course, without a path, to the monument, an hour distant. It is a remarkable structure, square and solid, terminating above in a pyramid, the whole being from 60 to 70 feet high. On the four sides hunting scenes are sculptured in relief, of which the drawing borders on the grotesque. They are too much defaced to

be fully made out. We looked for some inscriptions, but not a trace of any exists. The monument stands here on a lone projecting hill, far out in front of the western mountain; but its founder, and the event it was intended to commemorate, are alike unknown. From the monument we struck a direct course without any road, and through a region of trap, for Ribleh, which we reached after dark. It is a poor village on the south bank of the Orontes, here running east.

From Ribleh we would gladly have extended our journey northward to Hums, Hamah, and even to Antioch. But the season of heat was already at hand, and, under existing circumstances, it was advisable for me to leave Beirût by the steamer of June 22nd. Very reluctantly, therefore, on my part, we turned next day towards the coast, by way of the great fortress el-Hûsn, bearing from Ribleh about N. 30 W.

Having crossed the great plain of the Orontes, we ascended very gradually the low broad slope here running down northward from the end of Lebanon. Further north, about opposite the lake of Hums, the ground is much lower. We struck at length the right bank of Wady Khâlid, a deep ravine coming down on our left from the S. E. with a stream, the remotest source of Nahr el-Kebîr. Following down this valley it brought us to the south-eastern part of the beautiful oval basin, called el-Bûkei'a, three hours or more in length from N. E. to S. W., and an hour and a half in breadth. It is skirted on the S. E. by the last low points of Lebanon, and the west side of the great slope we had crossed; and on its N. W. side by a ridge running S. W. from the Ansartyeh mountains. At its S. W. end this ridge sinks to low hills, and here the river el-Kebîr breaks through into the western plain. In the northern part of this ridge there is a gap, formed by two Wadies running out one on each side, with a low water-shed between, affording a very convenient and easy passage for a road. Here is still the road from Hamah to Tripoly and the south, and it must always have been a pass of much importance. Above it, on the south side, stands the fortress el-Hûsn, completely commanding it. The castle has no very definite mark of high antiquity, yet we can hardly doubt that so important a position was very early occupied.—From the castle there is a view of the waters on both sides—the lake of Hums on the east, and the Mediterranean on the west.

A little more than half an hour down the western valley stands the great Greek convent of Mâr Jirjis (St. George), where we stop-

ped for a few minutes, and were very courteously received. Twenty minutes further westward down the valley is the great intermitting fountain. This is unquestionably the Sabbatical river described by Josephus, which Titus saw on his march from Arca to Raphanæa towards Hamath. The Roman general naturally led his army through this pass. According to Josephus, the fountain ceased to flow on the Jewish Sabbath; the present popular belief of Muslims regards it as resting on the Muslim Sabbath, or Friday. It was first identified by Mr. Thomson.

Our wish had been to proceed from el-Hûsn to Ehden and the cedars of Lebanon, by some direct route leading up through the northern parts of the mountain. But we were not able to find that any such road exists, on account of the sharp ridges and deep chasms which intervene. Even to reach 'Akkâr, it was necessary to make a circuit to the Jîr el-Abyad far in the south-west. As our time was limited, we felt constrained to give up even this route. Nothing, therefore, was left for us, but to proceed for a time on the way to Tripoly, and then strike across to the usual road from the latter place to the cedars. This we did, visiting on the way the site of Arca, and passing east of Jebel Turbul to Zûgharta, situated on the said road an hour and a half from Tripoly.

This road follows up at first the Ju'ait, the middle branch of the Kadîsha; then leads up a steep ascent to the first plateau of the mountain; and afterwards up another still steeper, along the wild and difficult Wady Harûny, to the second plateau, on which is Ehden; this extends to the base of the high unbroken ridge, the backbone of Lebanon. We encamped for the night by a solitary fountain in Wady Harûny, a little off the road; and enjoyed the cooler and delicious climate, which we had already reached.

Ehden has a fine situation, and the tract around it was well tilled. The harvest in the plains below was over; here it would not begin for two or three weeks. The *silk*-harvest was equally behind that of the plains. In these high parts of the mountain the potato is cultivated; we saw several fields of this plant arranged and irrigated like gardens.

The cedars are not less remarkable for their position, than for their size and beauty. They are situated at the head of a vast amphitheatre, looking west, surrounded by the loftiest ridges of Lebanon, which rise from two to three thousand feet above them, partly covered with snow. From this amphitheatre issues the great chasm of Bsherreh, perhaps the wildest and grandest of all the gorges of

Lebanon. In the midst of this vast temple of nature, the cedars stand as the lonely tenants, with not a tree nor scarcely a green thing besides.—We passed on, and encamped at Hasrûn, on the southern brink of the great chasm of Bsherreh.

Our road next day (June 17th) kept along as near as possible to the base of the high ridge, crossing the heads of deep valleys and also the ridges and spurs which lay between. We came at last to the highest spur of all, where our road led over snow, and then descended at once into the great basin of 'Akûra, where are the sources of the Nahr Ibrahim, the Adonis of the ancients. We came for the night to Afka, situated in the S. E. branch of the basin, in an amphitheatre resembling that of the cedars, not so vast, indeed, but verdant and beautiful. Here a fine fountain bursts forth in cascades from a cavern; and directly in front of these are the shapeless ruins of a large temple. This was the temple of Venus at *Apheca*. In it were two massive columns of Syenite granite; but how they could ever have been brought to this high part of the mountain, is a mystery.

Our route next day was similar, keeping along as high as possible, and crossing a very steep and high ridge into the basin in which are the fountains of the Nahr es-Sûlîb, the northern branch of the Nahr el-Kelb. There are two of these fountains, Neba' el-Asal and Neba' el-Leben, both of them large, and sending forth copious streams from under the foot of a ridge close under Jebel Sûnnîn. The stream from the latter fountain very soon enters a deep chasm in the table land, the sides of which have almost an architectural regularity. Over this chasm is a natural bridge, having on its south side an almost perfect arch of more than 150 feet span, and 70 or 80 feet above the stream. The width of the bridge on the top at the narrowest point is 120 feet. Our road led across this bridge, and a traveller might easily pass this way without becoming aware of this wonder of nature.

We passed on to the ruins of Fukra, situated in another valley which runs to the southern branch of Nahr el-Kelb. Here are the remains of another temple, and also a square tower apparently intended for a military purpose. The road now led in a very direct course towards the mouth of Nahr el-Kelb. West of the long straggling village Mizra'ah, we descended into and crossed the very deep chasm of the northern branch es-Sûlîb, resembling greatly the gorge of the Litâny above Belât. Beyond this chasm, we pitched our tent for the last time, in the western part of 'Ajeltân.

The next morning (June 19th) we continued to descend gradually, till coming out on the high northern bank of the valley of el-Kelb,

we found a very steep and difficult pass, which brought us down to the stream, five minutes above the bridge. We reached Beirût soon after noon. On the 22nd of June, I embarked to proceed by way of Smyrna to Trieste.

Such is an outline of the second journey which I have been permitted to make in the Holy Land. I desire it to be distinctly understood, that the one great object of all these investigations has been *the historical topography* of that country, in its relations especially to the Holy Scriptures, and less directly to the writings of Josephus. To this one object, all other observations have been only subsidiary.

ARTICLE VI.

COLLEGE COURSE, AND ITS ENLARGEMENTS FOR GRADUATES.

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EVERY germ expands to its mature development through the energizing of an inner vital force. No unfolding from the outside by an external agency should be characterized as a development. The living germ has its own rudimental elements and their specific forms within it; and as occasion is given, the living energy works out through these forms and induces a growth, according to the reason and law already within its own subject.

The favoring conditions being supplied, the whole work takes on an orderly and symmetrical progress. The rudiments expand in organic unity to their consummation, when the vital force becomes exhausted and the product dies in the very process of its maturing. An immortal inner energy being given, the development may be interminable. Nothing new can be imparted; the vital force and the rudimental elements with their specific forms are there, and the culture given can be only outside appliances occasioning the growth of what already exists within.

The plant and the animal are subjected to such conditions as the causal laws of nature may induce; and they must thus mature under