



apparently about twenty feet, and it is difficult to believe that the water would have been brought into the city at a level so much lower than necessary, especially as it might, after supplying the upper town, have been taken straight down to the Temple over the causeway. It may possibly be a branch of the high-level aqueduct, brought round the head of the great central valley to supply Bezetha with water; but this hardly seems likely, as it would then be necessary to make the date of the excavation east of the Damascus Gate and the cutting at the souterrain later than the reign of Herod.

Mr. Schick states, in addition, that he has made a careful plan of the great quarries, or "Cotton Grotto," and of some adjacent ones which have recently been discovered. The latter extend beyond the city to the north, and the present wall, which bends inwards at this point, runs over them. Mr. Schick is of opinion that the original wall ran in a straight line from A to B (see plan), and that the present wall is modern. It may be noticed that if there was an opening to the quarries on this side, near I, for instance, stones could be easily run down the eastern side of the hill for the construction of the east wall.

Mr. Schick also mentions that he has traced out the numerous aqueducts in Wádies Aroob and Biyár, and laid down their positions on a map. He believes that the aqueduct which conveyed water from Wády Aroob to Jerusalem, and which proves to be nearly sixty miles long, was made by Herod, and that the high-level aqueduct from the sealed fountain is the work of Solomon.

Mr. Schick is at present engaged in constructing a model which will show the natural features of the ground before they were covered with rubbish; and as, during his long residence in Jerusalem, he has had peculiar facilities for obtaining information, the model promises to be extremely interesting.

C. W. W.

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## PALESTINE GEOGRAPHY IN THE SEVENTEENTH CENTURY.\*

BY JOHN EGLINTON BAILEY.

No one at all familiar with the work whose title is at the head of this paper would hesitate to give it a prominent place among the literature of the Holy Land, which it has been projected to collect in connection with the Exploration Fund. Lamb, who knew the work well, would assuredly make it one of the "front teeth" of the collection; but not so much on account of its practical utility—such books, according to Elia's canon, were no books—as on account of its quaintness and wit. For, though professedly a mere geographical description of Palestine, the

\* "A Pisgah Sight of Palestine and the Confines thereof; with the History of the Old and New Testament acted thereon. By Thomas Fuller, B.D. London: Printed by M. F. for John Williams, &c. 1660."

writer, "quaint old Fuller," better known from his connection with his "Church History" and "Worthies," has scattered throughout such a profuse display of his peculiar imagery and facetiousness as to render every page of it most delightful to read. In addition to the sacred topography, he enters at length into many of the Bible narratives, and introduces very many other matters which have not the remotest connection with his title-page. Hence the book is calculated to both amuse and instruct; and the saying, "a great book, a great evil," was never more false than in its application to this work. In lack of other matter for the *Quarterly Statement*, a few words about it may not be out of place; the more so as we may derive from it a clear view of the knowledge of the Holy Land which our ancestors possessed about the middle of the seventeenth century.

Fuller's attention was first attracted to this subject by his History of the Crusades, which he published in 1638 under the title of "The Holie War." Palestine being mainly the theatre of that history, he described it in a few brief but characteristic chapters, giving indeed to chapter xviii. the very title of the work we are noticing. He had by that time looked closely into the accessible geographical knowledge of the time, for we find him making the following curious remark on the map prefixed to the "Holie War":—

"Of thirty maps and descriptions of the Holy Land, I have never met with two in all considerables alike: some sink valleys where others raise mountains; yea, and others where others begin them; and sometimes with a wanton dash of the pen create a stream in land and a creek in sea more than nature ever owned. In these differences we have followed the Scripture as an impartial umpire. The latitudes and longitudes (wherein there be also unreliable discords) I have omitted, being advised that it will not quit cost in a map of so small extent."

Fuller was too much engaged in preaching for the royal cause and in campaigning with the royalist armies to resume what was apparently a dearly cherished work, viz., the amplification of the chapters to which I have referred. So soon, however, as the wandering parson obtained, with the curacy at Waltham Abbey, a fixed habitation, he composed the "Pisgah Sight," laying aside for a time those other literary labours on which his fame rests.

It is a large folio of some 800 pages, and was issued at great expense, which was defrayed in a large measure by Fuller's elaborate system of obtaining "patrons." He perpetuates the names and arms of at least *seventy* of these friends! The engraving in the work was a serious item in the expense. Besides a very large map of the country, there are twenty-seven double-paged maps of the tribes, the surrounding nations, the land of Moriah, Jerusalem, &c., sketches of the Temple, the clothes of the Jews, their idols, &c. All the maps bear in parts some resemblance to the old charts of Africa and other *terre incognitæ* which used to circulate among our early navigators. The artists have aimed at depicting the chief *events* of the Bible narratives on the particular spots

where they occurred, and they have gained their point with much ingenuity. Thus, the progress of the Israelites is pictorially traced into the promised land; refugees are shown to be hastening towards the cities of refuge, followed by pursuing avengers; Jonah's "whale," with the ship in the storm, is represented with exaggerated bigness off Joppa; and Moses is seen viewing the land from Pisgah. Fuller terms these quaint drawings "history-properties," and gravely recommends them to one of his child-patrons until such time as he could read! With the same apparent gravity he also requests the reader not to measure his "properties" by the *scale of miles* in his maps, but to carry one in his eye for that purpose!

The *first* book contains a general description of Judea; the *second* is occupied with the tribes; the *third* treats of Jerusalem and the Temple; while the *fourth* comprises the surrounding nations. To this section are added illustrated accounts of the Tabernacle, garments, idols, measures, &c., of the Jews. The *fifth* book is devoted to a miscellaneous assortment of topics.

Fuller's work occupied a foremost place in his day among those works whose aim was to illustrate the Bible. His position in relation to the undertaking he likens (chap. i.) to that of the Israelites at Kadesh Barnea, whose desire to go up to possess the land was "deaded" by the spies' report of the three sons of Anak: when pleasing considerations urged him to compile the book, "three giant-like objections" disheartened him. *First*, that the description of the country had been done by many before; an objection, he says, which might be lawful against the industry of all posterity, but which never disheartened St. Luke, forasmuch as many had taken in hand to set forth histories before him; and he adds:—

"Yea, the former endeavours of many in the same matter argue the merit of the work to be great. For sure there is some extraordinary worth in that face which hath so many suitors."

*Second*: that the work could not perfectly be done by any—an objection, he says, which should quicken and not quench industry. *Third*: that if exactly done, it would be altogether useless, and might be somewhat superstitious.

Under the latter head he quietly jeers the heated imaginations of certain of his contemporaries when, in answer to the remark that it was better to let the land sleep quietly, he says: "the rather because the New Jerusalem (Rev. xxi. 10) is now daily expected to come down, and these corporal (nor to say carnal) studies of this terrestrial Canaan begin to grow out of fashion with the more knowing sort of Christians." He claimed for his studies that they did much to the true understanding of the Bible. In the verse, "And hath made of one blood all the nations of men" (Acts xvii. 26), he finds three studies in which the industrious antiquary took especial delight:—

"We may see Divinity the Queen waited on by three of her principal ladies of honour, namely, skill in (1) GENEALOGIES, concerning the persons of men and

their pedigrees—‘*of one blood all nations;*’ (2) CHRONOLOGY, in the exact computation ‘*of the times afore appointed;*’ (3) GEOGRAPHY, measuring out the limits of *several nations*—‘*and the bounds of their habitation.*’”

A few passages which we now come to cite will show the spirit and *pleasantry* of the work:—

JERUSALEM.—“As Jerusalem was the navel of Judea, so the Fathers make Judea the middest of the world, whereunto they bring (not to say *bow*) those places of Scripture, ‘Thou hast wrought salvation in the midst of the earth.’ Indeed, seeing the whole world is a *round table*, and the Gospel the *food* for men’s souls, it was fitting that this *great dish* should be set in the midst of the *board*, that all the guests round about might equally reach unto it; and Jerusalem was the *center* whence the *lines of salvation* went out into all lands.”—(iii. 315.)

“THE LONG-LASTING OF THE PYRAMIDS is not the least of admiration belonging unto them. They were born the first, and do live the last of all the seven wonders in the world. Strange, that in three thousand years and upwards, no avaritious prince was found to destroy them, to make profit of their marble and rich materials; no humourous or spightful prince offered to overthrow them merely to get a greater name for his peevishness in confounding than their pride in first founding them; no zealot-reformer (whilst Egypt was Christian) demolished them under the notion of pagan monuments. But, surviving such casualties, strange, that after so long continuance they have not fallen like copy-holds, into the hand of the Signeur (as lord of the manor) for want of repairing. Yea, at the present they are rather ancient than ruinous; and, though weather-beaten in their tops, have lively looks under a gray head, likely to abide these many years in the same condition as being too great for any throat to swallow whole, and too hard for any teeth to bite asunder.”—(iv. 85.)

THE MASSACRE OF THE INNOCENTS.—“The souls of these children are charitably conceived by the primitive church all marched to heaven as the *Infantry* of the noble Army of Martyrs.”—(ii. 301.)

“THE ONCE FAMOUS CITY OF CAPERNAUM, Christ’s own city. Note by the way, Christ had three cities which may be called his own (if seven contended for Homer, well may three be allowed to Christ): Bethlehem, where he was born; Nazareth, where conceived and bred; and Capernaum, where he dwelt—more than probably in the house of Simon Peter. This Capernaum was the magazine of Christ’s miracles. Here was healed the servant of that good centurion, who, though a Gentile, out-faithed Israel itself. . . . Here Simon Peter’s wife’s mother was cured of a fever; and here such as brought the man sick of the palsy, not finding a door on the floor, made one on the roof (Love will creep, but Faith will climb where it cannot go), let him down with cords, his bed bringing him in, which presently he carried out being perfectly cured. Here also Christ restored the daughter of Jairus to life, and in the way as he went (each parenthesis of our Saviour’s motion is full of heavenly matter, and his *obiter* more to the purpose than our *iter*) he cured the woman of her flux of blood with the touch of his garment. But amongst all these and more wonders, the greatest was the ingratitude of the people of Capernaum, justly occasioning our Saviour’s sad prediction, ‘And thou, Capernaum, which are exalted,’ &c. O sad strapado of the soul, to be hoisted up so high, and then cast down suddenly so low, enough to disjoint all the powers thereof in pieces! Capernaum at this day is a poor village, scarce consisting of seven fishermen’s cottages.”—(ii. 109.)

"As for their conceit that Anti-Christ should be born in *Chorazin*, I take it to be a mere monkish device to divert men's eyes from seeking him in the right place where he is to be found."—(ii. 97.)

The difficulties as to the position of many towns, &c., are settled by Fuller in his rough and ready way. The first syllable of Gadara is to him argument enough to place it in Gad. He finds the distance in miles between two places stated differently in two authors, and he "umpires" such difficulties by *striking the balance*. Dibon, which he finds sometimes resigned to Reuben (Josh. xiii. 27), sometimes to Gad (Numb. xxxii. 24), he treats similarly. "Some," he says, "make them different and distant cities, which, in my apprehension, is rather to set up two marks than to hit the right one. For seeing these two tribes confine together [are contiguous], and both lay claim to Dibon (like the two mothers challenging the living child), we have only, instead of a sword, made use of pricks, setting it *equally in the bounds of both*." The distance between Cyprus and the continent "could not be great, if it be true what Pliny reports, that whole herds of deer used to swim over thither." The work concludes with a very elaborate index of names, with English equivalents, similar in some respects to that given in Stanley's "Palestine;" in it, "to fix the Hebrew names better in our memory, we have here and there (as the propriety of our language and commodities of our country will admit) inserted some English towns as *synonymas*, and parallel to the Hebrew in signification."

Designed to make the readers of his day more familiar with the geography of the Holy Land, Fuller's *Pisgah* must often have been ranged with the Bible in the English homes of that time. Without competent skill in sacred geography, he says that ignorant persons, like the blind Syrians, who, intending to go to Dothan, went to Samaria, "must needs make many absurd and dangerous mistakes." "Nor can knowledge herein," he adds, "be more speedily and truly attained than by a particular description of the tribes, where the eye will learn more in an hour from a map than the ear can learn in a day from discourse." He complained that while his countrymen were generally quick-sighted in other kingdoms and countries, they "were altogether blind as touching Judea and the land of Palestine—the home of their meditations who are conversant in all the historical passages of Scripture." Spite of its great age the book even yet remains eminently useful in this particular, albeit that so much fresh light has been thrown on sacred topography by more recent travellers and scholars. The writer of this article has often consulted it with more advantage than he has derived from better-known works. We may see a proof of the popularity and usefulness of the work in the fact that a second edition appeared in 1652, and a third in 1659.

To its success Fuller himself alluded, with a pardonable pride, when (in answer to his opponent, Dr. Heylyn, who also had written a description of Palestine in his "Microcosmography," and who perhaps regarded Fuller as a poacher on his estate) he said that his book (by God's good-

ness) had "met with a favourable reception," and that it was "likely to live when I am dead; so that friends of quality solicit me to teach it the Latin language." A fourth edition appeared in 1662; but no further publication of it occurred until a year or two since, when Mr. Tegg issued a small-sized reprint, with clever fac-similes of the maps, reduced in size.

In all respects the "Pisgah Sight" was worthy of Fuller's sacred calling. An ardent antiquary himself, Fuller carried his favourite pursuit into his profession. To him, as to his contemporary, Browne of Norwich, "The Ancient of Days" was the antiquary's truest object. The "Pisgah" reverently sprang from his affection for the Bible; for (to use his own expression) next to God the Word, he loved the word of God. Hence the Bible is the chief authority for his work. We find him saying (book v. 170), "Let God be true and every man a liar. I profess myself *a pure leveller*, desiring that all human conceits (though built on most specious bottoms) may be laid flat and prostrated if opposing the *written word*." None of his books so markedly shows how well acquainted the writer was with his Bible. Probably every topographical verse is inserted, and a very great many others. He was an "exact text-man," and was especially happy in making Scripture expound itself. "Diamonds," he would say, "only cut diamonds." Josephus, of course, ranks as his next authority. Fuller thought that, notwithstanding the faults of that author, "the main bulk of his book deserved commendation, if not admiration; no doubt at the first compiled and since preserved by the special providence of God to reflect much light on the Scriptures." He is at pains to free Josephus from the strictures of Baronius, on the ground that the former may have fallen into involuntary errors. It is in this defence of Josephus that Fuller forestalled, if he did not inspire, a well-known passage\* in one of Wordsworth's ecclesiastical sonnets:

"Historians who have no faults are only fit to write the actions of those princes and peoples who have no miscarriages; and only an angel's pen, *taken from his own wing*, is proper to describe the story of the *Church triumphant*."—(ii. 148.)

In illustration of his work, Fuller made besides an occasional use of the Rabbins; but this field of illustration he left to his friend, Dr. John Lightfoot, who, by a curious coincidence, had planned a similar work to that of Fuller. The references of these two scholars to each other in their respective books are most cordial, notwithstanding that each in a manner baulked the designs of the other.

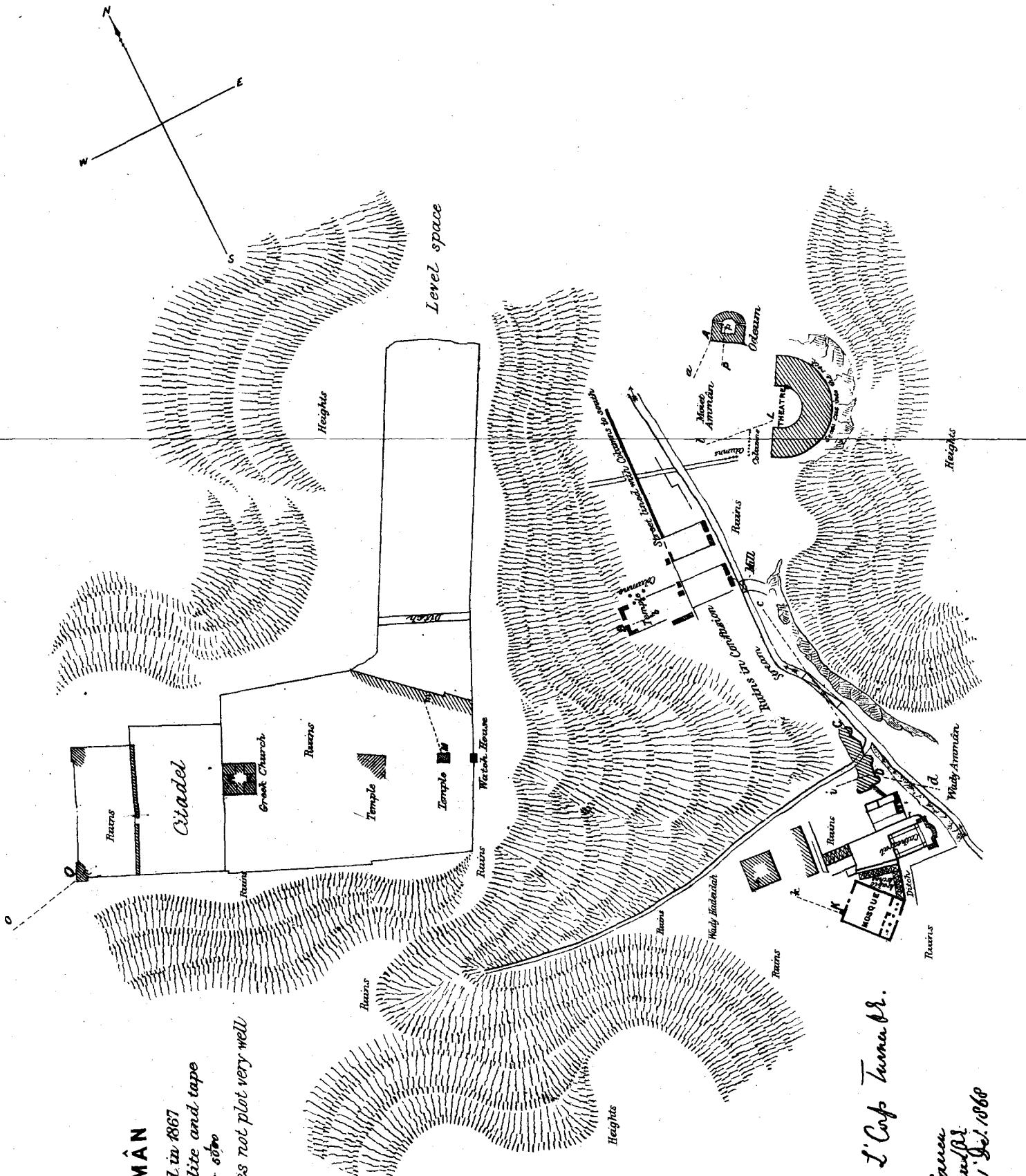
Fuller also brought under contribution many of the old writers on Palestine; we find him quoting, among others, Pliny, Jerome, Ptole-

\* "There are no colours in the fairest sky  
So fair as these. The feather whence the pen  
Was shaped that traced the lives of these good men  
Dropped from an angel's wing."

# AMMĀN

Surveyed in 1867  
with Theodolite and tape  
Scale 800

The Citadel does not plot very well



Traced by L'Corp Turner Jr.

Chaulkhouse  
Scientific  
July, 1866

meus, Villepandas, Arias Montanus, Adricomius, Bocartus, &c. Of *travellers* he consulted Brocardus, Breidenbachius (whose description, he says, was "neither divided into leaves, pages, columns, nor chapters," book ii. 149), Morison, Biddulph ("a late English divine," book ii. 140), Munster, Bunting, &c. Sandys, the famous eastern traveller, personally known to Fuller (who says of him that he "spared other men's pains in going to the Holy Land by bringing the Holy Land home to them, so lively is his description thereof" \*), is very often mentioned.

In addition to his familiarity with the literature of the subject, Fuller evinces a considerable critical skill in his discussion of topics connected with geography, history, and divinity; the learning, indeed, which he displays throughout is both deep and solid. We see as we read that the author was one of those "*gulfs of learning*" who were not singular in that age.

J. E. B.

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## EXPEDITION TO THE EAST OF JORDAN.

BY THE REV. A. E. NORTHEY.

ON Tuesday, the 18th of April, 1871, about one o'clock in the afternoon, we started—a party of five—on our trip across the Jordan, intending to encamp the first night at Ain Sultân.

We were at last about to accomplish our long-cherished plan of visiting the country east of the Jordan, the chief points of interest being Mount Nebo, Heshbon, Ammân, and Gerash, with the intervening country. After a long lingering look at the view of Jerusalem from the Mount of Olives, and a grope into the so-called tomb of Lazarus at Bethany, we mounted our horses and commenced the rapid and rocky descent from Jerusalem to Jericho, so well known to all Eastern pilgrims. This remarkable region, with its intersection by enormous ravines like the Wady Kelt, its curious geological features, and by no means scanty botanical treasures, is well worthy of a careful and scientific exploration, even independent of its Biblical interest. Immediately after passing the khan, about which wandered ghoul-like the forms of three Turkish soldiers, who are posted here during the season of the Jordan pilgrims, our Adwan guide led us, by a track on the left-hand side, to the summit of a peak, from which we gained a varied and extensive view over the country in every direction. Following this track, instead of returning to the main road, we skirted some of the heights which overhang Wady Kelt. The views are well worth a scramble, far surpassing those which we had seen on a former occasion from the main route. An additional elevation of a couple of hundred feet often discloses, as every traveller knows, an entirely new series of views. This was the case now; we could see well into our promised

\* "Worthies of England," § Yorkshire.