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## ARTICLE V.

## MOUNT LEBANON.

BY REV. T. LAURIE, D.D., FORMERLY MISSIONARY THERE.

OUR knowledge of Mount Lebanon has improved very much within a few years. Dr. William Smith's Dictionary of the Bible (1860) gave a much more valuable account of it than Dr. Kitto's Cyclopaedia of Biblical Literature, published fifteen years previously, and the recent edition of this last work edited by Dr. William Lindsay Alexander of Edinburgh gives a still better article, from the pen of the same writer who prepared the one in Dr. Smith's Dictionary — Rev. J. L. Porter, formerly missionary in Damascus. The following Article is a contribution toward a more full account of this interesting mountain, gathered from all sources—and especially the most recent authorities now accessible to the writer.

## ANCIENT PHOENICIA.

Ancient history centres around the Mediterranean Sea, that focus of population and of all human activities. Its central portion is rich in relics of classic greatness, but its eastern end is associated with an older antiquity and more sacred things. There is the home of the Bible and of Bible races. Syria is not only associated with the chosen people, but with those nations most intimately connected with their history. Among these none are more prominent than the ancient Phoenicians; and just as the rocky steeps of Lebanon rise out of the plain of Phoenicia at their base, so must a scholarly knowledge of that goodly mountain rise out of an acquaintance with its relations to that ancient kingdom. Scattered over Lebanon are the foundations of temples whose bevelled stones point to Phoenician architects as their original builders. Some of the lonely sarcophagi met unexpectedly by the wayside or in groups, mingled with foundations of

walls and ancient cisterns, may mark the graves of some of the merchant princes of that ancient people, men famous in their own generation, but without a name to-day. Their massive lids, presenting a rough surface identical in appearance with the weather-worn rocks around them, suggest thoughts of Phoenician rather than Greek or Roman occupants, though these also have lain down beside them in their last sleep, just as they have builded on their old foundations. It was most likely a Phoenician aqueduct that conveyed the waters from "the highest perennial source of the Zaherany"<sup>1</sup> to ancient Sidon, and the strong fortress Kul'at esh-Shukif was originally a Phoenician garrison designed to keep open the passage from the coast to their corn lands in the upper valley of the Jordan. Did the rich harvests of the Bukâ'a find their way along the same road to the same emporium?

In the grey dawn of history, while yet too dark to read the date of their erection, the massive walls of Sidon heralded approaching day. From her busy wharves ships sailed to Sevastopol and Trebizond. Vessels hailing from under the shadow of Lebanon anchored at the foot of the Causasus, and Phoenician sailors passed boldly beyond the Straits of Gibraltar.

Tyre, on the main land, a daughter of Sidon, born 2267 B.C., reigned queen of the seas till destroyed by Nebuchadnezzar, 572 B.C. During that long life of almost seventeen hundred years, what bold enterprises were undertaken? What brilliant achievements were won? What luxurious summer retreats on Lebanon were built and enjoyed? and what dark tragedies took place in connection with human victims offered on its high places, the records of which shall not be read till the secrets of all hearts shall be revealed.

Who shall write the history of Arvad, that rock only eight hundred yards in extreme length<sup>2</sup> and hardly a mile in circumference—Dr. W. M. Thomson<sup>3</sup> says fifteen hundred paces

<sup>1</sup> Robinson's *Biblical Researches* (1856), p. 45.

<sup>2</sup> Allen's *Dead Sea, etc.*, ii. p. 178.

<sup>3</sup> *Bibliotheca Sacra* (1848), Vol. v. p. 251.

— lying two miles from the shore near the northern end of Lebanon ?

As far back as 710 B.C., or two thousand five hundred and eighty years ago, Isaiah (xxxvii. 13) asks “where is the king of Hamath and the king of Arphad ?” And one hundred and ten years later Jeremiah (xlix. 23) cries, “Hamath is comfounded and Arphad, for they have heard evil tidings, they are faint-hearted, there is sorrow on the sea, it cannot be quiet”;<sup>1</sup> now her walls twenty feet thick, and, though in ruins, still forty feet in height, look mournfully into the watery mirror, as if searching for the picture once reflected there, and three hundred cisterns thirty feet deep still honey-comb the island.<sup>2</sup> Dr. W. M. Thomson found there two thousand inhabitants in 1836.<sup>3</sup> Who shall record the annals of Tripoli — the triple city — from the day when the three little colonies from Sidon, Tyre, and Arvad first settled on the inviting shore ?<sup>4</sup>

These seas witnessed the defeat of the combined fleets of Assyria and the rest of Phoenicia by the Tyrians just before Shalmanezzer beseiged Tyre (721 B.C.) for five years in vain. Up there in the northeast, a narrow pass between Mount Amanus (Jawur Dagh) and the gulf of Scanderoon (Issus) furnished the first battle-field between Alexander and Darius (333 B.C.). Nearly fifteen hundred years previously (1800 B.C.), on that narrow plain at the foot of Lebanon, letters first gave compactness and permanence to the expression of human thought. 1010 B.C., these waters bore the rafts of

<sup>1</sup> Mr. George Grove in Dr. Smith's Dictionary of the Bible, s. v. Arpad, denies this identification of Arphad, and the Targum Jerus. identifies Arvad in Gen. x. 18, with Antaradus on the shore ; but may not Antaradus and Ruad have formed but one city ? the island serving as the citadel in time of war, and the city on the shore, so indispensable to commerce with the mainland that it could not well have been under a separate jurisdiction. As the undoubted seaport of Hamath, it was perfectly natural for both Isaiah and Jeremiah to mention the two together.

<sup>2</sup> Bibliotheca Sacra (1848), Vol. v. p. 252.

<sup>3</sup> Missionary Herald, 1837, p. 98.

<sup>4</sup> Giant Cities of Bashan, p. 286 ; Diod. Sic. Hist. xvi. 41 ; Pliny, Hist. Nat. v. 20 ; Strabo, Geog. xvi.

cedar trees<sup>1</sup> from Lebanon to Joppa for the building of the temple and the other works of Solomon in Jerusalem. From 1000-550 B.C., they were crossed and recrossed by "ships of Tarshish" planting Phœnician colonies, and bearing Phœnician civilization to the ends of the earth.

Ezekiel (xxvii. 1-25) gives us a vivid picture of the prosperity of Tyre when she monopolized the commerce of the world. The men of her sister cities garrisoned her forts and manned her ships, but both were officered by her own citizens. Her builders perfected the beauty of her private dwellings and public edifices, her warehouses, palaces, and temples, besides the massive walls that protected all. The fir trees of Hermon formed "her wooden walls"; the cedars of Lebanon furnished her masts and spars; Bashan paid tribute of her oaks, and the farthest shores of the Mediterranean supplied boxwood to be inlaid with ivory, while the naval architects of Jebail moulded the whole into forms of beauty for distant voyages. Egypt contributed flaxen canvas for her sails, and the isles of Greece her purple awnings. Soldiers from extremest Persia and Egypt recruited her armies, Judah and Israel furnished her bread; the Arabs supplied her markets with meat. Lead, iron, and silver from Spain; tin from Siberia, if not from Cornwall; copper from Asia Minor and from Russia, and gold from Sheba and Arabia, were heaped together in her storehouses. Merchants from Assyria and the Persian Gulf, who came in caravans, bringing rich apparel in chests of cedar wood "bound with cords," as the Katurjees of Turkey and the Macaeries of Syria bind their loads to-day, met in her streets merchants who had come from western Europe by sea; and horse-dealers from Armenia jostled the men of distant isles who had brought ivory and ebony from their sunny climes.

Now her crowded wharves have disappeared. The song of her sailors is hushed, and she weeps over the stones of her palaces dragged from the grave of centuries only to be used in building other cities along the coast. No mailed sentinel

<sup>1</sup> 1 Kings v. 9; 2 Chron. ii. 16.

paces the grass-grown ramparts of Ornithopolis, no processions of white-robed priests throug the fanes of Marathus; and from many a bold headland the crumbling ruins of ancient castles look out in vain for the waving banner and prancing steeds that used to herald the coming of their warrior chiefs.

In sailing over these seas at night one hears voices of the past in every ripple of the waters. The citizen of old Tyre, though he might search in vain for her ancient glory, would still find the same shore with its graceful curves and golden sands, and the same bright sky looks down on us that lifted upward the thoughtful mind of other days.

It is difficult to give an idea of the splendor of an Eastern sky. It does not look like our northern firmament, nor can we recognize it, till we fix the eye on some well-known constellation amid the unusual brightness. The stars seem not fixed in the arch above us, but suspended beneath it. It is as if an angel had brushed off the dust of six thousand years, that we might see how beautiful the heavens were when God first pronounced them good.

Now see day dawn on the brow of Lebanon. Like nature's battlement the lofty mass reclines against the sky. Its outline at first shadowy grows clearer, a faint light glitters on its crest of snow, and now it glitters a coronet of diamonds, till the flood of glory pours down the western steeps, lighting up crag and peak, and far down castle and convent are bathed in its radiance, while the deep hollows seem full of darkness.

Dr. W. M. Thomson thus describes it: "From the moment when the advanced rays begin to paint the blush upon the cheek of night, till the king of day comes forth in the majesty of his rising, there is an incessant change from glory to glory. The whole horizon glows like burnished gold, revealing the crags and pinnacles of Lebanon throughout its whole extent; every point seems touched with liquid fire, while the western slope falling into the dark shadow of the summit, lies in deepest contrast to the living light above. It is God's own

temple, and yonder comes his bright messenger to call a world to worship."<sup>1</sup>

#### GEOGRAPHICAL CONNECTIONS OF LEBANON ON THE NORTH.

Lebanon is the highest part of the mountain range which at various altitudes and with very slight interruptions extends from Mount Taurus to the Red Sea. Leaving the southern edge of "the plateau of Iran" at Durdun Dagh, southwest of Marash and northwest of the ancient "Sinus Issicus," this range is first known as Mount Amanus, now Jawur Dagh, from five thousand to six thousand feet high. The continuation of this to Ras Khanzir (Hog Cape) the ancient Rhossicus Scopulus, is about the same altitude, and was formerly called Mount Rhosus, now Alma Dagh (Apple Mountain). The pass of Beilan, through which the direct road passes from Aleppo to Scanderoon, divides these two at an elevation of fifteen hundred and thirty feet, in about lat. 36° 30', and long. east from London 36° 15'. The range is then broken through by the Orontes, which rising near the village of Lebweh in the northern part of the Bukâ'a, and having its principal source in the celebrated Ain el-'Asy (Fountain of the Rebel) flows northward, passing the cities of Riblah, Hums (Emesa), Hamah (Epiphania, or more anciently Hamath), and Kulat Mudyûk (Apamea) till after turning to the west near Jisr Hadeed (Iron Bridge) it receives the Kara Sû (Black Water), the outlet of the Lake of Antioch, and leaving Antioch on its southern bank, flows between high precipices in a southwestern direction to the sea. Its mouth is a few miles south of the ruined port of Seleucia, and about the same distance from the modern town of Suadfeh.<sup>2</sup>

Rising rapidly from the precipices behind Antioch, the range attains in Mount Casius (Jebel Akra) an elevation of

<sup>1</sup> Missionary Herald, 1841, p. 29.

<sup>2</sup> For the lower portion of the Orontes or el-'Asy (the Rebel) as the Arabs call it, see map of Cilicia and Northern Syria from Beaufort, Chesney, and Fischer, in Wm. Burckhardt Barker's "Lares and Penates." London. 1853.

five thousand three hundred and eighteen feet. To the height of fifteen hundred feet it abounds in myrtle. This is succeeded by forests of oak, which in turn give place to pine, till, at the height of three thousand five hundred feet, open glades of birch and occasionally wild pears, apples, quinces, and medlars occur. The summit is bare limestone.<sup>1</sup> South of this it was known in former times as Mount Bargylus. The natives call it *Jebel Ansairiyeh*, because it is the home of the wild and lawless *Ansairiyeh*, a people whose religious tenets are less understood than even those of the *Drûzes*, for circumstances have not exposed their books to the eyes of the uninitiated, as the plunder of their *Khalwees* did those of their more southern neighbors, and neither persuasion nor force can induce an *Ansairiyeh* to give the least information on the subject.

*Jebel Ansairiyeh* ends in the latitude of *Kul'at el-Husn* ( $34^{\circ} 45'$ ), which stands two thousand four hundred and twelve feet high on its southern face. Here the ancient *Eleutheros*, now *Nahr el-Kabîr* (Great River), flows from the western edge of the plain of the *Orontes* to the sea.

#### THE ENTRANCE INTO HAMATH.

The valley through which it flows is the famous "Entrance of Hamath" (*Num.* xxxiv. 8) or "entering into Hamath" (*Jos.* xiii. 5) rendered also "the entering in of Hamath" (*Judg.* iii. 3) which was the northern boundary of the promised land. *Solomon* (*1 Kings* viii. 65) assembled all Israel from this valley to the river of Egypt at the dedication of the temple, and *Jeroboam* the son of *Joash* king of Israel "restored the coast of Israel from the entering in of Hamath to the sea of the plain" (*2 Kings* xiv. 25) after it had been lost by his predecessors. As *Dr. Alexander Keith* has labored strenuously in his "Land of Israel" to force this "entrance into Hamath" as far north as the mouth of the *Orontes*, before this valley was known to modern travellers, and in his map has drawn a lofty mountain range across its

<sup>1</sup> *Lares and Penates*, p. 273.



eastern end, it may be well to consider the reasons for locating it here. Scripture (Josh. xiii. 5 ; Judg. iii. 3) speaks of "Lebanon from Mount Baal-Hermon unto the entering in of Hamath," and Robinson says that this, with the scriptures already quoted, "show clearly that it was at the northern extremity of Lebanon, and that this became a geographical name for the great interval or depression between the northern end of Lebanon and the Ansairiyeh mountains."<sup>1</sup>

Rev. J. L. Porter says : "Standing on the top of the ruined citadel [of Emesa] I saw on the western side of the plain a great opening through the mountains. On its southern side the ridge of Lebanon rises abruptly to a height of ten thousand feet, and on its northern, the lower ridge of Bargylus terminates in a bluff promontory. Between the two lies the only opening from the land of Hamath to the Mediterranean. This is unquestionably the entrance into Hamath. Afterwards both sailing along the coast, and standing on the plain of Phoenicia, I saw with still more distinctness this remarkable pass. I saw then how graphic was the description of Moses. He states that 'the western border of the land was the great sea' (Mediterranean). 'From the great sea ye shall point out for you Mount Hor.' Hebrew, הַר הַרְיָוִי, the mountain of the mountain, i.e. the great mountain. It was there before me, the majestic northern peak of Lebanon, the loftiest mountain in Syria, its glittering crown encircled by a halo of silvery clouds."<sup>2</sup>

This valley, he adds, "is called to this day by the people of Tripoli 'Bab Hamah' (the door of Hamath), and well they may; for that city is, so to speak, just round the corner from Kul'at el-Husn, while a long and circuitous journey must be taken to reach it by way of Antioch, which no man would ever do who knew of this shorter route.

If anything was needed to confirm this identification, it would be found in the near vicinity of two at least of the other places mentioned in connection with the northern

<sup>1</sup> Biblical Researches (1856), p. 568.

<sup>2</sup> Giant Cities of Bashan, p. 309.

boundary of the land (Num. xxxiv. 8), viz. Ziphron identified with the present village of Ziphra'n, about an hour east of Rustan, ancient Arethusa.<sup>1</sup> The "three miles east" in the latter, is exactly the same with "an hour east" in the other; for an hour's journey in the East is three miles. And Zedad, which is found by both these writers in the village of Sûdûd; in this, Dr. Keith agrees with them.<sup>2</sup>

"Riblah also on the east side of Ain" (Numb. xxxiv. 11) is recognized in the present town of the same name a little to the north of east from the "Ain el-'Asy" near Deir Maron, which well deserves to be a landmark in any description of the surrounding region. Its water, clear and cold, rushes out from under the cliff on the east side of the stream, changing its slender current into a rushing river about fifty feet wide and four feet in depth. The fountain, however, is neither so large, nor does it so impress the spectator, as Ain Fijeh, the source of the Barada in Anti-Lebanon.<sup>3</sup>

#### NAME AND GENERAL OUTLINE.

In Hebrew the mountain is called *לבנון*, *the Lebanon* though in poetry it is sometimes without the article. It is equivalent to "the White Mountain" just as elsewhere the highest mountains are called by that name. So in New England we have our White Mountains and Switzerland has its Mont Blanc. If with Stanley,<sup>4</sup> Gesenius,<sup>5</sup> and J. L. Porter,<sup>6</sup> we derive the name from the snow that glitters on its crest during most of the year, we can then point to Ben Nevis in Scotland, Snowdon in Wales, to the Sierra Nevada in Spain and California, and even to the far-famed Himalaya — for in

<sup>1</sup> W. M. Thomson, *Bibliotheca Sacra* (1848), Vol. v. p. 684, and J. L. Porter's *Giant Cities of Bashan*, p. 307.

<sup>2</sup> *Bibliotheca Sacra* (1848), Vol. v. p. 692; *Giant Cities of Bashan*, pp. 310, 317; and Map in Keith's *Land of Israel*.

<sup>3</sup> W. M. Thomson, in *Bibliotheca Sacra* (1848), Vol. v. p. 698; Robinson's *Biblical Researches* (1856), p. 538; J. L. Porter's *Five Years in Damascus*, ii. p. 326; V. de Velde, *Narrative*, ii. p. 477.

<sup>4</sup> *Sinai and Palestine*, p. 395.

<sup>5</sup> *Thesaurus*, p. 741.

<sup>6</sup> Dr. Alexander's *Kitto*, s. v. *Lebanon*.

Sanscrit that name has the same meaning, — as parallel cases. But Winer<sup>1</sup> and Robinson<sup>2</sup> attribute the name to the whitish aspect of the limestone in the sunshine. It may be asked, however: Why assign one cause to the exclusion of the other? True, one of them may have first suggested the title; but names do not grow up in a day, and more than one cause may contribute to their adoption by the people, and in this case some may have been influenced more by the snow and others by the limestone, even as these learned writers are differently impressed by them now.

As to form, Lebanon is not, as some suppose, a lofty peak rising far above the clouds in solitary grandeur. It is a long range, or rather a number of parallel ranges, running in the general direction of northeast and southwest. Its northern boundary we have already found in the entrance into Hamath in latitude 34° 40'. About its southern boundary there is more difference of opinion. Some, with the ancient classical geographers,<sup>3</sup> place it at the mouth of the Kasimiyeh, which is the name of the lower part of the Leontes, in latitude 33° 20', and others carry it down as far as the parallel of 33°, in the vicinity of Safed. Rev. J. L. Porter in Smith's Dictionary of the Bible, s. v. Lebanon, makes it end at the Kasimiyeh, and calls it ninety miles in length. In his "Giant Cities of Bashan," p. 281, he says: "From the green meadows of Esdraelon rise in graceful undulations the wooded hills of Galilee. The hills of Galilee swell up into the picturesque mountains of Naphtali, and these again stretch across the sublime valley of the Leontes, and tower into the majestic ridge of Lebanon"; but in Dr. W. L. Alexander's edition of Kitto, s. v. Lebanon, he says that it "sinks into the plain of Acre and the low hills of Galilee in latitude 30°, and makes its extreme length one hundred and ten miles.

This, then, is his latest view, and the fact that the Leontes

<sup>1</sup> Realwörterbuch, s. v. Lebanon.

<sup>2</sup> Robinson's Gesenius, p. 518, and Biblical Researches iii. 1841, p. 439.

<sup>3</sup> See Smith's Dictionary of Geography, s. v. Libanus, also Pliny, Hist. Nat. v. 20, quoted in Robinson's Biblical Researches iii. 1841, p. 430.

flows through a fissure in the rocks rather than through a valley would seem to justify it; and yet the very fact that the deep gorge of the Litany is cut like a groove in the rock hundreds of feet in depth, makes it the more exact boundary, and then, making that the limit brings out one of the beautiful uniformities of nature; for if we fold the map of Syria across the parallel of  $34^{\circ} 40'$ , we shall find the Ansairiyeh mountains lie almost conformably, as the geologists would say, over Lebanon, and the Orontes sweeps round Mount Casius in a line, that, in that position, would correspond very nearly with the course of the Litany round "Belad esh-Shukf." Robinson says, with his usual accuracy: "The chain of Mount Lebanon, or at least its higher ridges, may be said to terminate where it is broken through by the Litany, but a lower mountainous tract to the south may properly be regarded as its prolongation."<sup>1</sup> Rev. J. L. Porter<sup>2</sup> says that the greatest height of this last scarcely exceeds three thousand feet. The most of it, however, is much less than that; even Mount Tabor is only nineteen hundred and ninety-five according to Allen, and V. de Velde puts it at eighteen hundred and sixty-five feet.

The breadth of Lebanon varies from fifteen to twenty-five miles, with an average of twenty. It is broadest between Ras esh-Shúkáh and Ainat, or on a line passing from Tripoli through the cedars, and narrowest between the bay of Júneh and the eastern slope beyond Afka, or between St. George's Bay and the declivities of Niha.

By far the greater part of Lebanon lies on its western side. The deep side valleys there are occupied by rivers that often cut through the intervening ridges, so as to give the greatest possible variety and grandeur of scenery. The eastern slope is one monotonous steep, very bare, and affording very few locations for villages except in the vicinity of Zahleh; besides, the height of the plain at its base cuts off at least three thousand feet from the apparent altitude of that side of the mountain.

<sup>1</sup> *Biblical Researches*, 1841, iii. p. 345.

<sup>2</sup> *Dr. Alexander's Kitto*, ii. p. 801.

The glory of Lebanon lies in its lofty summits and western declivities. Sometimes high side ridges run out into the sea. The waves dash high up their western face, and not even a goat can pass around their beetling cliffs. Such is the famous Ras esh-Shúkâh, south of Tripoli, visible far and near along the coast. It so impressed the ancient Greek navigators who sailed along its magnificent steeps, that they named it Theouprosopon, "the face of God." Such too is that Thermopylae of Syria, the precipitous headland at the mouth of the Nahr el-Kelb. Hosea (xiv. 5) must have had these and similar promontories in mind, when he spoke of Israel "casting forth his roots like Lebanon." More commonly a narrow plain, seldom so wide as two miles, though in places it may attain to three, intervenes between the mountain and the sea.

An imaginative geographer might distinguish a central amphitheatre facing the sea, with Ras esh-Shúkâh for one extremity, and — not Beirût, for that is comparatively low, but — Ras Damur for the other, and having its centre in the deep bay of Jûneh; and this again might be regarded as flanked by smaller curves, formed by Ras Natûr and el-Mîna on the north, and Ras Jedrah and Rumeileh on the south; but these would help rather to form an ideal contour of this goodly mountain than be strictly accurate in detail.

Sometimes, as opposite the plain of Beirût, we find several ridges, each rising higher as we approach the crest, but these never extend far before they are lost in irregularities of surface that defy classification. In this case leaving out the lower peaks of Beshamon and Serahmole, there is first the lofty ridge from Aaleih to Abeih, or from Nahr Beirût to the Damûr, rising to the height of three thousand two hundred and twenty-five feet above Ain Kesûr, and three thousand two hundred and fifty-five east of Aaleih. Then a shorter one behind Bhamdûn running southwest toward the Jisr el-Kady is four thousand three hundred and thirty-four feet at its northeastern extremity, and last of all, the central crest, called by the Arabs Dohr Libnan, "the back bone of

Lebanon," lies directly east of this, and, near Khan Mudaerej immediately south of Jebel Kineeseh, attains the height of seven thousand two hundred and thirty-two feet.<sup>1</sup> The correctness of this last measurement may be doubted, for this point does not appear so high as Jebel Kineeseh, which it puts down as only six thousand six hundred and sixty-six. While V. de Velde<sup>2</sup> following Major Scott<sup>3</sup> makes it six thousand eight hundred and twenty-four, which is the height as stated by J. L. Porter.<sup>4</sup> V. de Velde also mentions von Wildenbruch's observation with hygrometer, seven thousand two hundred and forty-five, which is followed by Petermann.<sup>5</sup>

In order to gain a more vivid idea of Lebanon, let us follow the line of its highest crest, noting the altitude, and stopping here and there to take a view of the scenery from these lofty summits. The most southern altitude that I find recorded is that of the peak of Nebby Sejûd on the eastern border of Belad esh-Shukif in latitude 33° 27'. This is on the ridge

<sup>1</sup> These measurements are from the English Admiralty Chart of 1860. It is marked "Sheet 2," "Markhab to Ras el-Nakûra." "Surveyed under the direction of Commander A. L. Mansell, R. N., H. M. S. Firefly," and "published at the Admiralty, Sept. 15, 1868, under the superintendence of Rear Admiral Washington, F. R. S." My copy is marked "corrections, April, 1864"; and was kindly loaned to me by Mr. G. C. Hunter, formerly of Beirut.

<sup>2</sup> Memoir, p. 171.

<sup>3</sup> He prepared a map, in three sheets, under the following title: "Map of Syria, constructed from the Surveys and Sketches of Majors F. H. Robe, 87th Fusiliers, and R. Wilbraham, 7th Fusiliers, and Lieut. J. F. A. Symonds, Royal Engineers, by Major R. Rochport Scott, Royal Staff Corps, under whose general direction the work was undertaken." The middle sheet is inserted in Col. Churchill's Mount Lebanon (3 vols. London, 1853). See V. de Velde, Memoir, p. 5, who speaks very highly of the labors of Lieut. Symonds.

<sup>4</sup> Dr. Alexander's Kitto, ii. p. 801.

<sup>5</sup> See Robinson's Biblical Researches (1856), p. 547.

Since writing the above I have received a letter from Rev. S. H. Calhoun, in which he says: "As to altitudes, I am decidedly of opinion that we have not as exact information yet as we could wish. Mansell and V. de Velde do not agree. Neither do the observations of Mansell, who is considered as the best authority, agree with our opinions here. He makes Jebel Kenseh lower by several hundred feet than some of the peaks to the south of it. Judging from the snow, and from repeated *eye* observations, I cannot agree with him. Dr. Thomson is as confident as I am, that Jebel Kenseh is the highest of all the summits to the south of Sunnia."

east of the peak near Jurjua, whence V. de Velde<sup>1</sup> describes a magnificent view, including the sea of Tiberias, the vapor from which dimmed the mountains of Moab behind, the castles of Lebanon, Tyre, and the promontory of Ras el-Abyad beyond. Even Cyprus, distant more than one hundred and twenty miles, was visible at sunset. He says: "Immediately before us lay Belad esh-Shukif, its hills like ant heaps, with one here and there taller than the rest, and a winding glen deeper than its fellows breaking the uniformity of the swell and fall of the surface. All near us was green with growing grain, and the more remote surface yellow with ripening crops."

"I have travelled in no part of the world where I have seen such a variety of glorious mountain scenes in so small a compass. Not the luxurious Java, not the richly wooded Borneo, not the majestic Sumatra or Celebes, not the paradise-like Ceylon, far less the grand but naked mountains of South Africa are to be compared to these. In those lands all is green, or all is bare. One wishes in vain to see the monotonous forest and jungle of an Indian landscape diversified by rocky cliffs or with towns and villages. In the bare tablelands of the Cape colony, one sees nothing but rocky cliffs; but here are woods and mountains, streams and villages, bold rocks and green cultivated fields, land and sea views, in one word, all that the eye could desire to see on earth. The whole of northern Canaan lies at our feet. Is not this Sidon? Are not those Sarepta and Tyre? I see also the castle of Shukif, the gorge of the Leontes, and the hills of Safed, and hundreds of villages between us and the shore."

This extract is from his Narrative.<sup>2</sup> In the same volume<sup>3</sup> he describes another view from the top of the pass immediately south of "Tomat Niha" (Twins of Niha),<sup>4</sup> which he

<sup>1</sup> Stanley's Sinai and Palestine, p. 397.

<sup>2</sup> Van de Velde, Narrative, ii. p. 488.

<sup>3</sup> *Ib.* p. 445.

<sup>4</sup> These the Admiralty Chart already quoted makes five thousand six hundred and twenty feet high; but V. de Velde (Memoir, p. 173) estimates them at six thousand five hundred.

calls "a view, magnificent beyond description, over all the length and breadth of Palestine,"<sup>4</sup> and including, as before, the distant coasts of Cyprus. These views themselves are grand, but the transparent atmosphere of Lebanon presents them to the eye with a distinctness unknown in our northern clime. Strangers continually under-estimate the distances of places that seem to be close at hand. Dr. W. M. Thomson,<sup>2</sup> from a peak in the north of Cyprus, saw the upper half of Lebanon like a large snow bank drifted up against the sky, while from across the strait toward Cilicia the glaciers of Taurus flashed back the rays of the setting sun. In such an atmosphere could not Moses, even without a miracle, have seen the whole of the promised land from the top of Pisgah? (Deut. xxxiv. 1-3.)

Southeast of El-Barûk is one peak marked six thousand seven hundred and forty-eight, and northeast another seven thousand and fifty-four. East of Ain Dura the crest is seven thousand two hundred and ninety. All these altitudes are from the Admiralty chart. Then beyond Jebel Kineeseh the peak El-Sunnîn is marked eight thousand one hundred and sixty-two. Marshal Marmont, however,<sup>3</sup> gives it as eight thousand two hundred and eighty-three, and V. de Velde<sup>4</sup> adopts the measurement of Major Scott, eight thousand five hundred and fifty-four. J. L. Porter<sup>5</sup> says eight thousand five hundred. This peak is the most conspicuous of all from the coast, both north and south of Beirût, and from that city presents the aspect of a huge wall built up against the sky, and for more than half the year is draped in the purest snow. It might be tedious to try to describe the view from its summit, but it may be of service merely to enumerate the objects which it includes, besides the view already described to the southwest. The Bukâ'a on the east, with its variegated carpet of ploughed lands and green fields, seems to ask the spectator to step down upon its inviting surface. The silver

<sup>1</sup> Van de Velde, Memoir, p. 154.

<sup>2</sup> Land and Book, i. p. 18.

<sup>3</sup> Voyage du Duc de Raguse, etc. ii. p. 225.

<sup>4</sup> Memoir, p. 172.

<sup>5</sup> Dr. Alexander's Kitto, ii. p. 801.



thread of the Litany runs irregularly through it. The whole range of Anti-Lebanon shows distinctly on its eastern border, from the low hills to the north of Baalbek, down to Jebel esh-Sheikh on the southeast, "wearing its cap of snow in very presence of the regal sun." Beyond it, appears a glimpse of the land of Galilee and the mountains farther south, though neither Lake Huleh nor the Sea of Galilee are visible from this peak. Turning back to the northeast the indefinite roughness of the desert stretches away in confused outlines, and on the west one looks right down into the deep, multiform, and sharply defined valleys of western Lebanon, as he would look down from a steeple on the roofs and streets of the city below. The harbor, or rather roadstead, of Beirût, crowded with vessels of all kinds, is conspicuous on the north side of the city, close under the shadow of Lebanon, and beyond the glittering surface of the Mediterranean stretches far into the distance.

To the northeast from Jebel Sunfn Lebanon culminates in Jebel el-Mukhmel, nine thousand nine hundred and ninety six feet, and Dohr el-Khodib or Jebel Arneto, ten thousand and sixty-one, which V. de Velde<sup>1</sup> puts at ten thousand and fifty-one, the measurement of Major Scott. It is pleasant to find the English Admiralty map here agreeing so nearly with the accurate V. de Velde. If other altitudes agreed as well, we should feel much more certain of their correctness than we do; but it is discouraging, after searching through several volumes for an altitude and deeming it settled, to find another authority unsettle it again, and leave us just where we began. One cause of this inaccuracy is doubtless imperfection in the instruments used. Another has been that different observers measured the height of different points in the same village, and a third has been the want of corresponding simultaneous observations at a given station on the shore.<sup>2</sup> A reliable list of altitudes in Lebanon is still a desideratum.<sup>3</sup>

<sup>1</sup> Memoir, p. 170.

<sup>2</sup> V. de Velde, Memoir, p. 167.

<sup>3</sup> A letter of Rev. S. H. Calhoun, dated April 3, 1869, says: "Mansell makes

Lebanon has different names in different parts of the range. The northern extremity is known as *Jebel Akkar*. In the vicinity of the cedars it is *Jebel el-Arz* (Cedar Mountain) or *El-Miskiyeh* (the Waterer). The name *Jebel Lebanon* is sometimes given, especially to that part of the range between the cedars and *Jebel Kineeseh*. From there, south it is called *Jebel ed-Druze*, and the southern extremity *Jebel er-Rihan* (Myrtle Mountain). On Robinson's map of 1841 *Jebel er-Rihan* is put by mistake north of *Jebel el-Baruk*, which is a name given to its northern part.

V. de Velde says: "Jebel Rihan is the best wooded part of Lebanon, and hence its beauty is truly exquisite."<sup>1</sup> He also says of the extreme northeastern part of Lebanon that "it assumes such a truly Alpine aspect and character, that, with the omission of chalets, one may almost imagine himself wandering through the splendid mountains of Switzerland or Savoy."<sup>2</sup>

#### ANTI-LEBANON.

Some account of Anti-Lebanon is indispensable to a correct knowledge of Lebanon proper. It is a parallel range, separated from it by the Valley of Coelo-Syria. In scripture it is sometimes called Lebanon, as in *Judg. iii. 3*; once it is called "Lebanon toward the sun-rising" (*Jos. xiii. 5*), and sometimes the two are distinguished as in *Ps. xxix. 6*, "Lebanon and Sirion." The Arabs call Lebanon *Jebel el-Gharby*, or "the west mountain," and Anti-Lebanon *Jebel esh-Shurky*, or "the east mountain," though this is usually applied to the northern part of it.

In length and general direction the two ranges correspond, but Lebanon is the higher of the two. Opposite its highest peak, *Jebel esh-Shurky* does not rise above five thousand

'*Dohr el-Kodhib*' ten thousand and sixty-one feet and *Jebel esh-Sheikh* only nine thousand and fifty-three, and yet I was told by the Damascus brethren last summer that they had been assured that from the top of 'esh-Sheikh' the summit of 'Kodhib' appeared below the horizon of the Mediterranean, which would make it lower than *Jebel esh-Sheikh*."

<sup>1</sup> *Memoir*, p. 274.

<sup>2</sup> *Memoir*, p. 161.

feet,<sup>1</sup> and sinks down gradually into the plain of Hamath, eight miles east from Riblah and sixteen south from Hums.<sup>2</sup> Advancing south it encloses the fertile and well-watered plain of Zebdâny, the western wall not being higher than three thousand six hundred feet, or one thousand above the Bukâ'a, while the highest points of the other are nearly six thousand.<sup>3</sup> V. de Velde,<sup>4</sup> however, gives Mr. Porter as his authority for putting down the highest peak of the eastern wall near Ain Hawar at seven thousand, who seems to acknowledge the correctness of the quotation by quoting V. de Velde, in Dr. Alexander's *Kitto*, as his authority for the same statement. Fuerst's *Hebrew Lexicon* identifies this part of Anti-Lebanon as the Amana of Cant. iv. 8. The fact too that "Anti-Lebanon is but thinly peopled by man, while the lower animals, both birds and beasts, inhabit it in vast numbers," among which are wild boars, bears, and "a species of panther"<sup>5</sup> shows that Solomon's description of it as the mountains of the leopard's and the lion's dens is still appropriate.

Between the plain of Zebdâny and Hermon, Anti-Lebanon does not rise above four thousand five hundred feet. But the latter towers up to nine thousand and fifty-three, according to the English admiralty chart. V. de Velde,<sup>6</sup> says Russegger,<sup>7</sup> estimated it at ten thousand one hundred and twenty-five, but he adopts the measurement of Major Scott, nine thousand three hundred and seventy-six feet. This is the famous Hermon of the Psalms (lxxxix. 12), which name Mr. Porter identifies with the Arabic <sup>هـ ر م</sup> حرم (Hhûrmân) "prominens montis vertex."<sup>8</sup> Fuerst renders Hermon in his

<sup>1</sup> V. de Velde, *Memoir*, p. 175.

<sup>2</sup> J. L. Porter, in *Alexander's Kitto*, ii. p. 803.

<sup>3</sup> J. L. Porter's *Five Years in Damascus*, i. p. 19.

<sup>4</sup> *Memoir*, p. 175.

<sup>5</sup> J. L. Porter's *Five Years in Damascus*, ii. pp. 315, 316.

<sup>6</sup> *Memoir*, p. 176.

<sup>7</sup> J. L. Porter quotes Russegger, nine thousand five hundred Paris feet (*Five Years in Damascus*, i. p. 300 note).

<sup>8</sup> Freytag, *Arabic Lexicon*.

Hebrew Lexicon "a prominent rugged mountain." The Phoenicians called it Sirion, and the Amorites Shenir or Senir (Deut. iii. 9), both of which terms Gesenius renders "breastplate,"<sup>1</sup> names doubtless derived from its coat of snow glittering in the sun. Fuerst, however, renders Shenir "a projecting peak, a snow mountain." It was also called Sion or "the lofty," which may guide us to the understanding of Ps. cxxxiii. 3: "As the dew of Hermon that descended upon the mountains of Sion."<sup>2</sup> In this connection we may add, that during summer fleecy clouds hang round the top of Hermon when the rest of the sky is cloudless. The dew on and around the mountain is very abundant. One of its southern spurs is called "Abu Nady," "the father of dew." In the Spring of 1857 Rev. J. L. Porter camped two nights at its base, and his tent was as wet as if there had been a heavy rain.<sup>3</sup>

The mountain has three summits, undistinguishable however, from below. This triple peak may explain Ps. xlii. 6: "Therefore will I remember thee from the land of the Hermonites," — Hebrew "the Hermons."<sup>4</sup> Its modern names are Jebel esh-Sheikh, "the mountain of the old man," or "of the tribal chief," and Jebel et-Telj, "snow mountain." It is visible from every prominent point in Palestine, and is very conspicuous from the mountains and sea of Galilee.

Besides Jebel esh-Shurky on the north, and Jebel Heish, which passes south on the east of the Jordan, several other ranges radiate from it on the east. One of these passes through Helbon to Yabrud, and another north of Damascus toward Jebel el-Kaus, with smaller ones between; but these are outside of Lebanon, and for information about them the reader is referred to Rev. J. L. Porter's *Five Years in Damascus*, which is rich in information concerning this whole region.

<sup>1</sup> Robinson's Gesenius, pp. 1024, 1099.

<sup>2</sup> See Dr. Alexander's Kitto, ii. p. 285.

<sup>3</sup> Dr. Alexander's Kitto, ii. p. 286.

<sup>4</sup> Bibliotheca Sacra, (1844), Vol. 1. p. 13.

Hermon occupies a very central position in the geography of Syria. From its southern base flows the Jordan, fed by its eternal snows. In its deep glens on the east rise the head waters of the Pharpar, now called el-Awaj, "the crooked." And from the lofty peaks around Zebdâny proceed on the east the sources of the Barada (ancient Abana), and on the west both the fountains of the Litany and the Orontes. Ritter says that "Anti-Lebanon is a fruitful blessing to central and southern Syria. Its high southern end favors Palestine. The lands near it are supplied with constant moisture, while the more distant plains are parched with drought. It makes the Holy Land an oasis in the desert. Lebanon once blessed all Palestine and covered it with streams."<sup>1</sup>

It is noticeable that the ancient kingdoms of Bashan, Damascus, Phoenicia, and Israel, all converged at Hermon.<sup>2</sup> It was also a centre of idolatrous worship before Israel entered Canaan. Ritter identifies the Baal-Gad under Lebanon (Josh. xi. 17) with "Panium or more probably Hasbeiya."<sup>3</sup> On the middle summit toward the east, Rev. J. L. Porter discovered the foundations of an ancient wall about sixty yards in diameter, composed of large stones encircling the rock which forms the peak. The lower part of the walls of a more modern temple with heaps of bevelled stones are within the circle, and in the centre of it an excavation eight feet deep.<sup>4</sup> Was this one of the high places of Baal (Bamoth Baal), and the pit one of the sites where children were made to pass through the fire to the idols of Canaan? Jerome, in his *Onomasticon*, writes (s. v. Aermion): "Diciturque esse in vertice ejus insigne templum, quod ab ethnicis cultui habetur e regione Paneadis et Libani." Is this the ruins of that temple? Mr. Porter says: "As we stood in the centre of that ring and looked westward over mountain and hill,

<sup>1</sup> Palestine and Syria, (Rev. W. L. Gage's translation), ii. p. 19.

<sup>2</sup> Dr. Alexander's *Kitto*, ii. p. 285.

<sup>3</sup> Palestine and Syria, (Rev. W. L. Gage's translation), ii. p. 161.

<sup>4</sup> *Five Years in Damascus*, i. p. 293.

and far away beyond, along that line of burnished gold which gleamed on the surface of the water, to the bright orb whose departing splendor illumined sea and sky, we could scarcely wonder that men unenlightened by inspiration should have adored such an object. And while we gazed at this picture in the west, that on the east was not less beautiful. The shadow of the mountain fell on the plain like a great pyramid; larger and larger it grew, till its apex touched the horizon; then it raised its head aloft, as distinctly figured on the sky as it had been on the earth; and at last as the sun touched the water it stood up a vast aerial pyramid, with its broad base on the earth and its top in the heavens."<sup>1</sup>

Besides the places mentioned as visible from near Jurjua (p. 554) and Lebanon and Anti-Lebanon, with Coelo-Syria between, this view includes the picturesque hills of Gilead, and the elevated plateau of the land of Bashan, a broad plain covered with verdure at the eastern base of Anti-Lebanon, and a bright speck just visible in its centre, which is Damascus, the oldest city in the world.

The probability that Hermon was the scene of the transfiguration of our Lord invests it with a sacred interest. The ruins on the top of Mount Tabor, which must have been inhabited during the life of Christ, prove that the event could not have occurred there. The last place mentioned in the Gospels before the transfiguration was Caesarea Philippi (Matt. xvi. 13; Mark viii. 27), the modern Baniyas at the foot of Hermon; and if it was from thence or from an adjacent town (Mark viii. 27) that the Saviour took Peter and James and John and led them up into a high mountain apart (Matt. xvii. 1; Mark ix. 2), what mountain so high, so grandly apart, and so appropriate for such a scene as the top of Her-

<sup>1</sup> Porter's *Five Years in Damascus*, i. p. 295. Dr. De Forest witnessed a similar sight from the summit of Jebel Sunnin. He says (*Journal of American Oriental Society*, iii. p. 354): "I stood upon the ruin of an ancient high place, nine thousand feet above the sea, at sunrise, and gazed with great delight at the immense shadow of the tall cone beneath my feet, which was thrown across the sea towards Cyprus, and at its gradual contraction as the sun rose higher."

mon? Was it not fitting that the spot which for ages had been the centre of a cruel idolatry should witness the glory of the great deliverer? that the darkness so often lurid with the flames of human sacrifice should be radiant with the "brightness of the Father's glory," and that the rocks which once echoed the shrieks of helpless victims and their merciless murderers, should hear the heavenly conversation about the "decease in Jerusalem" that was to be the ransom for us all.

#### THE BUKA'A.

Between Lebanon and Anti-Lebanon lies a valley now known as El-Buká'a الكأه جبل, Heb. מַרְסַּיָּס. The Greeks called it Coelo-Syria, or hollow Syria; Strabo<sup>1</sup> called it Marsyas. It is about seventy miles long, and from three to seven in width, averaging about six. Its broadest part is opposite the southern end of Jebel Sunnfn, and its narrowest is at the fountain of the Orontes and at its southern end. The surface is generally flat, and its soil is exceedingly rich, so that in the wet season it is very muddy, and in early summer is one sea of verdure dotted with mounds, like islets, most of which are crowned with villages.

This fertile plain was the ancient home of idolatry. The prophet Amos (i. 5) calls it very appropriately "the valley of idols." Its borders are studded with ruined temples. Rev. J. L. Porter visited fourteen of them, and reports that those of Baalbek, Mejdél, Niha, and Hibbariyeh are of great size and splendor.<sup>2</sup>

As it is impossible in this connection to do justice to Baalbek, the reader is referred to the large folio of Wood and Dawkins, London, 1757. The plans, plates, and detailed descriptions there furnish an exhaustive account of these celebrated ruins. Any one who makes himself familiar with

<sup>1</sup> Geog. xvi.

<sup>2</sup> Dr. Alexander's *Kitto*, s. v. Buká'a. For the temple in Mejdél see Robinson's *Biblical Researches* (1856), p. 493, and "Five Years in Damascus," i. p. 12; comp. also *The Land and the Book*, i. pp. 349, 350.

it will need no guide when he visits them, and will appreciate their former grandeur. Those who have not access to that, will find a good *résumé* in that Thesaurus of information on Syria, Robinson's *Biblical Researches*.<sup>1</sup> Fisher's *Views of Syria*<sup>2</sup> give very correct steel engravings of the ruins. The plates in volume three are called *Views of the Great Temple*, by mistake. They represent the small one.

J. L. Porter<sup>3</sup> gives the average elevation of the Bukâ'a at three thousand feet, on the authority of V. de Velde,<sup>4</sup> but after giving Dr. De Forest's elevation of the base of the Kamûa of Hurmel at the northern end of the Bukâ'a as two thousand four hundred and seven, and the water-shed between the Leontes and Orontes as three thousand one hundred and twenty-seven, the accurate V. de Velde deems them "too low by several hundred feet," and having made Baalbek, on the authority of Russegger, three thousand seven hundred and twenty-six, he infers that the water-shed is about four thousand. Dr. E. Robinson also says the water-shed cannot be less than four thousand, and that the mountains on either side of the Bukâ'a "have from three to four thousand feet less of altitude than as seen from the Mediterranean."<sup>5</sup> V. de Velde<sup>6</sup> locates the water-shed about two miles northeast of the village of Shaad, and northwest of the fountain near the village of Ras el-Hadeth. It is also southwest of Lebweh. Although not one half of the Bukâ'a is under cultivation, yet it is the granary of Mount Lebanon, and bloody battles have been fought by rival factions there for its possession. It should be added, however, that a large quantity of wheat is imported from Egypt via Beirût.

The Bukâ'a is narrowed on the west by a low ridge that, beginning near Zahleh, grows higher and broader as it ad-

<sup>1</sup> Robinson's *Biblical Researches* (1856), pp. 505-507.

<sup>2</sup> *Views of Syria* (London, 1836-1838), i. pp. 11, 37; ii. p. 61; iii. pp. 21, 31.

<sup>3</sup> Dr. Alexander's *Kitto*, ii. p. 803.

<sup>4</sup> *Memoir*, p. 175.

<sup>5</sup> Robinson's *Biblical Researches* (1856), p. 499.

<sup>6</sup> *Memoir*, p. 174.



vances north along the eastern base of Lebanon. A similar ridge contracts it on the east, which bordering the Wady et-Teim on the west, advances unbroken as far as Mejdal, and continues thence more irregularly to the vicinity of Baalbek;<sup>1</sup> here again it resumes a continuous form, and retains it as far north as the fountain of the Orontes. The upland valleys, shut off by these ridges, are more uneven and rocky than the central plain, and much less fertile.

The Wady et-Teim may be counted as the eastern prolongation of the Bukâ'a to the south, which, running down to the low marshy lands about lake el-Hûleh (waters of Merom), completely separates Lebanon and Anti-Lebanon. The Nahr Hasbany (River of Hasbeiya) flows through it, forming the most northern source of the Jordan, and the rocky ridge of Ed-Dahar<sup>2</sup> separates it from the gorge of the Litany on the west. Thus the southern end of the Bukâ'a is divided into two valleys, one conveying its waters into the Jordan and so to the Dead Sea, and the other breaking through Lebanon to the Mediterranean, so that the mountains of Belad, Besharah, and Safed have no connection with Anti-Lebanon, being separated from that range by the deep valley of the upper Jordan.<sup>3</sup>

In the Bukâ'a one is struck by the paucity of villages on its western side, and their abundance on the eastern. May it not be because the eastern slope of Lebanon rushes down scarcely broken by a lateral valley as far north as the vicinity of Zahleh? There we find side valleys, and there are gathered most of the few villages on the western side of the Bukâ'a. Another cause may contribute to the result. The clouds evaporated from the Mediterranean, as they are pushed up the western steeps of Lebanon, deposit copious showers in that colder air; then forced over the summit they descend and so cease to distil rain, till again driven up the western side of Anti-Lebanon they once more disburse their watery

<sup>1</sup> Robinson's *Biblical Researches* iii (1856), pp. 428, 492, 500, 503, 504.

<sup>2</sup> Robinson's *Biblical Researches* (1856), p. 420.

<sup>3</sup> *Bibliotheca Sacra* (1843), p. 12; and xi. 52.

treasures ; at length forced over that range also, they wander exhausted, and by degrees disappear over the desert that stretches beyond. Jebel esh-Shurky is highest near Zebdâny, and there the showers are most abundant, and the fertility greatest, rivers carrying off the superfluous waters both east and west. Further south Jebel esh-Sheikh is highest of all, and there the showers fall in the greatest abundance, not only watering that vicinity most copiously, but furnishing supplies for both the Jordan and the Pharpar. As the springs flow from the western base of Anti-Lebanon, it is natural that the towns cluster there also.

In other lands man is left to reason out the *modus operandi* of natural causes from their results and the known laws of matter ; but in Lebanon he may witness their actual working. The condensed vapors are sometimes seen pouring down its western walls like the heavy gases which the chemist pours from vessel to vessel. They fall over the ridges, plunge down the cliffs, and burst into foam on the rocks below, till in their headlong descent, meeting the warm air from the plain, they vanish as they reascend in its embrace, and again become visible in the colder air far above, hurrying back to hang about the neck of Sunnfn, like children of the mountain returning to their father to pour the story of their journeys into his listening ear.<sup>1</sup>

The description of a view seen by Dr. De Forest from the top of Fum el-Mizab, deserves to be quoted in this connection : " The prospect toward the east was fine, and the atmosphere remarkably pure, while on the side of the sea the mountain was almost buried in clouds. The wind which rushed with such violence up the hot valley of the Bukâ'a, was warmer than the sea-breeze when it had climbed the mountain, and so dry as to parch our lips and nostrils, while the moist breath of the sea-breeze was condensed on the heights as it rolled up from below. The large basin in which the cedars stand was filled with clouds as white as snow, and the reflection of the sun's rays from their upper surface was

<sup>1</sup> Compare *Missionary Herald*, 1841, p. 29.

very brilliant. As the mass increased immense columns of brilliant white occasionally shot up hundreds of feet, out-topping but not touching the highest summits of the mountain, but a puff of the warm, dry wind from the east bent, broke, and almost instantly dissolved them. Small thin clouds seemed to stand motionless and unchanged for hours near some lofty peak, but in fact continually dissolved and as constantly renewed. On either side of us the view was magnificent. On the east nothing was dim except from distance, while on the west the sea was shrouded, and the whole mountain side veiled with clouds of a brilliant whiteness."<sup>1</sup>

Where *Jebel esh-Shurky* is too low to extract more moisture from clouds already partially emptied in their passage over Lebanon, the result is seen in its bare and barren slopes; for "with the exception of some little upland plains, and a few of the deeper valleys, this ridge is incapable of cultivation; the sides are steep and rugged, and form in many places sheer precipices of naked, jagged rock nearly a thousand feet high."<sup>2</sup> Many of its valleys and uplands, though somewhat green in early spring, are parched in summer, when the narrow glens are like reverberating furnaces, and man and beast sigh for the shadow of a great rock in a weary land, as the writer can testify from experience in the only journey he made through that region in midsummer.

#### RIVERS OF LEBANON.

The "streams from Lebanon" (Cant. iv. 15) are short and rapid, plunging through glens of rare picturesque beauty, and sometimes through gorges of the wildest grandeur. Fed by snowy peaks, they are worthy to be called "cold-flowing waters" (Jer. xviii. 14). The principal are:

The *Leontes*, whose highest permanent source is the *Ain es-Sultan* at *Baalbek*, though the whole of its waters far below that are sometimes expended in irrigating the adjoining

<sup>1</sup> *Journal American Oriental Society*, iii. p. 356.

<sup>2</sup> *J. L. Porter*, in *Dr. Alexander's Kitto*, ii. p. 803.

fields.<sup>1</sup> In January Rev. J. L. Porter<sup>2</sup> found it from thirty to forty feet broad above el-Merj, and too deep to be easily forded, before it receives the tributary from Ain Anjar. After receiving other streams in its passage through the Bukâ'a, it enters a narrow defile, or rather cañon, which cuts through the rock of southern Lebanon in a fissure varying from one hundred to a thousand feet in depth. In some places the surface on either side is so level that at a little distance a stranger would never suspect the existence of so impassable a gulf. At the bottom the river rages along a channel sometimes not more than fifteen feet wide. The scenery all along here is in the highest degree wild and picturesque. V. de Velde says: "All Syria has nothing equal to it in grandeur and wildness."<sup>3</sup> Near the northern entrance of this deep gorge a road descends into it, sometimes fearfully narrow on the brink of the precipice. Huge caverns and dimly lighted recesses look out from the opposite wall, and at a point four hundred and fifty feet below the surface, where the chasm is twenty-two feet wide, the rocks have fallen together so as to form a bridge sixty eight feet broad and ninety feet thick, one hundred and five feet above the river that roars below. The road from Hasbeiya to Niha crosses here. Other bridges cross at different points below this, but this is one of the wonders of Lebanon, and is called el-Kûweh (the Window) from the aperture through which the river rushes below it. The walls of this wonderful chasm are mostly bare, but at the bottom trees grow, and shrubs; vines also root among the rocks and are watered by the spray. The gay blossoms of the oleander look up smiling from the abyss below.<sup>4</sup> This river is called el-Kasimiyeah after it passes round Kûl'at esh-Shukff, the "Castle Belfort" of the old crusaders, where from the edge of the esplanade one looks down one thousand five hundred feet almost perpendicular to the water.

<sup>1</sup> The Land and the Book, i. p. 254.

<sup>2</sup> Five Years in Damascus, i. p. 11.

<sup>3</sup> Memoir, p. 274.

<sup>4</sup> The Land and the Book, i. pp. 254-258, with sketch; Robinson's Biblical Researches (1856), pp. 422, 423.

The *Zeherany* (the Flowery River) is more noted for magnificent scenery than for size. The cliffs on either side of it sometimes rise perpendicularly to the height of two or three thousand feet. Its highest source is above Kefr Huneh, and below that it cleaves the northwestern ridge of Jebel Rihan to its base, forming a gorge whose wild grandeur is hardly excelled in Lebanon.<sup>1</sup>

The *Auwaly* (ancient Bostrenus),<sup>2</sup> rises above Ain Darah under the lofty peaks to the south of Jebel Kineeseh. In its upper reaches it is called Nahr el-Barûk, and the springs that feed it are noted for their size. The western ridges of Lebanon coming down from the north, Dr. Robinson says, seem to end at the Auwaly.<sup>3</sup>

The *Damûr* (ancient Tamyras),<sup>4</sup> like the Auwaly and the Litany, flows for the greater part of its course to the southwest, and then turns abruptly to the west, and so continues to the sea. It has two branches, the smaller rising west, and the principal one east of Bhamdûn. They unite above Jisr el-Kady (Bridge of the Judge) by which the road from Beirût to Deir el-Kamr crosses the river. A tributary stream rises in the Wady south of Khan Mudairij, and passing down the valley between Deir el-Kamr and Beit ed-Dîn enters the Damûr more than half way from that bridge to the sea.

The *Nahr Beirût*<sup>5</sup> (ancient Magoras) has two sources, one near Hummana on the western slopes of Kineeseh, and the other at Neba' Fûa in the eastern or upper end of the valley of the Metn.

The *Nahr el Kelb*, Dog River (Ancient Lycus) rises in two noted fountains, one called el-'Asil (honey) because its pebbles resemble honey in color, and the other el-Leben (milk) from a fancied resemblance of its pebbles to the color of that article. The gorge of the river is noted for its wild grandeur

<sup>1</sup> Robinson's Biblical Researches (1856), p. 43.

<sup>2</sup> Dionysius Periegetes, p. 905.

<sup>3</sup> Biblical Researches (1856), p. 37.

<sup>4</sup> Strabo, xvi. p. 726.

<sup>5</sup> Pliny, Hist. Nat. v. p. 20.

even in Lebanon. Dr. W. M. Thomson<sup>1</sup> describes three caves in this glen, one running eighty paces into the mountain, and ending in an abyss of water, and another, through which the river rushes roaring, with deep pools, several spacious halls and beautiful stalactites, some of enormous size and reaching from roof to floor. This cave has two stories, the second running like a gallery round the walls. Fifteen miles higher up, above the junction of Wady Sunnfn and the united wadies of Ferta and Bacheita; indeed just below Neba' el-Leben, is the famous natural bridge of one hundred and sixty-three feet span, seventy to eighty feet high, and of a width varying from one hundred and twenty to one hundred and sixty. The centre of the finely-turned arch is thirty feet thick, but much thicker than that at the abutments, and according to Mr. Wildenbruch is four thousand nine hundred and twenty-six feet above the sea. It is called Jisr el-Hajr (Stone Bridge) and Jisr el-Bôghally (Bridge of the Mule). These measurements are Dr. W. M. Thomson's, taken from his journal in the *Bibliotheca Sacra*.<sup>2</sup> Those which he gives from "a friend" in "The Land and the Book"<sup>3</sup> are not so correct; e.g. the height is given at nearly two hundred feet on the lower side, which is very different from my own recollections of the place. The upper part of this river, from its source to its junction with the stream in Wady Bacheita, is called Nahr el-Salîb (River of the Cross). The scenery is wild, rocky, and desolate. Dr. Robinson describes the fantastic rocky forms in the vicinity of the bridge where broad ledges have been cut through by the stream, and the cliff apparently chiselled into various architectural forms.<sup>4</sup>

The *Nahr Ibrahim* (Ancient Adonis)<sup>5</sup> has its source in a remarkable cave near the ruined temple of Venus at Afka (Ancient Apheca) which was a noted centre of the enormi-

<sup>1</sup> The Land and the Book, i. p. 60, and Missionary Herald 1841, p. 81.

<sup>2</sup> Bibliotheca Sacra (1848), Vol. v. p. 3.

<sup>3</sup> The Land and the Book, i. p. 61.

<sup>4</sup> See Robinson's Biblical Researches (1856), p. 611.

<sup>5</sup> Strabo, xv. p. 170.

ties and unnatural vices connected with her worship. The emperor Constantine judged it unfit to be tolerated any longer, and destroyed it utterly.<sup>1</sup> Dr. Robinson describes the view from the village, of chasm, river, cascade, bridge, fountain, ruins, and the steep mountains rising above them all, as a glorious picture, and adds: "There is no spot in all my wanderings on which memory lingers with greater delight than on the sequestered retreat and exceeding loveliness of Afka."

The *Nahr Ibrahim* is the scene of the ancient fable of Venus and Adonis, the latter of whom was said to have been slain by a wild boar, and his blood at certain seasons annually tinged the waters of the stream.<sup>2</sup> A red earth washed into the river by the rains furnishes the explanation of its discoloration. Adonis is supposed to be the Tammuz of Ezek. viii. 14, as Milton says:

"Thammuz came next behind,  
Whose annual wound in Lebanon allured  
The Syrian damsels to lament his fate  
In amorous ditties all a summer's day.  
While smooth Adonis from his native rock  
Ran purple to the sea, supposed with blood  
Of Thammuz, yearly wounded; the love tale  
Infected Sion's daughters with like heat,  
Whose wanton passions in the sacred porch  
Ezekiel saw."<sup>3</sup>

Perhaps the wildest of all the valleys of Lebanon is that of the *Nahr Abu Aly* or Kadisha (holy) which rises near the Cedars and flows through a gorge of unparalleled ruggedness and grandeur to the coast north of Tripoli. The river sometimes passes between precipices a thousand feet high, and so near that the people of the villages on the opposite cliffs can converse together, though for them to shake hands would require a toilsome journey of hours. In this valley the houses are sometimes partly hewn out of the face of the cliff, and

<sup>1</sup> See Robinson's *Biblical Researches* (1856), p. 606-608.

<sup>2</sup> Lucian de Syria Dea, §§ 6, 52.

<sup>3</sup> *Paradise Lost*, Book i. lines 445-457.

partly built up against it. This is the case with the celebrated convent of Canobin (Coenobium), the residence of the Maronite Patriarch, and the scene of the imprisonment and martyrdom of Asaad el-Shidiak in 1826. He was repeatedly imprisoned and tortured, till at length having been walled up alive in a small cell in this convent, his sufferings were long protracted by the daily pittance of bread handed in through an opening in his living tomb.<sup>1</sup>

Of the *Nahr el-Bâria* (Cold River) Nahr el-Arka and Nahr Akka, which drain the unexplored valleys of Jebel Akkar, our information is very limited.

The *Nahr el-Kabîd* (Great River) — Ancient Eleutheros — rises in the western part of the plain of Emesa, and flows down through the "Entrance into Hamath" to the sea. Strabo makes it the northern boundary of Phoenicia and Coelo-Syria,<sup>2</sup> and here too as we have seen, is the northern end of Lebanon. The most northern branch of Nahr el-Kabîr is the Sabbatic River of Josephus, which issues from the great intermitting fountain below Deir Mar Jûrjis, called Neba' el-Fûar.<sup>3</sup>

There are a number of smaller rivers, as the Nahr Abu el-Aswad (Father of Black) in Belad esh-Shukif, es-Senik in the district of el-Tuffah, the Shaëfm in Aklim el-Kharnub, Wady esh-Shahrûr in el-Ghurb, Wady Feidar in Jebel, and Nahr el-Jauseh (Walnut River) in Tarablûs. But it is not necessary to describe them, though the mention of their names may aid the reader to appreciate the rugged irregularity of surface and the well-watered fertility of western Lebanon.

Neba' Anjar, in the Bukâ'a, is an intermitting fountain whose waters rise and fall in the basin from one to two feet every half-hour.<sup>4</sup>

<sup>1</sup> Memoir by Rev. Isaac Bird, Boston American Tract Society; *Missionary Herald*, 1860, p. 55; Rev. Jos. Tracy's *History of A. B. C. F. M.*, p. 178.

<sup>2</sup> See Robinson's *Biblical Researches*, 1865, p. 576.

<sup>3</sup> For an account of it see Silliman's *Journal of Science*, Nov. 1846, and Robinson's *Biblical Researches*, 1856, pp. 572, 574.

<sup>4</sup> Dr. De Forest, in *Journal of American Oriental Soc.* iii. p. 361.