



GATE OF 'AKKA (ST. JEAN D'ACREE).

It is the only entrance to the city, and is situated near the south end of the eastern land wall, close to the head of the shallow harbour.

ACRE, THE KEY OF PALESTINE.

FROM every point of view the external appearance of 'Akka (Acre) is pre-eminently picturesque, and especially so from the deck of a yacht or steamer approaching the shore on a calm bright moonlight night, or, as an Arab would say, "when God's lantern is in the sky."

The bold western front of the city appears suddenly to rise up before us out of the sea, with its loop-holed battlemented walls, its square towers, and its serviceable lighthouse at its southern extremity. In the northern division of the city, the lofty and curiously buttressed dome of the great mosque of Jezzar Pasha vividly reflects the moonlight (see page 76), and near to it the formidable-looking citadel is conspicuous. No city in Syria or Palestine so completely carries one back in fancy to Crusading and feudal times as does this city of 'Akka, especially when thus beheld from the sea; if the tall minaret of the great mosque were not

there to remind us of the local supremacy of the followers of the prophet Muhammed, we might easily imagine ourselves to be steering towards a stronghold still occupied by Crusading kings and by those Knights of St. John to whom the place owes its familiar European name of St. Jean d'Acre. We glide round the formidable-looking redoubt at the southern point of the promontory or rocky reef on which the city is built, and are soon safely anchored in the bay south of the shallow harbour (see page 72).

The broad plain of 'Akka (see page 80) is flooded with white mist which quivers in the moonlight, and makes the undulating hills of Galilee far away in the east, and the level range of Carmel in the south, look strangely unsubstantial and foundationless. But morning dawns and the mists are cleared away, and our illusions are to a great extent dispelled by a nearer approach to the city.

The distinctive feature of 'Akka is its complete isolation. There are people still living who remember when (during the peaceful rule of Suleiman, who became pasha of 'Akka a few years after the death of the tyrant Jezzar Pasha, in 1804) the plain north of the city was planted with pines and firs and groves of the rapidly growing *Melia Azederach*, commonly called the "Pride of India," a favourite tree for plantations in Syria and Palestine, with tender green foliage and pendent lilac blossoms, which are succeeded by clusters of yellow berries. But all the trees within a mile and a quarter of the city were cut down by order of Abdallah Pasha (the successor of Suleiman as governor of 'Akka, in 1820), lest they should serve as places of ambush for an enemy. The cleared space is now occupied by cotton-fields, melon grounds, and vegetable gardens, skirted by the aqueduct from El Kábry, while near to the seashore there is a strip of fever-producing marsh-land. But there is nothing to intercept the view of the city (see page 72).

Nearly all other important walled towns of Syria and Palestine are by degrees over-leaping their boundaries and losing their original characteristics. The walls of Beirút (see page 28) have altogether disappeared except on the eastern side of the city. This is the natural result of peace and prosperity. Even the city of Jerusalem is rapidly extending beyond its walls, but happily only on the northern and western sides (see steel plate facing page 4, vol. i.). Colonel Sir Charles Wilson thus describes the impression made upon him by his recent visit to that city. "The approach to Jerusalem was to me a painful one. When I left in 1866, the only buildings outside the town were the Russian convent and two or three small houses; now new Jerusalem is almost as large as the old one. I had always liked to think of Jerusalem as the walled city, with its gates closed at nightfall, surrounded by olive gardens, which I had learned to know so well during the Survey, and it was anything but pleasant to ride over the hard metalled road through a long suburb, such as one sees round a third-class Italian town."

This refers to the approach to Jerusalem from the north-west by the carriage road from Jaffa.

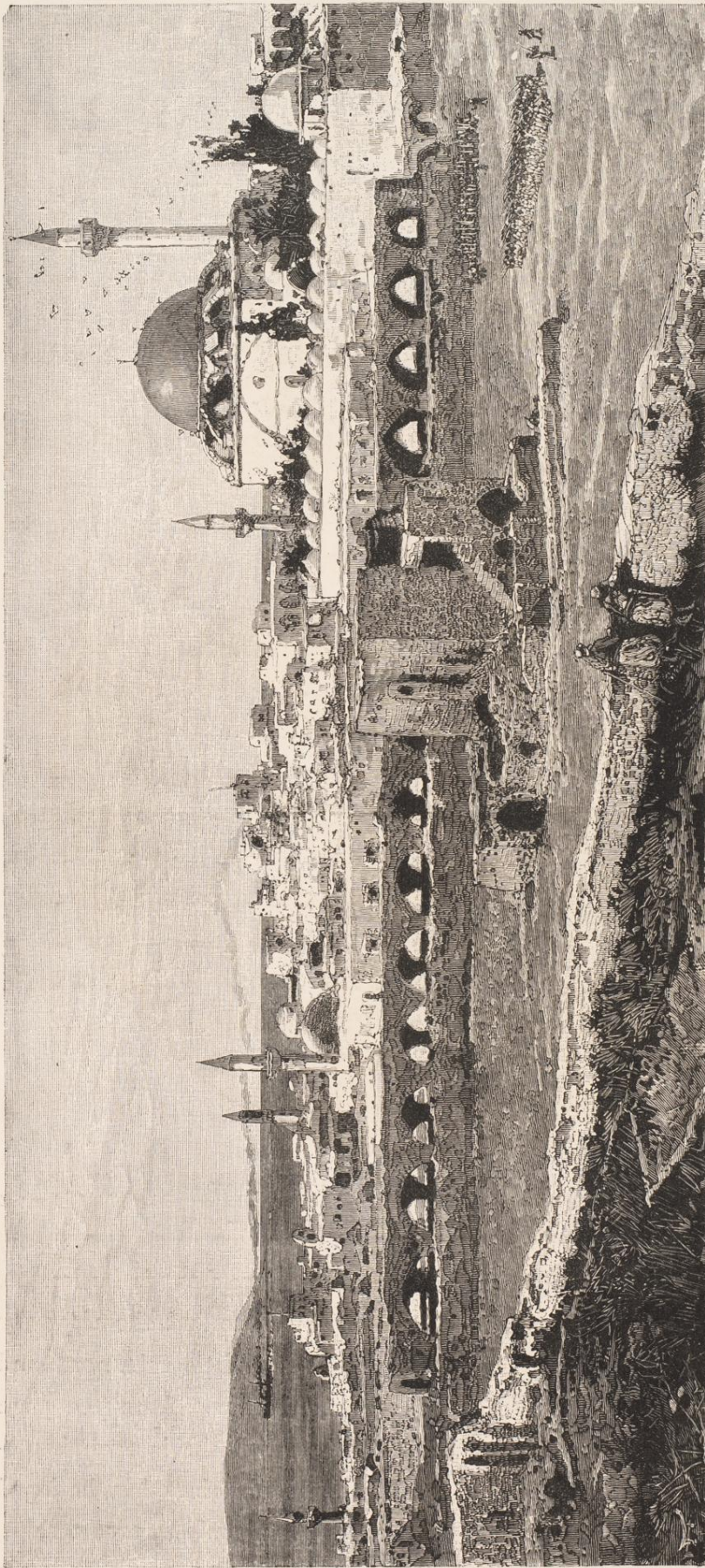
There is no prospect of any such innovations at 'Akka. The city is of irregular form,



RUINS OF AN AQUEDUCT EAST OF 'AKKA.

The position of the stork is quite characteristic, as storks instinctively take possession of lofty deserted structures, where they may build their huge nests in safety.

and contains an area of fifty acres. Its western sea front is its longest façade in a direct line, and leads one to expect to find the city very much larger than it really is. On the land side, facing the north and east, there is a double line of fortifications and a deep fosse (see page 76). The outer line was commenced by Jezzar Pasha in 1799, immediately after the retreat of Napoleon I., who had for sixty days besieged the city in vain, notwithstanding his eight deadly assaults on it. Napoleon's transport ships, which were to have landed his heavy ordnance and stores at Haifa (see page 83), were



GENERAL VIEW OF 'AKKA FROM THE NORTH-EAST, CARMEL IN THE DISTANCE.

More than half the space within the walls is occupied by Government buildings and barracks. On the right is the great mosque of Jezzar Pasha, with its curiously buttressed dome. It stands in a square court surrounded by domed chambers for the use of the mosque attendants and pilgrims. The steamer is approaching the town of Haifa, at the foot of Mount Carmel.

cleverly intercepted and captured by Admiral Sir Sydney Smith, and used in defence of 'Akka. Jezzar Pasha's outwork, which was completed and extended by the above-mentioned Abdallah Pasha in 1820, is four hundred feet in advance of the inner line of fortification, which was constructed by the celebrated Sheikh Dhâher-el-'Amer, who, having made himself master of Central Palestine, chose this city as his place of residence in the year 1749. It is conjectured that these two lines of fortification coincide with those of the Crusaders (see engraving).

The sea-wall along the south front of the city is of great strength; it is built of very large stones with marginal drafts and rustic bosses, characteristic of the work of the Crusaders. The harbour is formed by the curve of the narrowing reef on which the city is built towards the south-west, corresponding with the curve of the opposite shore to the south-east. There are the remains of

an ancient mole, visible under water, running eastwards from the south-east point of the reef, but within this line the average depth of the harbour is now only three feet. This partly arises from recent silting, but chiefly from having been purposely filled up early in the seventeenth



ABLUTIONS AFTER A MID-DAY MEAL.

Of all the people of the East it may be said, "except they wash their hands diligently, eat not," and after a meal it is urgently necessary when fingers have been used instead of forks.

century by the renowned rebel Druse chieftain, the Emir Fakr-ed-Din, who held supreme sway over Syria and Palestine from the year 1595 to 1634. He, however, greatly strengthened the city and revived its commerce; he also built the large and convenient khân near the south-

eastern end of the reef, called (in memory of its occupation by European merchants and factors) the Khân of the Franks. In a corner of this khân there is a Franciscan monastery, famous for its lofty-terraced roof. The port of 'Akka extends one thousand feet from north to south, and seven hundred feet from east to west, but it affords no protection in stormy weather, and ships then seek refuge at the opposite side of the bay in the sheltered haven of Haifa (see page 83), which is formed by a deep curve of the shore at the foot of the headland of Carmel (see page 88).

It was at Haifa that Ibrahim Pasha, stepson of Muhammed Ali, Viceroy of Egypt, and commander of the Egyptian army, caused his artillery and stores to be landed preparatory to his investment of 'Akka in November, 1831. His cavalry and the bulk of his infantry marched through the desert from Egypt, entered Palestine at El Arîsh, and without opposition took possession of Gaza and Jaffa (see page 129). At the latter place Ibrahim arrived simultaneously from Alexandria, with a large fleet carrying siege material and the remainder of the troops. He landed at Jaffa with his staff and marched northwards up the coast, at the head of his army of between thirty and forty thousand men, and, rounding the promontory of Carmel, approached Haifa. To the great terror of the townspeople, the fleet at the same time steered towards the shore and safely landed the siege material. Ibrahim thence marched onwards to 'Akka, skirting the bay (see page 80), while his squadron proceeded to attack the city by sea, thus enabling the land forces to take up their position before it, under great advantages, on November 27th, 1831.

The siege was not, at the onset, scientifically conducted. For more than five months a furious and reckless bombardment was kept up, during which time thirty-five thousand shells were thrown into the heart of the city, causing terrible destruction to life and private property, while comparatively little damage was done to the walls and ramparts. A breach which had been made in February, and assaulted twice unsuccessfully, had been successfully repaired. Muhammed Ali, impatient of delay and of the waste of ammunition without any results, sent Roset, a Neapolitan engineer of great experience, to 'Akka to organize the siege, and fifteen days after his arrival, the place, though defended with great vigour and bravery by Abdallah Pasha, was taken by storm. The final assault was made on May 27th, 1832, soon after daybreak. The conflict continued through all the heat of the day, and it was not until late in the afternoon, when hundreds of men had been killed in the breach, that the city surrendered—exactly six months after the commencement of the siege. The place was given up to pillage, and terrible scenes ensued.

The whole country soon became subject to Muhammed Ali, and 'Akka speedily rose out of its ruins, but as an Egyptian fortress. The public buildings were restored, streets and bazaars rebuilt, a military hospital erected on the site of the Hospice of the Knights of St. John, and the fortifications strengthened until they were deemed almost impregnable. In the meantime all citizens who had survived the siege or who had taken refuge in distant towns were encouraged to re-establish themselves in 'Akka, and a great impetus was given to

trade and commerce. The city was occupied by the élite of the Egyptian army under Colonel Sève (a former aide-de-camp to Marshal Ney), and was kept constantly stored with five years' provisions and abundant ammunition. Ibrahim Pasha caused the long western sea-wall to be almost entirely reconstructed, with stones carried away from the fortress of 'Athlit (see page 100). The scarps of this wall are from thirty to forty feet in height; in its centre stands the Burj el Hadid (the Iron Tower); at the northern end there is another important tower called Burj el Kerim, while Burj Sanjak (the Flag Tower), also built by Ibrahim with stones from 'Athlit, protects the southern extremity.

But as soon as the city had to all outward appearance recovered from the terrible effects of the siege of the year 1832, it had to undergo another bombardment. The fleets of England, Austria, and Turkey united to expel the Egyptian invaders from Syria and Palestine, just when the people in the district of 'Akka were becoming somewhat reconciled to the rigorous rule of Ibrahim Pasha. But the siege on this occasion, though most disastrous, was of very short duration. The British fleet appeared off 'Akka on the 3rd of November, 1840, and the Egyptian colours were immediately hoisted at the Citadel and the Flag Tower, in defiance. Admiral Stopford directed the operations of the squadron from a steamboat. Commodore Napier, commanding the northern, and Captain Collier the southern division, led their ships close up to the fortress, and took up their positions at two o'clock in the afternoon, under a tremendous fire from the batteries. But the Egyptian artillery officers had not anticipated that the fleet would venture so near to the ramparts, and they fired very much too high. The result was that while the ships poured in their broadsides in a terrific manner, and with great effect, the balls from the fortress flew over their hulls almost harmlessly. There was an uninterrupted roar of guns and the atmosphere was darkened with smoke. At about four o'clock a terrible explosion took place within the fortifications on the land side. The whole of the arsenal and one of the principal magazines, containing five hundred barrels of powder, were blown up, and two entire regiments (consisting of at least sixteen hundred men), who were formed in position on the ramparts above it, were at once annihilated. An unknown number of women and children and animals perished at the same time. Everything within an area of sixty thousand square yards was destroyed, and masses of solid buildings, blown to a great height in the air, descended in a shower of fragments, greatly damaging the fortifications on the land side. This accident naturally hastened the conclusion of the contest. At sunset the firing ceased from the ships and from the batteries; the fleet then retired into deep water. Soon after midnight a boat put off from the shore conveying to the fleet the startling intelligence that the Egyptian troops were hastily quitting 'Akka. An armed force immediately landed and took possession of the city without opposition, and thus it became once more a Turkish fortress. Daylight disclosed a terrible state of devastation—scarcely a dwelling-house in the city had escaped injury. Ordnance stores, however, of every description, and in extraordinary abundance, were found in excellent order; no fortress at that period could have been better provided with munitions of war; but the destruction of life had

been so great in a few hours that this was of no avail to the besieged. The scene of the explosion of the magazine and arsenal is said to have resembled the crater of a volcano; it was a vast hollow, a mile in circumference, lined with smouldering débris and surrounded to a great distance with dead bodies. Unhappily, there was another explosion two days



THE PLAIN OF 'AKKA FROM THE SLOPES
OF CARMEL.

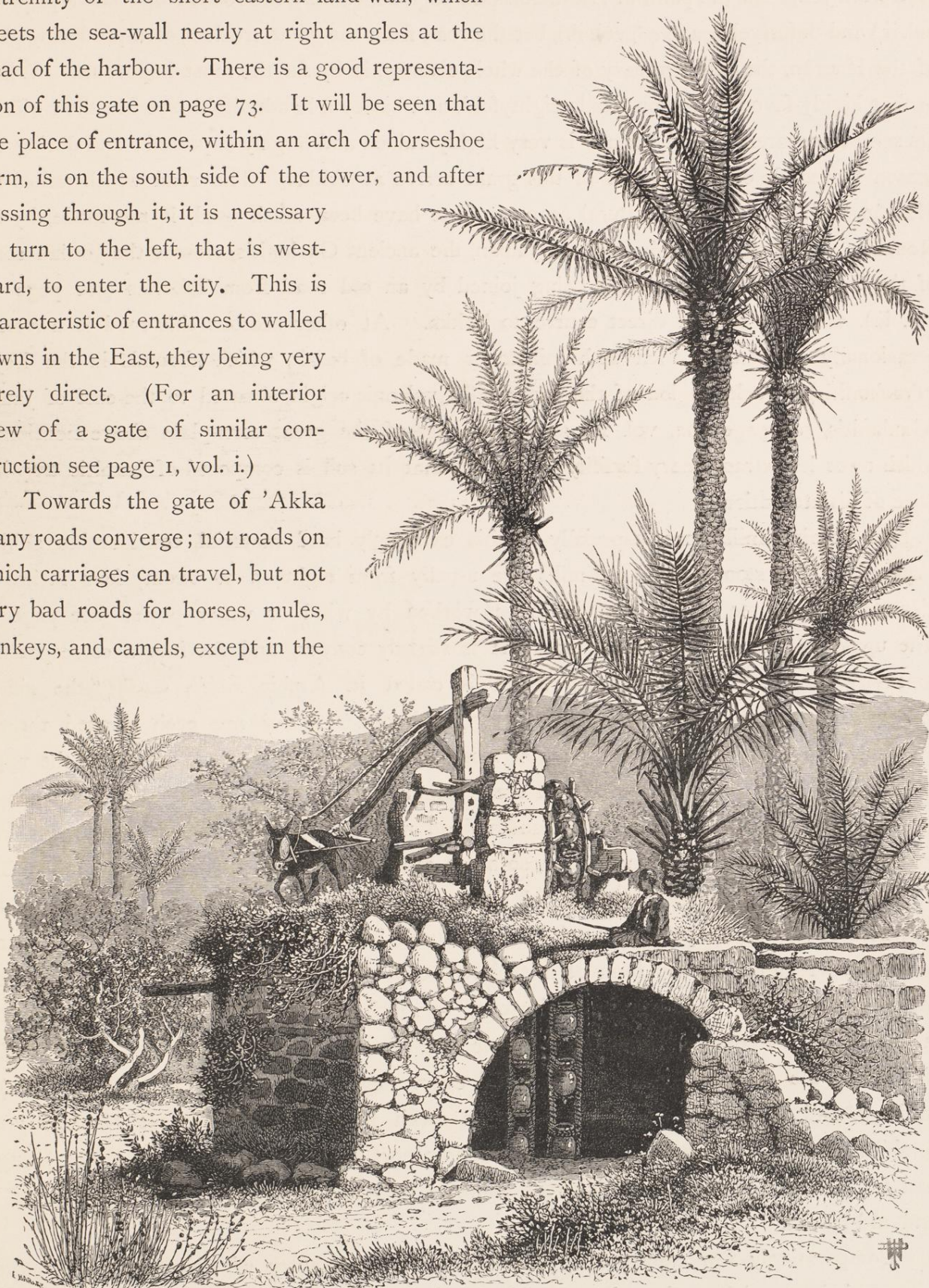
Showing the grove of palm-trees which extends from Haifa nearly as far as the mouth of the river Kishon.

afterwards near to this spot; five case-ments filled with ammunition blew up in rapid succession, and an unknown number of people were killed, including many women who were seeking for the bodies of their husbands among the ruins.

There was great difficulty at first in restoring order in the city, owing to the propensity to plunder and the confusion of languages. But authority finally prevailed, and under the energetic direction of British and Turkish officers the work of reparation commenced, and by degrees 'Akka once more rose out of its ruins. When Muhammed Ali heard of the loss of 'Akka he sent instructions to Ibrahim Pasha to evacuate the whole of Syria and Palestine immediately; these provinces were accordingly restored to the Turkish Empire.

The only land entrance to 'Akka is at Burj Kepi (the Gate Tower), near the southern extremity of the short eastern land-wall, which meets the sea-wall nearly at right angles at the head of the harbour. There is a good representation of this gate on page 73. It will be seen that the place of entrance, within an arch of horseshoe form, is on the south side of the tower, and after passing through it, it is necessary to turn to the left, that is westward, to enter the city. This is characteristic of entrances to walled towns in the East, they being very rarely direct. (For an interior view of a gate of similar construction see page 1, vol. i.)

Towards the gate of 'Akka many roads converge; not roads on which carriages can travel, but not very bad roads for horses, mules, donkeys, and camels, except in the



A WELL IN A GARDEN OF HAIFA.

Showing a machine, called a *sakiyeh*, raising water to fill the adjacent tank, on the right.

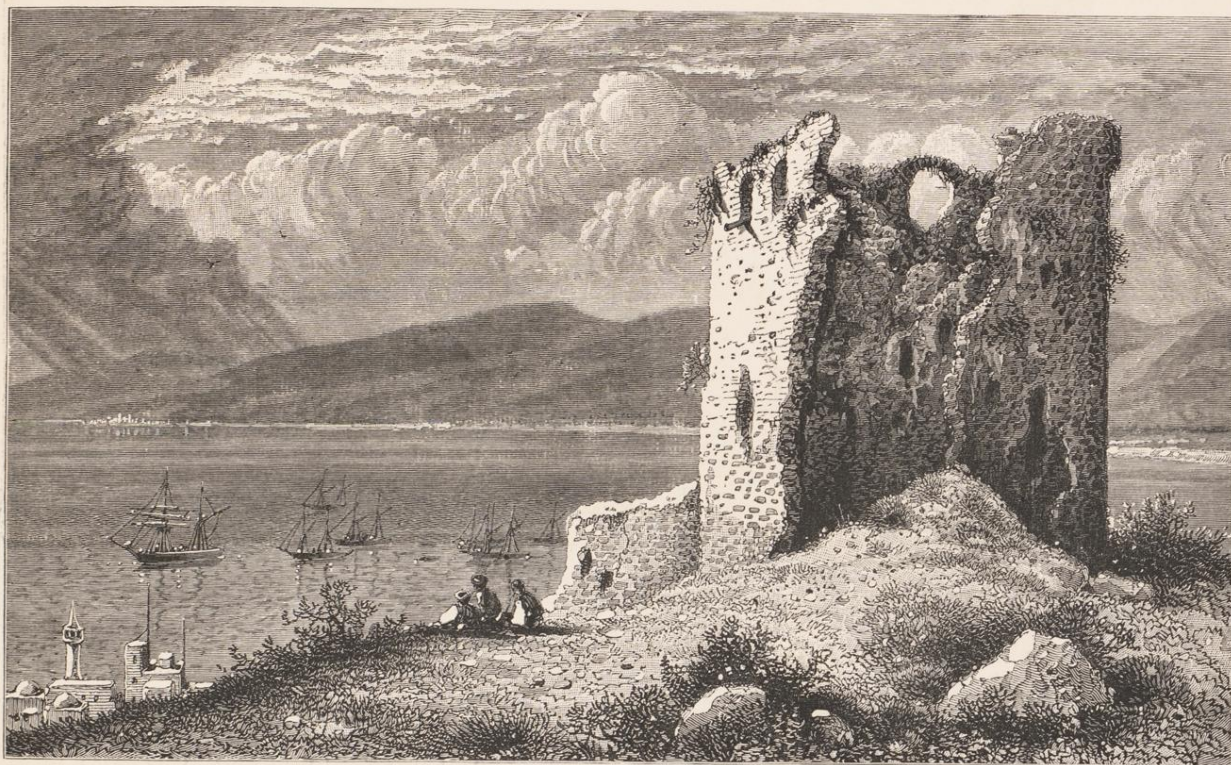
rainy seasons. There are the old coast roads from the north and south, the much-frequented road from Jenîn *viâ* the plain of Esdraelon (see page 20, vol. ii.), the roads from Safed (page 90, vol. ii.) and Sefûriyeh (page 48, vol. ii.), but the road from the great, treeless, corn-producing plain of the Haurân, the chief granary of the whole country, is by far the most important. Wheat in that highly-favoured region yields eightyfold, and barley a hundredfold (see Matthew xiii. 8). Its semi-transparent "hard wheat" is very highly valued and largely exported; and during the season thousands of camel-loads of this grain arrive at 'Akka. The road which unites the Haurân with this city, its natural seaport, must have been much used, if not made, by the Romans. It passes through southern Jaulân, the ancient Gaulanitis, crosses the Jordan south of the Sea of Galilee, and after being joined by an old road from Tiberias (see page 65, vol. ii.), takes an almost direct course to 'Akka. At other seasons this road is traversed occasionally by camels laden with millstones made of basalt, which abounds in the Lejâh (Trachonitis), a rocky region of the Haurân, of volcanic origin, situated to the east of Jaulân (Gaulanitis, see page 102, vol. ii.) and north-east of the great corn-plain above mentioned, which owes its extraordinary fertility to the fact that its soil is composed of basaltic trap in a state of disintegration.

In forming millstones, especially of this extremely hard material, considerable skill is required. The stones for hand-mills are usually from eighteen to twenty-four inches in diameter, but larger ones are made to be worked by wind or water power (see page 8). The upper surface of the nether millstone is slightly convex, and fits into a corresponding concavity in the upper millstone, which is called in Arabic *râkib*, ركب, "the rider," corresponding with the Hebrew *rekeb*, רכב, "chariot." They are each pierced through the centre, and in the hole of the lower stone a strong pivot is fixed, on which the upper millstone "rides." When two women are "grinding together at a mill" they sit opposite to each other, grasping the upright handle fixed near to the edge of the upper stone, and moving it together steadily in a circle, so as to cause the "rider" to rotate regularly. The woman whose right hand is disengaged throws the grain into the cup-like aperture in the centre as required (see page 127, vol. i.). The mill is sometimes fixed in a kind of cement which rises round it in the form of a shallow bowl, and receives the meal as it falls from between the stones. The "nether millstone," to which the heart of "leviathan" is compared in Job xli. 24, is frequently formed of a denser kind of stone than the upper one. The basaltic district of the Haurân furnishes stones of every degree of density, but all of extreme hardness, and mills made from them are so much in demand on account of their great durability, that notwithstanding the expense of transport (a pair of ordinary millstones being a load for a camel), they are sent in great numbers to 'Akka, and thence widely distributed by land and by sea.

Comparatively few camels are possessed by the peasantry of Palestine. At harvest times and for special services they are hired of the Bedawîn who frequent the regions east of the Jordan, and whose chief wealth consists of herds of camels, which are absolutely

necessary to the existence of nomadic tribes. Camels which are used for bearing burdens are called *jemel* (see page 189, vol. i.), and those which are bred and trained for riding *dhelul* (see page 159, vol. i.); the difference between them is as great as that between a race-horse and a cart-horse.

At certain times, for a few days in succession, strings of camels approach 'Akka, carrying baskets of rice from the valley of the Jordan. From nearer districts baggage mules bring bales of cotton, sacks of olives, and jars of oil, or packages of scammony and madder (*alizari*), all in due season; but every day, early in the morning, troops of donkeys and peasants arrive from the neighbouring gardens and villages with fruit and vegetables, eggs and milk, while fishermen land their spoils from the sea; and in fine weather, during the busy season, the scene



THE BAY OF 'AKKA FROM THE SLOPES OF CARMEL.

With the ruined castle of Haifa in the foreground and a glimpse of the town of Haifa at the foot of the castle-hill; in the distance the city of 'Akka is clearly shown.

is further enlivened by little boats hurrying to and fro with merchandise or provisions for ships in the offing.

Al Hariri (1052—1123), the most famous Arabic poet of the Muhammedan era, who flourished during the First Crusade, wrote, in the last of his Assemblies (*Makâmât*), words in praise of a seaport town which are perfectly applicable to 'Akka:—

“This is the pleasant place of meeting, the meeting-place of the ship and the camel, where lizards may watch the leaping sea-fish, where the camel-driver communes with the sailor, and the fisherman astonishes the tiller of the soil with stories of the sea.”

'Akka contains, according to a recent estimate, about nine thousand inhabitants, of whom seven thousand five hundred are Muhammedans, including the garrison of Turkish soldiers; the rest, with the exception of a few Jews and Protestants, belong, really or nominally, to the



THE CONVENT OF MOUNT CARMEL.

Its terraced roof commands extensive views along the coast, north and south. The building on the left is used for the accommodation of native pilgrims, and is surmounted by a lighthouse four hundred and seventy feet above the sea.

Latin, the Greek, and the Greek Catholic Churches. Of these the Greek Catholics, who are also called Melchites, and are affiliated to the Latin Church, form by far the largest community. During a residence of several years at Haifa, with my brother Mr. E. T. Rogers, when he was H.B.M. Vice-Consul there, I had frequent opportunities of visiting 'Akka. We could row across the bay in an English boat in an hour and a quarter, or gallop along its sandy shore in two hours and a half (see page 83). There were always kindly greetings

for us in Turkish, Arabic, Greek, Italian, French, or English (somewhat broken English,



THE GROTTA KNOWN AS "THE SCHOOL OF THE PROPHETS,"

To which pilgrimages are made by Muhammedans, in honour of Elijah. The house on the left is modern, but occupies the site of an ancient chapel. It is opposite the entrance to the cave.

but none the less pleasant to hear) as we crossed the open space within the gate of 'Akka, where there is generally a little crowd assembled during the business hours of the day. Close by is the great corn market, sometimes almost blocked up with its heaps of golden grain, its busy buyers

and sellers, and heavily laden porters. Beyond are the bazaars. The principal one is well-built and substantially roofed, and largely supplied with silks from the looms of Aleppo and Damascus, Manchester cottons printed and plain, glass, cutlery, and crockery ware from Marseilles and Trieste, and jewellery from Constantinople. The smaller bazaars for provisions and more homely merchandise are sheltered with planks and mats or carpets. A very excellent kind of fine matting is made here, to measure, for covering floors of stone or cement. There are many well-built and commodious private houses in 'Akka, some of which (chiefly those occupied by foreigners and native Christians) are furnished in semi-European style, where Eastern and Western customs are agreeably blended. Especially to be remembered is the home of Mr. Girgius Giammal, with its cheerful-looking many-windowed saloon overlooking the sea, in which I have often been kindly welcomed.

In the Muhammedan establishments there are, as a rule, very few Western innovations. The illustration on page 77 gives a good idea of the general appearance of a thoroughly Oriental reception-room in an ordinary house. The bare walls and the small barred windows are especially characteristic. The broad cushioned divan, which occupies three sides of the apartment, serves as a sleeping place by night, the necessary mattresses and quilted coverlets being kept in readiness, in a deep recess concealed by a curtain or in a closet, in the lower part of the room; for in a genuine Eastern home there are no chambers set apart as bedrooms, the roof or any apartment may be used as a sleeping place as occasion requires, and every bed is portable (Mark ii. 11); thus a great number of guests may easily be entertained at the same time.

In the centre of the room dinner and supper are served; the latter is taken at sunset, and is the chief meal of the day. A round tray of tinned copper or of brass, two or three feet in diameter, and more or less enriched with engraved ornament and inscriptions, serves as the dinner table. It is placed on a stool about fifteen inches high, made of wood, and often inlaid with mother-o'-pearl or ivory, like the one in the illustration (on page 77), on which a coffee-pot and coffee-cups are arranged. Of all people of the East it may be said, "except they wash their hands diligently, eat not" (Mark vii. 3). And this is particularly necessary where knives and forks are not used, and each one "dips his hand into the dish" with his neighbour.

When the dinner or supper is ready a servant brings in a large metal basin (*tisht*), with a perforated cover and a raised perforated receptacle for soap in the middle, and places it before the chief or most aged person present, who takes the soap and rubs his hands, while a stream of water is poured gently over them from a long-spouted ewer (*ibrîk*); the water disappears through the pierced cover, so that when the basin is carried to a second person no soiled water is visible. The same process is repeated after a meal. It is an after-dinner washing of hands that is shown in the illustration on page 77. The elder man, who is blind, has already performed the ablution, and is waiting for his nargileh to be lighted, after which coffee will be served.

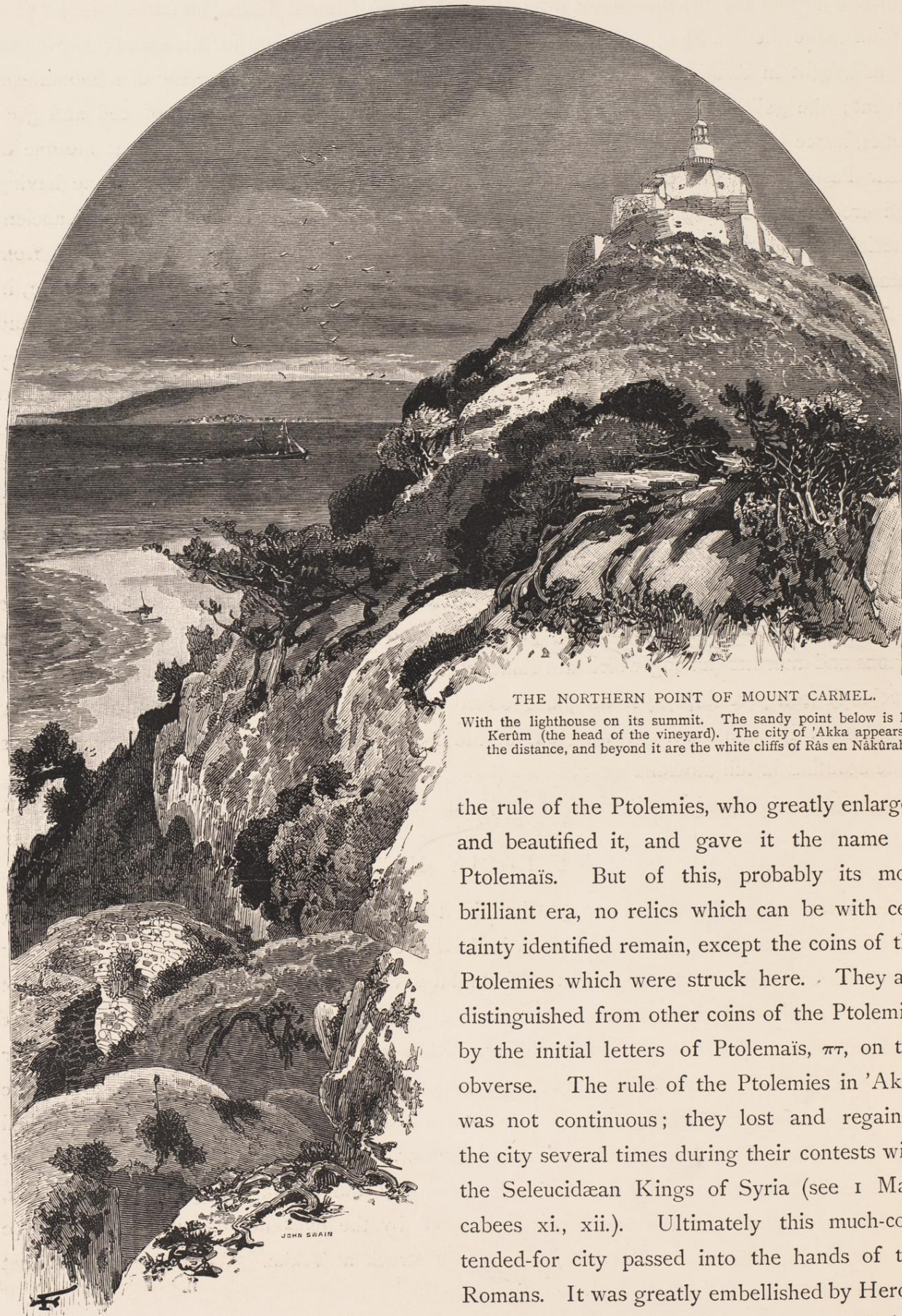
It need hardly be said that no ancient buildings are left standing in 'Akka; the most

important of the modern structures owe their origin to Ahmed Pasha, surnamed Jezzar (the Butcher), who died in 1804, and who has been compared to Herod for his cruelty, as well as for his delight in building. The great khân of Jezzar Pasha occupies the site of a Dominican convent; the galleries surrounding it are supported by ancient columns of red and grey granite, hence it is known as Khân el Amîd (Khân of the Columns). The great mosque of Jezzar Pasha, which has been restored again and again (the present buttressed dome having been erected since 1863), occupies the site of a cathedral. It is formed chiefly of ancient materials, the columns of various coloured marbles and granite having been brought from Cæsarea and Tyre. It is an elaborate but not a beautiful structure. It stands, however, in the centre of a magnificent quadrangular court, planted with cypress and palm trees and flowering shrubs, which shelter some tombs of white marble. This court is surrounded by cloisters supported by ancient columns, and divided into apartments for the accommodation of the mosque attendants and pilgrims. The domed roofs of these retreats may be distinguished in the illustration on page 76. The doves hovering over the great dome and settling upon it are characteristic of the place, for these birds are always safe within the precincts of a mosque, and this gives rise to the Arabic expression, "As safe as a dove in the Haram" (the sacred enclosure).

The ramparts of 'Akka, to which access can only be gained by special permission of the Pasha, form a pleasant and interesting promenade, and though the battered walls bristle with cannons and mortars (among which are some of those which Sir Sydney Smith captured from Napoleon's transport ships), yet the place looked peaceful enough when I last walked there, for many little wild plants were growing out of the crevices, and there were some fine specimens of the acanthus in full blossom.

SKETCH OF THE EARLY HISTORY OF 'AKKA.

It is recorded in Judges i. 31, 32, that the tribe of Asher, to whom the city of Accho, אַכּוֹ ('Akka) was assigned, did not succeed in driving out its inhabitants, "the Canaanites," but "dwelt among them." The fragments of buildings which have been found here, formed of small and highly sun-dried bricks with a mixture of cement and sand, characteristic of structures of the remotest ages, may be regarded as relics of this period. No further mention is made of Accho in the Old Testament, but it is occasionally alluded to by classic authors as Ake, a city of Phœnicia, and mention is made of it by Menander as having yielded to Assyria when Tyre was attacked by Shalmanasar. Akkon is its Assyrian name. That this city was a place of importance when Alexander the Great, B.C. 333, wrested Syria, Palestine, and Egypt from Persian rule, is proved by the existence of numerous very fine gold and silver coins of the Macedonian monarch struck at 'Akka. When Alexander's vast dominions were divided among his generals, who were his successors, Egypt fell to the share of Ptolemy, who subsequently acquired 'Akka, B.C. 320. For a long period the city was under

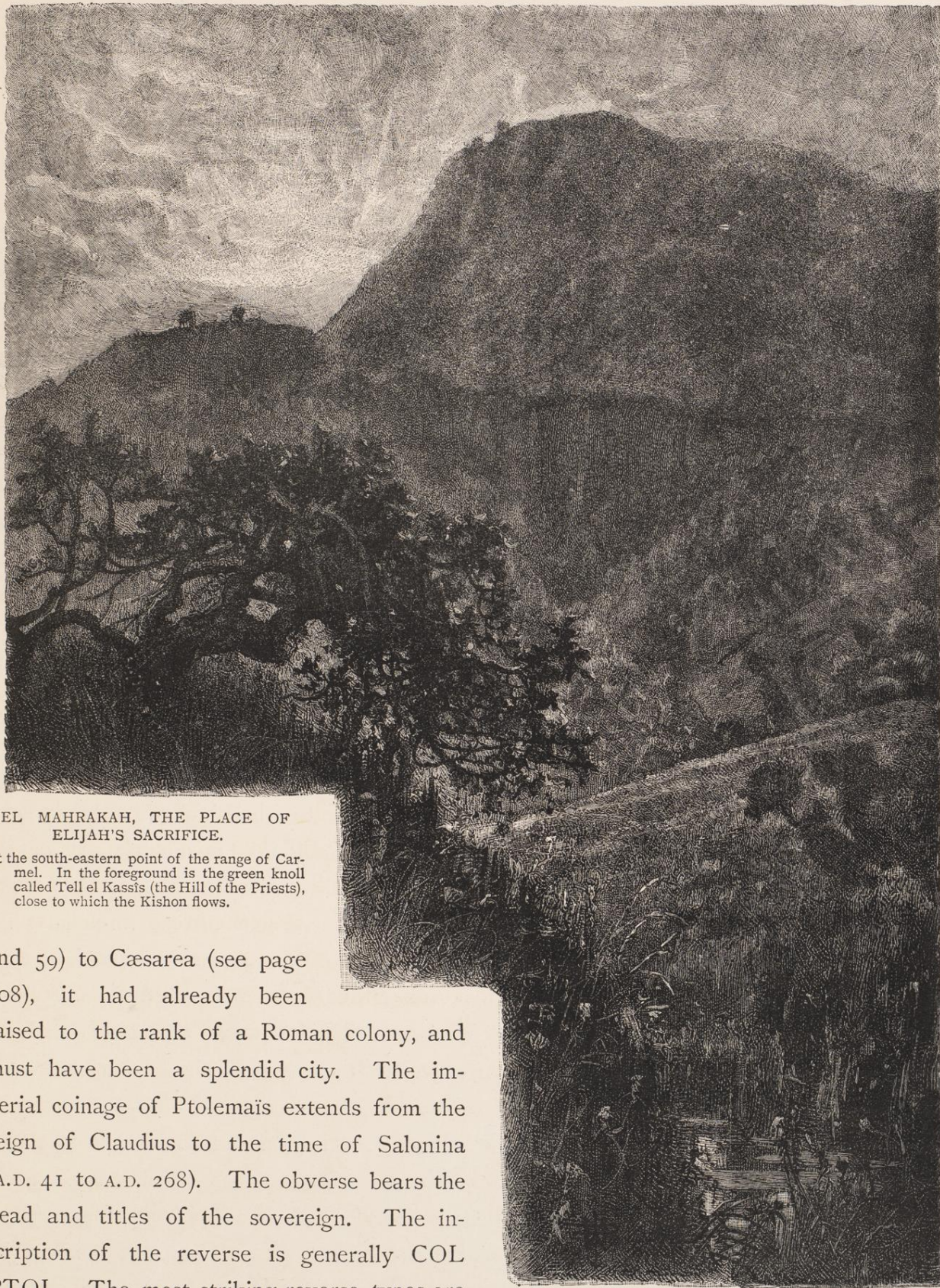


THE NORTHERN POINT OF MOUNT CARMEL.

With the lighthouse on its summit. The sandy point below is Râs Kerûm (the head of the vineyard). The city of 'Akka appears in the distance, and beyond it are the white cliffs of Râs en Nâkrah.

the rule of the Ptolemies, who greatly enlarged and beautified it, and gave it the name of Ptolemaïs. But of this, probably its most brilliant era, no relics which can be with certainty identified remain, except the coins of the Ptolemies which were struck here. They are distinguished from other coins of the Ptolemies by the initial letters of Ptolemaïs, πτ, on the obverse. The rule of the Ptolemies in 'Akka was not continuous; they lost and regained the city several times during their contests with the Seleucidæan Kings of Syria (see 1 Maccabees xi., xii.). Ultimately this much-contended-for city passed into the hands of the Romans. It was greatly embellished by Herod, though it was not actually within his jurisdiction,

and when Paul abode there one day (Acts xxi. 7) on his way from Tyre (see pages 55, 56,



EL MAHRAKAH, THE PLACE OF
ELIJAH'S SACRIFICE.

At the south-eastern point of the range of Carmel. In the foreground is the green knoll called Tell el Kassis (the Hill of the Priests), close to which the Kishon flows.

and 59) to Cæsarea (see page 108), it had already been raised to the rank of a Roman colony, and must have been a splendid city. The imperial coinage of Ptolemaïs extends from the reign of Claudius to the time of Salonina (A.D. 41 to A.D. 268). The obverse bears the head and titles of the sovereign. The inscription of the reverse is generally COL PTOL. The most striking reverse types are on the coins of Trajan and Hadrian—a female figure wearing a mural crown (the genius of

the city) seated on a rock, at her feet a river (the Belus), and in her right hand ears of wheat; and on coins of Caracalla—a hexastyle temple in which Fortune stands crowned by Victory, who is placed on a column beside her. At an early period this city became an episcopal see. Clarus, Bishop of Ptolemais, attended the Council of Cæsarea A.D. 198 (see page 108).

In A.D. 638 the Muhammedans took possession of Ptolemais, and its Semitic name of Accho, which had evidently been cherished by tradition, was immediately revived under the form of 'Akka.

The next great change was the conquest of the city by the Crusaders under Baldwin I. A.D. 1104, when it became their chief stronghold and landing-place. The Venetians, Genoese, and Pisans, whose fleets continually conveyed pilgrims and Crusaders, stores and merchandise to the port of 'Akka, had special quarters assigned to them for trade, and the place rapidly grew in importance; yet it surrendered to Salah-ed-dîn (Saladin) without resistance, A.D. 1187, after his decisive victory at Hattîn. (For a view of Hattîn see page 58, and for a description of the battle of Hattîn see pages 63 and 64, vol. ii.) 'Akka was regained by the Crusaders in 1191, after a long siege, by the timely arrival of Richard Plantagenet and Philip Augustus with fresh forces. The city remained in their possession for exactly one hundred years, during which time many splendid buildings, churches, palaces, monasteries, and aqueducts were erected. It became the head-quarters of the Knights of St. John of Jerusalem, and acquired its European name of St. Jean d'Acre.

The coinage of the Crusaders is very interesting, but there is one series of coins so remarkable as to be worthy of special notice here.

To facilitate dealings with the Arabs, the Venetians, who may be regarded as the money farmers of the Crusaders, struck from time to time, at Tripoli (see page 9), 'Akka, and Jerusalem, gold coins in imitation, more or less exact, of the dinars of the khalifs. On these coins the name and titles of one of the khalifs appeared on the obverse, and on the reverse the declaration of the Muhammedan faith, in Arabic in the Cufic character. This practice continued for a long period, and the fabricated coins passed current throughout the country. When Eudes de Châteauroux, the Legate of Pope Innocent IV., arrived at Acre with Louis IX., he was enraged to find that coins, the legends of which declared that Muhammed was the Apostle of God, were struck and issued under the auspices of the Crusaders. Excommunication was pronounced against "the evil-doers" and ratified by the Pope. But the want of gold coinage was such a serious inconvenience that the Venetians of 'Akka resorted to a subterfuge to get over the difficulty. They once more imitated the coins of the khalifs, but substituted Christian legends for the Muhammedan ones. For instance, one example has on the obverse within a circle (where the name of a khalif ought to appear) the words, "The Father, Son, and Holy Spirit, One God," and in the margin, "Struck at 'Akka in the year 1251 of the incarnation of the Messiah." On the reverse, "We glory in the cross of our Lord Jesus the Messiah, by whom we have our salvation, our

life, our resurrection, and by whom we have been delivered and pardoned." Another coin dated as above has within the square of the obverse, "One God, one faith, one baptism," with a small cross in the centre, and on the reverse a declaration of trinity in unity, with the words, "Glory to God from age to age, Amen," in the segments of the circle.

Christian rule in Palestine came to an end in A.D. 1291, when the Egyptian sultan, Melek-el-Ashrâf Khalîl, son of Kâlaoun, took the city of 'Akka by storm, after a siege of one month. He gave orders for the demolition of its walls and churches; but a gateway of one of its churches was preserved and carried to Cairo (El Kahîreh) as a trophy of victory. El Makrîzi, the celebrated Arab historian (refer to page 238, vol. ii.) relates the circumstance, and speaks with enthusiasm of the beauty of this gate, saying, "It is one of the most admirable that the hands of man have made, for it is of white marble, novel in style, surpassing in workmanship, its bases and jambs and columns all conjoined (clustered), and the whole was conveyed to Al Kahîreh." It forms the entrance to the mosque tomb of Melek-en-Nasr Muhammed, brother and successor (1293—1341) of the above Melek-el-Ashrâf Khalîl (1290—1293), in the Sûk en Nahhasîn, one of the main thoroughfares of Cairo; and it often puzzles travellers who do not know its history. This gateway is especially interesting, being the only perfect relic now left of the numerous churches built by the Crusaders at 'Akka.

A traveller in Palestine in the middle of the fourteenth century (Ludolf de Suchem) describes 'Akka as empty and desolate, but he says that its churches, towers, and palaces were not then so completely destroyed as to have rendered their restoration impossible. About sixty Saracens were left to guard the place and port. They supported themselves by the culture of silk and the sale of doves and partridges which swarmed there. The city was still in ruins when it passed into the possession of Selim I., the Sultan of Turkey, A.D. 1517, and it did not begin to revive until the seventeenth century. The only remains of Crusading work now distinguishable are the subterranean magazines beneath the modern military hospital, a range of immense vaults under the ramparts, traces of the churches of St. Andrew and of St. John, and portions of the city wall.

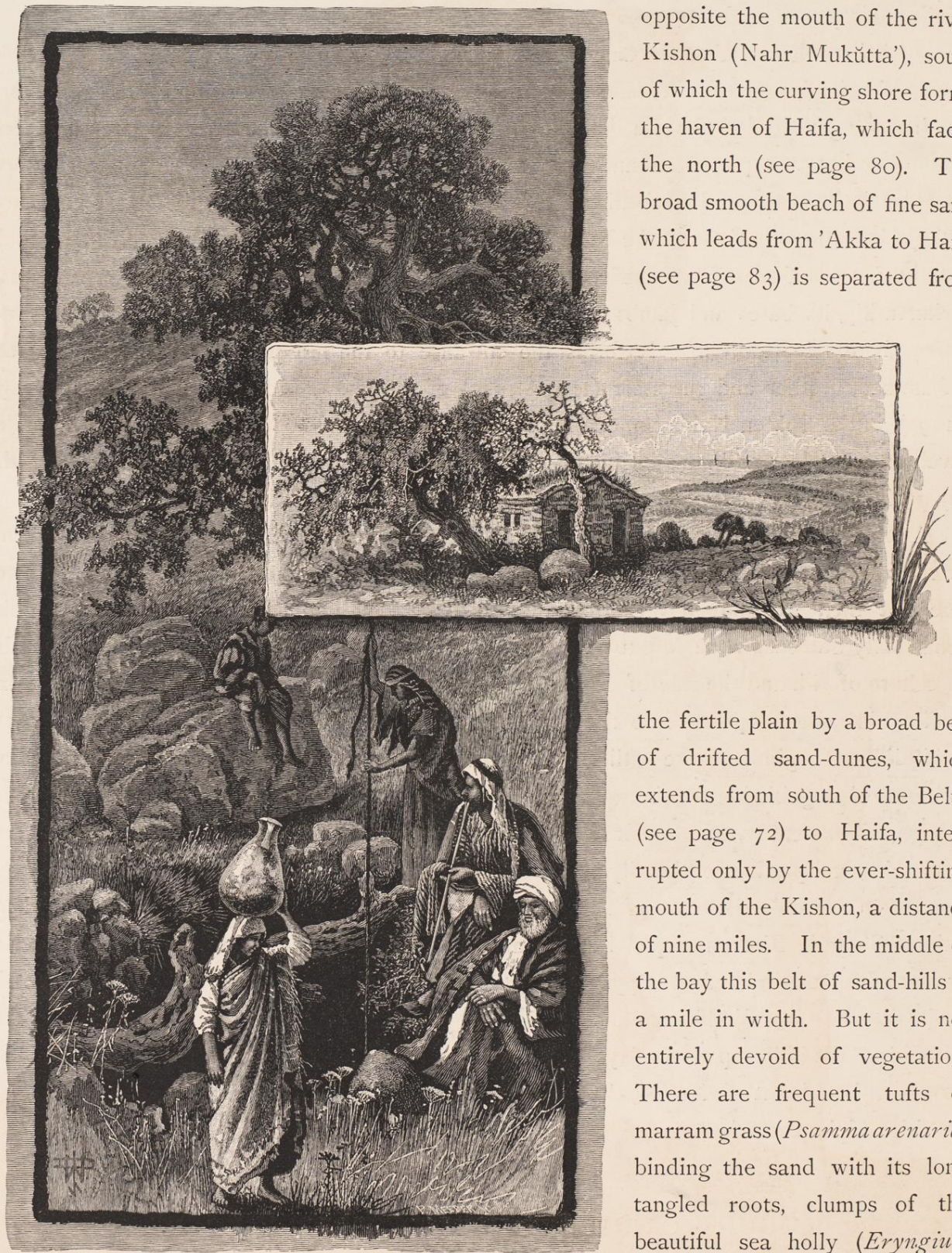
About one mile due east of 'Akka stands the "Mount Turon" of the Crusaders, where Richard Cœur de Lion encamped in 1191, and where, in 1799, Napoleon planted his batteries in vain. It is an isolated and apparently artificial mount, ninety-six feet in height, completely dominating the city of 'Akka and overlooking the plain. The Arabic name of this hill is Tell el Fokhâr, "the hill of potter's clay," but it is sometimes called Napoleon's Mount, and is also known as the Mount of *Antikâr*, the name given to King Richard in the numerous Arabian chronicles of the Crusades.

MOUNT CARMEL AND THE RIVER KISHON.

The distance, in a straight line, from the promontory of 'Akka to the headland of Carmel (Râs Kerûm, literally "the head of the vineyard") is eight miles (see page 88). Between these

two points the coast recedes considerably, and the distance along the shore is more than twelve miles. The bay thus formed widens towards the south, measuring not more than a mile near

to 'Akka, but at least three miles opposite the mouth of the river Kishon (Nahr Mukütta'), south of which the curving shore forms the haven of Haifa, which faces the north (see page 80). The broad smooth beach of fine sand which leads from 'Akka to Haifa (see page 83) is separated from



WELL AT THE PLACE OF ELIJAH'S SACRIFICE, AND A VIEW FROM THE HEIGHTS ABOVE IT, Embracing a long line of the coast of the plain of 'Athlit, with a strip of blue sea beyond.

the fertile plain by a broad belt of drifted sand-dunes, which extends from south of the Belus (see page 72) to Haifa, interrupted only by the ever-shifting mouth of the Kishon, a distance of nine miles. In the middle of the bay this belt of sand-hills is a mile in width. But it is not entirely devoid of vegetation. There are frequent tufts of marramgrass (*Psamma arenaria*) binding the sand with its long tangled roots, clumps of the beautiful sea holly (*Eryngium maritimum*), and broad patches of alkali (saltwort), interspersed

here and there with half-buried shrubs, stunted trees, and thickets of tamarisks; while south of the Kishon, the narrowing sand-ridge is crowned with palm-trees (*Phoenix dactylifera*), which form an extensive grove, the chief glory of Haifa, and one of the most picturesque places in Palestine (see page 80 and the



THE RIVER KISHON FROM EL MAHRAKAH,

The place of Elijah's sacrifice. A Bedawin encampment in the foreground, and the hills of Galilee in the distance beyond a forest of oak-trees.

steel plate entitled "Mount Carmel"). Within the sand-dunes north of the Kishon the plain extends eastward for four miles to the foot of the hills, where there are numerous villages surrounded by olive-groves. The plain is in many parts well cultivated, and yields cotton and

tobacco, good crops of wheat and barley, and vegetables of many kinds; liquorice grows wild. The marshes by the river Belus (Nahr Na'mân), and near the fountain of Jidru, are in the spring-time bright with blossoming reeds and rushes, and the blue and yellow iris springs up at the edge of every little pool of water (see Job viii. 11); while large expanses of firm ground bordering the marsh-land are carpeted as early as February with anemones—scarlet, crimson, white, blue, purple, pink, and lilac—with patches of clover and mallow here and there, and golden buttercups. Meadow grass grows quickly here, after the winter rains, to the height of two feet or more, and it is curious to see the frail speedwell and pimpernel, with long pale stems, struggling upwards through it towards the light. But this grass of rapid growth quickly falls while yet green, and there is no attempt at haymaking (see Job viii. 12). Many horses, however, are sent here from Haifa to graze during this short season of plentiful pasturage.

The gardens of Haifa are pleasantly situated between the palm-grove above mentioned and the slopes of Carmel (see page 80), and extend from near the east gate of the town to Wâdy Selmân, whose winding channels and large lagoon are fringed with oleasters and sea lavender, and haunted by egrets, herons, and kingfishers. My brother's garden was about a mile and a half from Haifa, and just opposite Wâdy Rashmia. It produced fruit and vegetables of many kinds, but it was most famous for its large white mulberry tree, and we often rode there to spend the hour before sunset with a few friends, when its fruit was ripe, resting on mats in its shade, or on the broad stone parapet of the raised pool close by. There were a few rose-bushes and carnations round the rustic dwelling of the gardener and his two wives, who seemed to live very amicably together, although the first wife was an Arab woman, no longer young, and the second was an Egyptian girl whom he had avowedly married because he required an extra assistant, and knew that she was clever at gardening, especially in the cultivation of tomatoes, the bâmieh (*Hibiscus esculentus*), and the purple egg-plant (*Melongena badinjan*). But the illustration on page 81 reminds me of another garden, the first I visited at Haifa. It was close to the east gate of the town. We made our way, one pleasant afternoon in October, down a short narrow lane of prickly pears (*Cactus opuntia*), and soon came to a little mud-and-stone hut, the dwelling-place of the gardener and his family. They were all Egyptians (who are generally considered more skilful than the Arabs in the cultivation of the ground, but they are content with more clumsy machinery). Fig-trees, olives, pomegranates, almonds, oranges and lemons, and large beds of cucumbers flourished under their care, and a few date-palm trees embellished the enclosure; the fruit hangs in golden clusters from these trees year after year, but it does not arrive at perfection in Palestine. A pleasant sound of falling water attracted us towards a rudely built stone reservoir, round which were seated a company of fezzed and turbaned Arabs smoking, chatting, and eating the long rough-skinned but juicy cucumbers for which this garden was especially famous. Water was falling with considerable force into the reservoir from a duct supplied by a series of earthenware jars attached to ropes made of palm fibre, which revolved round a vertical cog-wheel, moved by means of a horizontal wheel also cogged, which was

kept in motion by a blindfolded mule. As the creaking wheel turned round, the jars dipped into the well and were filled with water, and as soon as they reached the top of the wheel they emptied themselves into the trough, and so on again and again as long as the mule kept up his monotonous round, urged on by a little barefooted boy, stick in hand (see page 81). (This machine is called a *sâkiyeh*; it is said to be of Persian origin and is much used in Egypt.) A hole in the lower part of the wall of the reservoir was every day unplugged for a certain time, and the water allowed to flow into the little furrows or channels which intersected the beds of vegetables and encircled the trees (see page 46, vol. ii.).

The town of Haifa occupies a space in the form of a parallelogram on a gently rising slope close to the seashore, and is protected by well-built stone walls. It has two embattled gates, one at each end of the main thoroughfare, which is parallel with the shore, and has an open space in the middle where camels and their drivers often bivouac by lantern or moonlight. The houses are very irregularly distributed, and with few exceptions have flat roofs, on which the grass grows freely after the winter rains. Those occupied by consuls, foreign merchants, and the wealthier of the townspeople are large substantial two-storied structures, some of which have central verandahed courts paved with marble. The ground-floor premises are generally used for stabling or stores. The town is rapidly rising in importance, and its markets and bazaars are well supplied. Many houses have recently been erected outside the walls. When I first arrived in Haifa in 1855 there were no suburban dwellings except the huts of the gardeners, and the population was not much more than two thousand; but according to a recent estimate it contains five thousand inhabitants, of whom more than half are Christians of various communities. The remainder are Muhammedans and a considerable number of Jews. Immediately behind the town rises a steep hill, a spur from Mount Carmel, dotted with olive and terebinth trees and crowned by a small castle called Burj Haifa, in which English cannon balls of 1840 are embedded (see steel plate "Mount Carmel," and page 83). Although both town and castle have a somewhat venerable appearance they are quite modern, and only date from 1761.

The old historic Haifa which was taken by the Crusaders in the year 1100, regained by the troops of Saladin in 1190, and retaken and refortified by Louis IX., was a mile and a half north-west of the present town, and extended nearly as far as Râs Kerûm (see page 88). It was called by its Christian conquerors the "Seigneurie de Caiphas," and among its successive rulers were Tancred, afterwards Regent of Antioch, and Rorgius, who had previously been "Lord of Hebron." But the city was lost to the Crusaders, and almost destroyed by the Muhammedans, at the end of the thirteenth century. It still existed, however, in 1761, when Sheikh Dhâher-el-'Amer was ruler of Central Palestine (refer to page 76); but he found it so dangerously exposed to the incursions of nomadic tribes from the plains of Athlît (see page 92), that he determined that it should be entirely abandoned. Having bombarded the place, he used its stones to build the walls of the new town. He also constructed the serai and the castle (see page 83). The people of Haifa by degrees built



THE PLAINS OF ESDRAELON FROM THE HEIGHTS ABOVE EL MAHRAKAH, LOOKING TOWARDS THE SOUTH-EAST. In the distance, in a central position, the village of Zerin (Jezreel), with its white castle, is easily distinguished. On the left rises Jebel Duhy (Little Hermon), and on the right are the Mountains of Gilboa.

their new homes from the ruins of their old ones, and for more than a century the site of the old city, now called Haifa el 'Atikah, served as a quarry of ready-dressed stones. It is at the present time almost covered with gardens and drifting sand-hills, but foundations of walls, broken columns, and large portions of tessellated pavement are sometimes exposed, while the shingly beach below is strewn with fragments of granite porphyry, rosso antico, and serpentine marble. The ruins of a tower stand on the shore and are washed by the sea. "Hidden treasures" of more or less value have been found occasionally among the ruins. The most important discovery was made about thirty years ago, when a workman digging for dressed stones found a jar containing one thousand gold coins of a period anterior to Muhammedan rule in Palestine.

Nearly midway between the new town and these ruins (just where the strip of land between the slopes of Carmel and the shore widens out into a plain rather more than half a mile in width) a small colony of German Templists, chiefly of the agricultural and artisan class, established themselves several years ago. Some of them have lived

in America and can speak English. They numbered in 1877 about three hundred and fifty individuals. Their village consists of a long straight street running up from the sea to the foot of the hills. Two parallel streets have been laid out. The houses, some of which have sloping red-tiled roofs, are built of white limestone, or of reddish grit, quarried



THE RIVER KISHON.

As it appears after the rainy season, where it flows through the narrow pass called Wady el Kasab (Valley of Reeds), which leads from the great plain of Esdraelon to the plain of 'Akka. Oleanders flourish here, and many small birds build their nests.

in the mountains close by. Each dwelling-house stands in its own garden, and has a well and a cistern for rain-water. The street is planted with an avenue of mulberry, sycamore, and other trees, and the hill just above it has been newly terraced and planted with vines by the colonists. (It can be traced in the distance in the steel plate, "Mount Carmel.") They

have a chapel and a college, where several languages, including Arabic, are taught, and a library and reading-room. At the lower end of the street there is an hotel of simple character, which is greatly praised by travellers for its cleanliness. Near it stands a guard-house for the use of the nightly patrol.

Beyond the colony the plain extends towards the north-west to the headland of Carmel, a distance of a mile and a quarter, with an average breadth of half or three-quarters of a mile, and an area of about six hundred acres of good arable land, all now under cultivation, half of it being owned or rented by the Germans, and the rest by Arabs. Olive-groves (a few groups of which belong to the colonists) skirt the base of the hills, and the sandy seashore is fringed with fig orchards and hedges of *Cactus opuntia* (prickly pear). The colonists have made a carriage road from Haifa to Nazareth, and there is a carriage-maker among them. They have also a soap manufactory, which is beginning to do a good trade with America. Every family has a cow or two and a few goats, which an Arab is employed to collect and take out to pasture every day. They are not rich, but they have enough for their actual needs, and seem to be happy. They live peaceably with the people of the country, but apparently do not desire to fraternise with them.*

Near to the rocky shore at the foot of the western extremity of Mount Carmel, where the plain is not more than two hundred yards in width (its narrowest part), there is a mound of ruins called Tell es Semâk, and a ruined fortress, evidently built to guard the pass. This probably was the site of Sycaminum, a city which Strabo, who died A.D. 24, describes as existing only in name in his time, but which must have been of considerable importance a century earlier, for large and beautiful gold coins of Cleopatra, the thrice-married daughter of Ptolemy VI., surnamed Philometer, were struck at Sycamina in the year of the Seleucidæ 187 = B.C. 125. (The strange story of her life is graphically told in 1 Maccabees x. xi.)

Josephus relates that when Ptolemy VIII., surnamed Lathyrus, came from Cyprus with an army of thirty thousand men to besiege Ptolemaïs ('Akka), "he came to the country of Sycamine, and there set his army ashore." Wherever the *city* may have stood, "the country of Sycamine" must have included the shores of the haven within the northern headland of Carmel, the haven of Zebulun. "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships" (Gen. xlix. 13; see page 83). הָרֶן, the Hebrew word for haven, is echoed, with a slight variation, and perpetuated in the Arabic name of the town of Haifa, حيفا, and the Greek 'Ηφά.

Eusebius, who died in A.D. 338, speaks of a village of Sycaminum, "also called 'Ηφά," and this seems to indicate that the new Sycaminum was built in the "haven," probably on the site

* The sect of "Temple Christians," called also "Lovers of Jerusalem," had its origin in a little village of Würtemberg, in the year 1851. A few piously-disposed individuals united themselves into a society for the promotion of spiritual life. Their numbers quickly increased, and in 1853 they started a newspaper; Christopher Hoffmann, its editor, was elected president of the community. One of their chief aspirations was to help to restore fertility to the land once "flowing with milk and honey." Accordingly, in the year 1868, they sent pioneers to Palestine to select suitable places for colonisation. Plots of land were purchased at Haifa and at Jaffa, and the first company of colonists arrived in the autumn of that year. A colony was subsequently established in the neighbourhood of Jerusalem.

now called Haifa el 'Atikah (see map). In the Talmud reference is made to חַיפָּה, *Haifha* and *Shikmonah*.

Mount Carmel is called in Arabic *Jebel Mâr Elyas* (the mountain of Saint Elijah), and from time immemorial it has been regarded as a sacred place, "the Mount of God." In the time of Tacitus an altar to the "God of Carmel" is said still to have stood upon the mount, but without temple or ornament, and upon this altar Vespasian sacrificed and consulted the oracle as to his future fortunes.

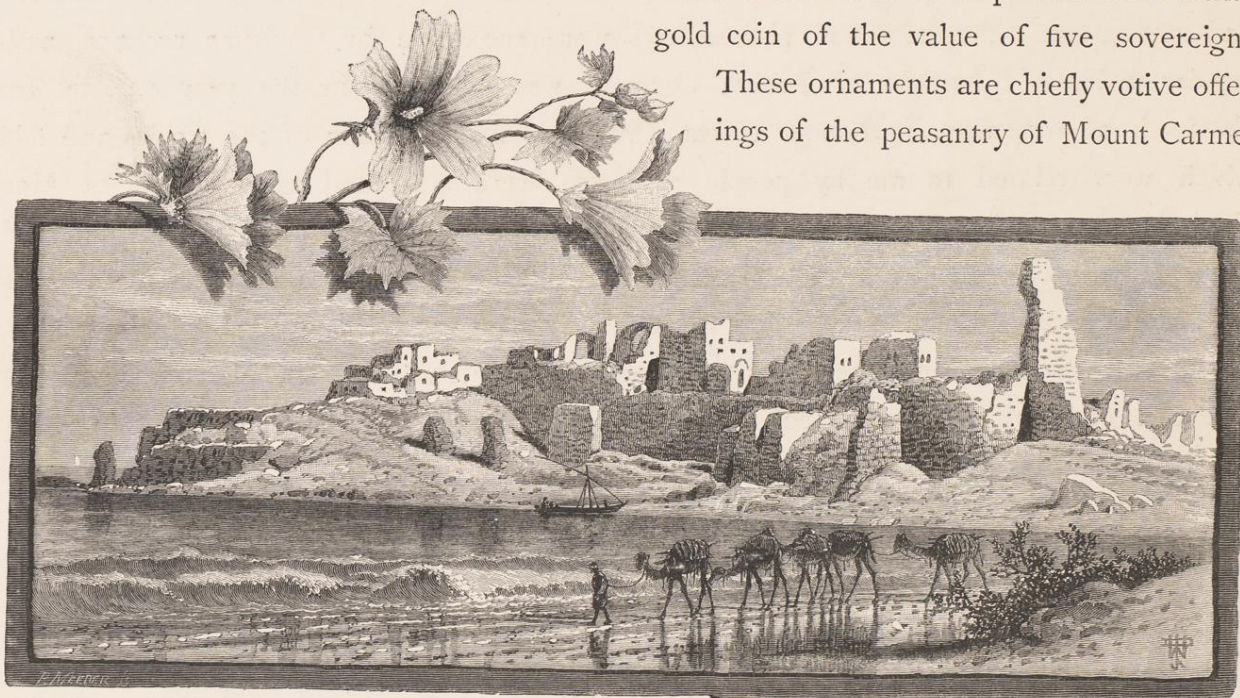
The grottoes and caves of Mount Carmel were at a very early period used as places of retreat by holy men and sages, and it is recorded that even Pythagoras retired here for study and meditation. Prophets and philosophers were succeeded by Christian recluses, and a regular order of "hermits of Mount Carmel" was instituted in the year 400, by Jean, Patriarch of Jerusalem, in honour of the Prophet Elijah. (Some of the stories and fables which were related to me by people of Haifa were attributed to a hermit of Mount Carmel.) From these hermits naturally sprang the monastic order of the Carmelites, which was organized early in the thirteenth century. Under the protection of the Crusaders they built a monastery, which was visited by Louis IX. in 1252. Edward I. of England was enrolled in this order, and one of its most famous generals was an Englishman, Simon Stock or Stoke, of Kent, who for sixteen years lived in a grotto, which is now enclosed in a chapel on the slope of Carmel just below the lighthouse (see page 88). His memory is greatly revered; he died in 1265.

In 1291, when the Crusaders finally lost their possessions in Palestine, the monastery (which was on the site of the present building, shown on page 84) was attacked and plundered, and many of its inmates were murdered. The place was deserted and remained in ruins for a long period. The grotto known as "the School of the Prophets," at the foot of Mount Carmel (see page 85), was, after a long interval, purchased and tenanted for a time by a small company of Carmelites. A little chapel was built close to it by Fra Prospero, but in 1635 the monks were massacred by the Muhammedans, who took possession of the place and have held it ever since. They regard it with great reverence, and keep lamps constantly burning there in honour of Elijah, and it is visited by a great number of pilgrims of divers creeds every year. The grotto, which is partly artificial, is twenty-eight by twenty-one feet square, and eighteen feet in height. I once saw a rudely carved and painted wooden cradle here, and was told that it had been brought by a young mother who had lost two children successively in infancy, and who desired a blessing and protection for her newly-born child, an infant son. A small house, built only a few years ago, stands opposite the entrance to the grotto, where the ruins of the chapel of Fra Prospero could formerly be traced. A palm-tree grows within the enclosed court of this sanctuary (see page 85).

The monastery which Napoleon visited in 1799, and which was used as a hospital for his wounded soldiers after his unsuccessful siege of 'Akka, was destroyed in 1821 by Abdallah Pasha.

The present monastery or "Convent of Mount Carmel" (see page 84), though dedicated 'in honorem B. B. Virginis Mariæ,' is commonly called Deir Mâr Elyas (the Convent of Saint Elijah). It owes its origin to the indefatigable exertions of one monk, Fra Giovanni Battista di Frascati, who collected the money for its erection. Its first stone was laid in 1828. It is very substantially built; the north side is protected by a ditch; the bastion on the east side, plainly shown in the illustration, is formed by the apse of the chapel which is built over the so-called grotto of Elijah. On a side altar of this chapel there is a large statue of the prophet carved in wood, adorned with silver bracelets, anklets, and necklets, and a silver chain from which is suspended an Austrian gold coin of the value of five sovereigns.

These ornaments are chiefly votive offerings of the peasantry of Mount Carmel,



ATHLÎT, FROM THE SOUTH.

Called Castellum Peregrinorum by Mediaeval writers. It was one of the most important landing-places for pilgrims during the thirteenth century. It stands on a rocky promontory which projects a quarter of a mile westward into the sea.

including the Druses. There are generally from eighteen to twenty monks in residence, one of whom must be a qualified surgeon. A most hospitable and courteous welcome is always given to European travellers, for whom twenty-eight beds in the handsome suite of rooms on the first floor are always kept in readiness. Native pilgrims are accommodated on the ground-floor and in the building surmounted by a lighthouse west of the convent (see page 84). The monks diligently cultivate a garden of flowers and vegetables, and the vine flourishes under their care. From the abundant aromatic herbs of Carmel they distil fragrant essences and very valuable medicaments. They possess about three hundred goats and twenty cows, and employ native herdsmen to lead them to pasture. There are several small chapels south and east of the convent, called "Rumitorii;" in one of them there is a statue of John the Baptist, carved in wood.

About two miles due south of the convent, on a level space half-way up a picturesque winding valley called Wâdy es Siyeh, *السيح*, on the western slope of Mount Carmel, there is a ruin known as Ed Deir (the Convent). It is close to a copious fountain, "Ain es Siyeh" (the



RUINS ON THE WEST SIDE OF ATHLÎT.

The fortress was built by the Templars in the year 1218, and was the last place held by the Crusaders in Palestine. It was taken by the Sultan Melek el Ashraf el Khalil after his conquest of Acre in 1291.

Pilgrim's Spring), and near to a large and partly artificial cave, which, according to a very ancient tradition, was a favourite retreat of Elijah, and is regarded as a sacred "place" (*mukâm*) by the Muhammedans (refer to page 3, vol. ii.). The ruin, Ed Deir, probably marks the site of the convent said to have been built by Brocardus (the second general of the order of the Carmelites) "at the fountain of Elijah." It had but a brief existence, for it was pillaged and its inmates were massacred in the year 1238. The Carmelites did not re-occupy this site, and the building gradually fell to decay.

Higher up in the valley there is a place called "Elijah's Garden," where hollow stones (the geodes of geologists), called locally "petrified fruits," are found. The very large ones, which are now rare, resemble water melons in form and size; smaller ones, which are regarded as apples, are more common. These hollow stones are composed of a pale-coloured flint, with a thin coating of lime, the surface of which is of a tawny tint; the interior is lined with quartz or chalcedony, and some of the specimens are exceedingly beautiful. In addition to these there are small stones which are not unlike olives in shape and size; they are known as *Lapidis Judaici*, and are said to be the fossil spines of a species of echinus (*Cidaris glandifera*). The existence of these stony fruits is accounted for by an ancient legend, of which I have heard many versions; but it was related to me as follows, on the spot, in the year 1858, when I spent a whole day in the valley with my brother and a large party of Haifa friends:—"In the days of Elijah (Mar Elyas), a certain man possessed a large garden in this valley. His fruit-trees flourished exceedingly, and his water-melons were renowned for their size and flavour. One day Elijah passed by this garden, and he saw its owner gathering melons, and there was a great heap of them upon the ground; and Elijah said, 'O friend! give me of the fruit of your garden, out of your abundance a little fruit to quench my thirst!' And the man answered, 'O my Lord! this is not fruit that you see; these are but heaps of stones!' And Elijah replied, 'Be it so!' And immediately all the fruit of the garden, the gathered and the ungathered, was turned to stone!"*

A pilgrimage to this place is very pleasant in the early spring-time, when the valley is bright with blossoming shrubs, and the cyclamen and narcissus, and many other wild flowers, spring up luxuriantly among the thorns. To give some idea of the wildness of this valley I may mention that, in addition to some specimens of fruits from the Garden of Elijah, I have a broken tusk of a wild boar, a beautifully formed horn of a gazelle, and the claw of a leopard or cheetah, all of which were found there on the same day.

The corresponding valley on the other side of the ridge or watershed of Mount Carmel is a tributary of Wâdy Rashmîa, a beautiful valley which runs towards the north, and falls into the Nahr Matneh about one mile east of the town of Haifa (see page 80). The terraced hills of Rashmîa (see map) were formerly planted with vines and olives, but they are now overgrown with thorns and brushwood and tall thistles. In a commanding position, seven hundred and seventy-seven feet above the level of the sea, there are the remains of a strong fortress, an oblong building with a square tower at its north-east corner; the walls are seven feet in thickness, and constructed of rather soft limestone. It is comparatively modern, but is quite deserted and allowed to fall into decay. South of this fortress there is a solitary rock-cut nameless tomb, evidently of a very early period. A grooved recess, to the left of the square-headed entrance to it, proves that it was formerly closed by a "rolling stone," four feet

* There are many similar stories told by the people of Palestine in deprecation of inhospitality to wayfarers. For instance:—"One day, when Abraham was on a journey, he passed by a large heap of rock-salt, and he asked its owners to give him a handful of it, but they said, 'Alas! this is not salt; it is only rock in the likeness of salt.' And Abraham answered, 'Be it even as you have said!' And immediately the salt became tasteless rock, and the rock is called to this day 'the salt that lost its savour.'"

in diameter, and this renders it especially interesting (see Mark xvi. 4), for tombs of this kind are now very rarely met with (refer to page 100, vol. i.). Lieutenant Conder has carefully examined it, and he says that its "three *loculi* are cut in the very hardest stone."

Immediately to the east of Haifa there is a little valley called Wâdy es Salib (the Valley of the Cross). It is famous for its profusion of fragrant herbs, such as salvias of many kinds, wild thyme, lavender, and rosemary. Wild asparagus, too, may be gathered here.

When an Arab story-teller interrupts the thread of his narrative by describing details too minutely, he is rebuked for quitting the main road to wander right and left into the wâdys. I find it rather difficult to avoid this error now, for every valley and ravine of Mount Carmel has some especial attraction for me. But I must hasten onwards. A reference to the map will show that the central ridge of Carmel extends in a south-easterly direction from the Carmelite monastery, which is five hundred and fifty-six feet above the sea, and rises gradually till, at the Druse village of Esfia, a distance of about ten miles, it attains the height of seventeen hundred and forty-two feet. Between these two points there is not a single habitation and no cultivation of any kind. Large expanses of the undulating table-land are covered with thorny burnet (*Poterium spinosum*), shrubberies of myrtle, box and bay trees, thickets of arbutus and evergreen oaks, with small groups of wild olive and pine trees here and there. Clematis and bryony travel from tree to tree, and a multitude of wild flowers spring up after the winter rains. The *Styrax officinalis* flourishes here, and tall hollyhocks, red and pink, may frequently be seen. Many ruined sites and ancient cisterns, mill-stones, and oil and wine presses, remain to show that the mount was formerly well peopled and carefully cultivated. It is said that as recently as the second decade of this century there were seventeen villages still in existence, and inhabited by Druses. In the troublous times which followed they were nearly all destroyed, and only two now remain on Mount Carmel, namely, the above-mentioned Esfia, and Dâliet el Kûrmûl, two miles and a quarter south-west of it. It is somewhat remarkable that at this latter place alone the ancient name of the mountain is preserved by the native population. It was evidently called Dâliet el Kûrmûl (Carmel) to distinguish it from the Dâliet of the Rûheh district. Dâliet signifies "trained vine," and el Kûrmûl represents *הפרמל*, "the vineyard of God," hence it is "the trained vine of the vineyard of God." The vine is still carefully cultivated here as well as at Esfia, and corn-fields, orchards, and olive-yards give a cheerful aspect to these isolated Druse villages. There are a few Christians living here, on friendly terms with the Druses, but they are easily distinguished by their dress, which is like that of the people of Nazareth.

The houses are built of stone, and form a pleasant contrast to the mud-built hovels of the villages in the plains. The roof of the highest house of Esfia, which is situated on the highest point of the main ridge of Carmel, was chosen as the trigonometrical station during the recent survey, much to the satisfaction and pride of its owner. I stayed at Esfia for a short time once during a hot summer, greatly enjoying the cool fresh mountain air, and I can testify to the extreme kindness of the people. They are greatly superior in appearance and

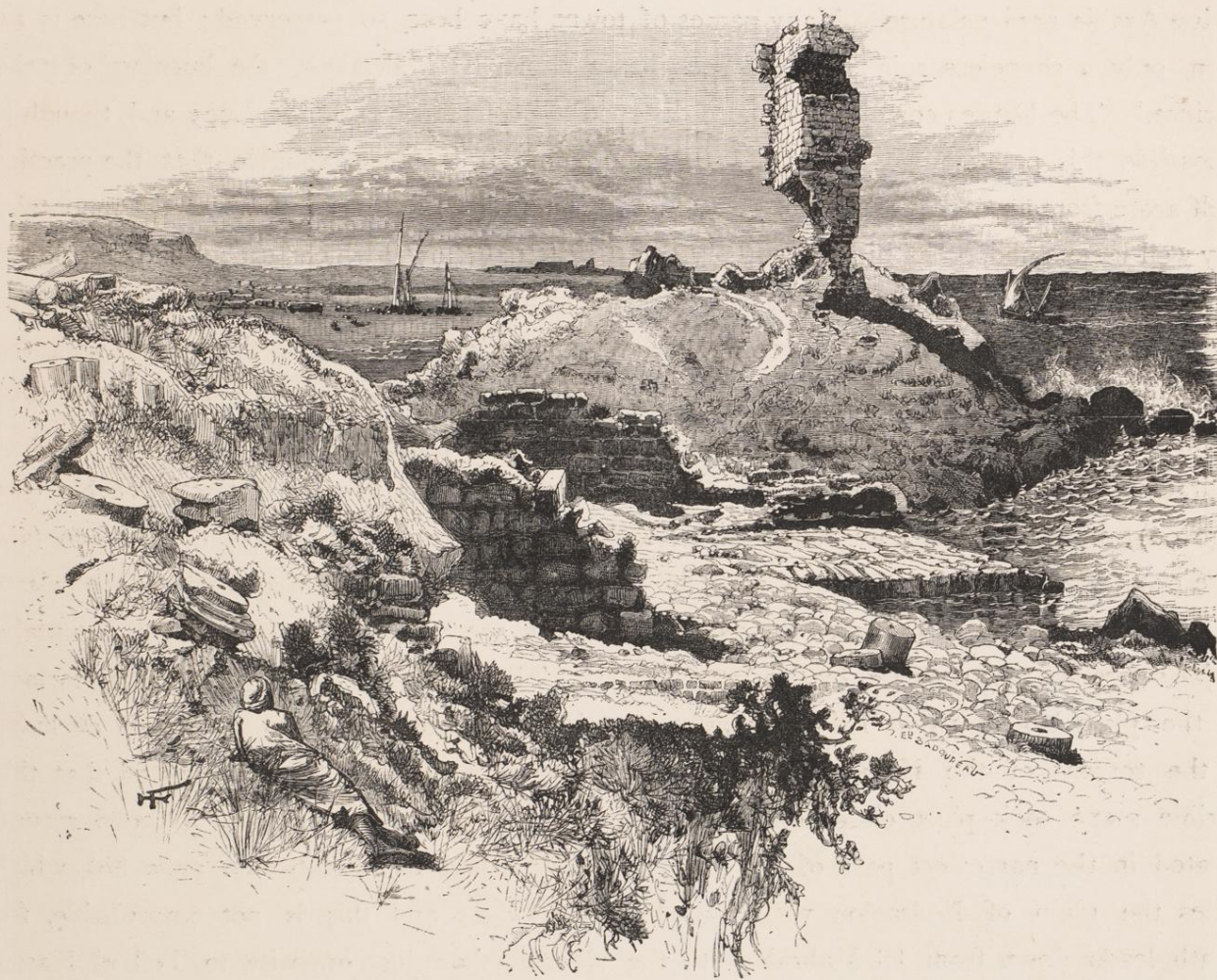


VIEW OF THE GREAT SEA FROM ATHLÎR,
Through a large pointed arch, which is only held in position by the extreme hardness and tenacity of the cement used in the construction of this fortress.

intelligence to the inhabitants of the villages in the plains. Some of the women were really handsome, and the young girls and little children remarkably pretty.

About a mile and a half due south of Esfia there is a peak which rises to the height of eighteen hundred and ten feet above the sea. This is the highest point of Carmel; it is half a mile west of the central ridge or watershed, and is rarely visited.

From Esfia we can proceed to El Mahrakah (see page 89), at the south-eastern extremity



REMAINS OF A CRUSADING FORT AT TANTÛRAH.

Its shattered tower is thirty feet in height. In the distance the village of Tantûrah appears, on the site of the ancient city of Dor.

of the Carmel range. In a direct line it is only three miles and a half distant, but practically it is nearly five miles, and the undefined road, over rocky hills and undulating table-land covered with dense thickets and brushwood, is so tortuous that it cannot possibly be followed without an experienced guide. The rude quadrangular structure of hewn stones called El Mahrakah, "the place of burning," is on a terrace of natural rock, sixteen hundred and eighty feet above the sea, facing the plain of Esdraelon (see page 96). A steep, well-wooded cliff,

fifty or sixty feet high, rises behind it, and on a plateau beneath it there is an ancient rock-cut well called Bir el Mansûreh, shaded by a few fine trees, one of which is a Turkey oak (see page 92).

According to a tradition preserved at the convent and by the Druses of Mount Carmel, this was the scene of Elijah's contest with the four hundred and fifty prophets of Baal, in the presence of King Ahab and all the children of Israel and the four hundred prophets of the groves (see 1 Kings xviii. 17—40). This identification is mentioned in a brief history of Mount Carmel written by an Italian monk in 1780. The late Dean Stanley, who visited this place in the year 1853, says: "The tradition is unusually trustworthy; it is, perhaps, the only one in Palestine in which the recollection of an alleged event has been actually retained in the native Arabic nomenclature. Many names of towns have been so preserved; but here is no town, only a shapeless ruin; yet the spot has a name, El Mahrakah, 'the burning' or 'the sacrifice.' The Druses come here from a distance to perform a yearly sacrifice; and, though it is possible this practice may have originated the name, it is more probable that the practice itself arose from an earlier tradition. . . . There, on the highest ridge of the mountain, may well have stood, on its high sacred place, the altar of Jehovah which Jezebel had cast down. Close beneath, on a wide upland sweep, under the shade of ancient olives and round a well of water (see page 92), must have been ranged on one side the king and the people with the eight hundred and fifty prophets of Baal and Astarte, and on the other the solitary and commanding figure of the prophet of Jehovah. Full before them opened the whole plain of Esdraelon, the city of Jezreel with Ahab's palace and Jezebel's temple distinctly visible (see page 96); in the nearer foreground was clearly shown the winding bed of the Kishon (see page 93). From morning till noon, and from noon till the time of evening sacrifice, the priests of Baal cried in vain, 'O Baal, hear us!' When the sun was sinking behind the mountain, Elijah's sacrifice was accepted by fire from heaven. The last act of the tragedy was performed on the plain below, when Elijah brought the defeated prophets down the steep declivity to the torrent of the Kishon, and slew them there." It has been suggested that this terrible scene took place close to Tell el Kassis, "the hill of the priests," a green mound situated in the narrowest part of the pass or valley called El Kasab (see page 89), which unites the plain of Esdraelon with the plain of 'Akka; and this is not improbable, for a path leads down from El Mahrakah to the river Kishon, just opposite to Tell el Kassis (see page 93). The river is generally fordable near this spot, but its bed must have been quite dry on this occasion after the long drought. The incident which followed can be perfectly realised at El Mahrakah. Elijah returned to the "high place" on the mount, but he told his servant to go up still higher, and look out towards the sea; and he went up to the top of the steep wooded cliff which hides the western horizon, and he looked and saw the Mediterranean beyond the plain of Athlit, just as it is represented on page 92, but he saw no cloud. Elijah said, "Go again," seven times, and after the seventh time the servant said, "Behold, there ariseth a little cloud out of the sea, like a man's hand" (a sure sign of coming

rain to this day), and soon the heavens were "black with clouds and wind, and there was a great rain. And Ahab rode, and went to Jezreel . . . and Elijah girded up his loins, and ran before Ahab to the entrance of Jezreel" (1 Kings xviii. 45, 46). The view (on page 96) of the great treeless plain of Esdraelon (Merj ibn Amir), as seen from El Mahrakah, shows the route they must have taken. They went towards the south-east, curving round the curiously shaped hill called Tell Kaimûn, which I have heard compared to a curved cucumber (the site of Jokneam), and then hastened onwards straight to Jezreel (Zerin), a distance of sixteen miles. The modern village and its little castle can be plainly distinguished in the illustration, and it is interesting to compare them with the nearer views shown on pages 26, 27, and 30, vol. ii.

The view from El Mahrakah, looking towards the north-east (see page 93), shows the Kishon under its best aspect, when its waters are abundant after the rainy season, when all the winter torrents of the hills are full and overflowing. The banks are fringed with oleanders, tall lupins, and St. John's wort, and many kinds of rushes, reeds, and grasses (see page 97). The rounded hill just beyond the river, on page 93, is Tell el Kassis, and farther away, at the edge of the oak forest, there is a village (hidden by the tree in the foreground) called Sheikh Abreik, famous for its subterraneous caverns called Jehenum (Gehenna), which are well worthy of a visit. Farther down the river, at the lower end of the narrow pass which leads from the plain of Esdraelon to the plain of 'Akka, there is a village called El Harothieh. It is on a rounded hill, or rather a large mound, over which are scattered the remains of ancient walls and buildings. It was evidently at one time an important fortress, and is said to mark the site of "Harosheth of the Gentiles" (Judges iv. 16), the stronghold of Sisera, towards which his chariots and his hosts were fleeing when "the Kishon swept them away" (Judges v. 21).

Harothieh is rather more than half a mile from the Kishon, which near this point approaches so close to the steep slopes of Carmel that in some places there is not room for more than four or five horsemen to ride abreast with safety. It is conjectured that it was at this gradually narrowing pass at the foot of Carmel, within sight of Harosheth, that the horses and chariots of Sisera's defeated army became inextricably crowded together, and trampled each other down (Judges v. 22).

The river on emerging from the narrow valley flows between steep banks of rich loamy soil fifteen or sixteen feet high, and it is fordable only in two places. There is a ford not far from Harothieh. I crossed it once, in October, when there was very little water flowing; but the muddy bed of the river, which at that spot was about twenty feet wide, seemed to me as if it would swallow us up, and I was very glad when my good horse had scrambled up the steep slippery bank on the opposite side and landed me safely on its summit. A serpentine line of verdure marks the course of the Kishon across the plain of 'Akka. There is generally a firm sand-bar at the mouth of the Kishon which can be easily crossed, though the sea washes over it. Sometimes, however, when strong east winds sweep the bar away, a ferry-boat is used. Nahr el Mukutt'a, the modern name of the Kishon, signifies the "river of the ford,"

and this is the locally received interpretation of it; the translation "river of slaughter," which has been given by many writers, is, however, a correct one verbally.

But we must return to El Mahrakah, and thence travel westward to Athlit (see page 100), over the southern slopes of Carmel, an almost deserted district in which the ruins of several



THE CASTLE OF CÆSAREA.

A mediæval structure, with marble columns built transversely into the walls. In the interior there are several vaulted chambers. It stands on the ancient mole on the south side of the harbour.

once-flourishing villages may be recognised. The large blocks of hewn stone scattered about indicate that there were many goodly habitations here in former times. The only signs of human life we see on our way are some Bedawin tents by a stream in a valley, and a few tents of charcoal-burners here and there upon the hillside.



HARRY FENN, PINX^t

J. C. ARMYTAGE, SCULPT^r

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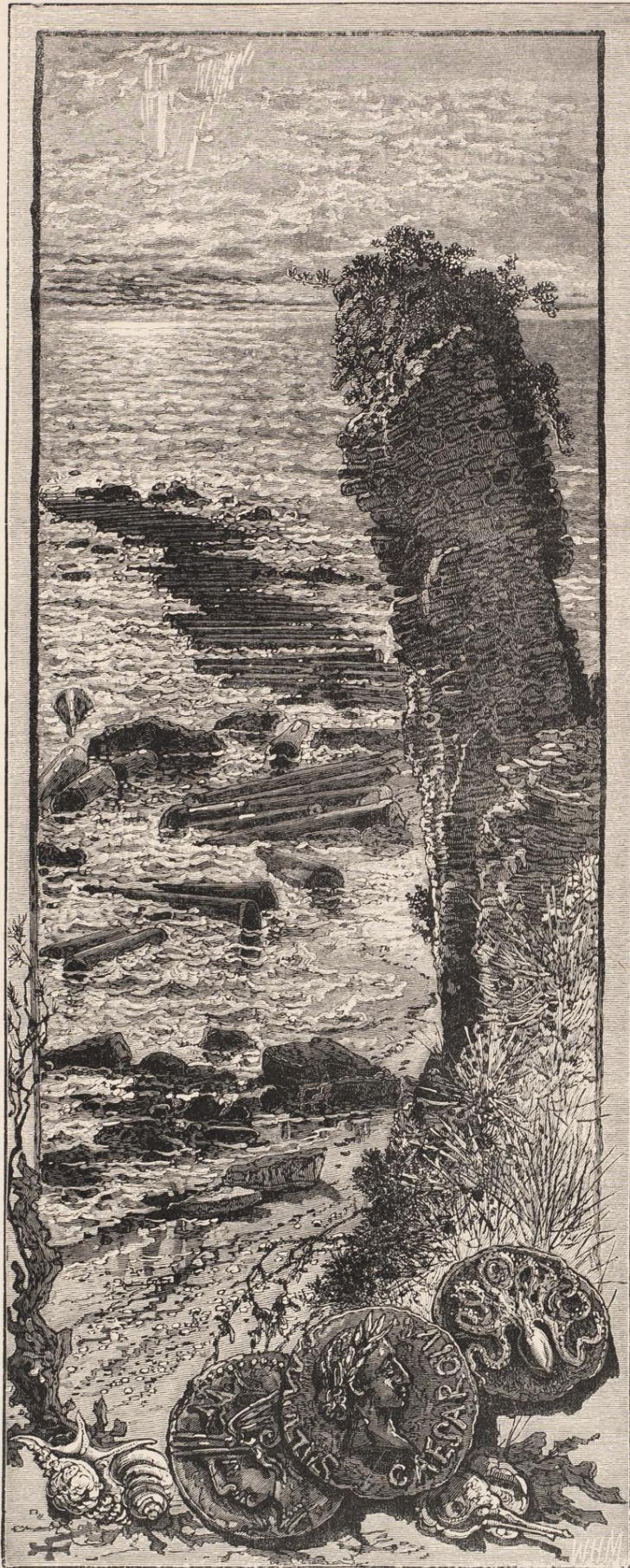
THE MARITIME
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The range of Carmel at its southern base is about seven miles in width. The Wâdy el Mâlih (Valley of Salt), which enters the plain of Esdraelon (see page 96) between Tell Kaimûn and El Mahrakah, marks its southern boundary (see map). The spurs of Carmel thence merge into the widening range of low undulating hills called Belâd er Rûheh (the Breezy Land), composed of soft chalky soil, which divides the great inland plain of Esdraelon from the plains of the coast.

THE MARITIME CITIES AND PLAINS OF PALESTINE.

Nowhere in Palestine do we recognise so many indications of the former prosperity of the country as in the strip of coast-land which stretches from the headland of Carmel (see page 88) to the port of Jaffa (see page 133), yet this is now one of its most neglected and poorly populated districts. It does not include one modern town or village of importance, and its once-splendid cities and its Crusading fortresses are in the last stages of decay or utterly destroyed. Nevertheless, the route is always interesting. We emerge from the Carmel hills nearly opposite to the ruins of Athlit (see page 100). Here the fertile but scantily cultivated coast-plain is about two miles in width. It extends northward for eight miles, closed in between a narrow ridge of sandstone rock,



COLUMNS IN THE SEA, CÆSAREA,

Formed of granite and various kinds of marble; they are relics of Herod's city which were used by mediæval builders to strengthen sea walls which have now perished.