

heavy rainfalls, but not so the plain of Suez. The ravines in these mountains at all times of my visit were as dry as a bone, showing evidence in their piled up boulders of fearful torrents, and fig trees grow out of the clefts of these rocks, and a line of desert vegetation follows the course of their wadies.

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### THE VISIT OF BONOMI, CATHERWOOD, AND ARUNDALE TO THE HARAM ES SHERIFF AT JERUSALEM IN 1833.

THE *Quarterly Statement* for April last noticed the death of Mr. Joseph Bonomi, and it contained some details of the visit which he made to Jerusalem in 1833 with Catherwood and Arundale. According to the paragraph it is made to appear that although Mr. Bonomi had visited the Haram in the dress of a Mahomedan pilgrim, he was unable to do anything, and that he and Arundale only assisted Mr. Catherwood, who introduced them into the Mosque for that purpose. Mr. Bonomi's diary, written at the time, has been placed in my hands for the purpose of writing a memoir of his life, and judging from the entries in it, the above statements scarcely seem to convey the exact facts of the case. As the work of these three gentlemen at that time may be called the starting-point of our reliable knowledge of the Haram es Sheriff, a few extracts from Mr. Bonomi's diary may be worth giving as bearing on that subject; at the same time they give information which is interesting in itself, and as a record of what may be now called "early explorations" in that spot they possess some value. It may be here premised that Bonomi had been, at the date when he went to Jerusalem, a good many years in Egypt, and had acquired Arabic so that he was able to speak it freely; he had also adopted an Eastern costume and lived in many respects the same as the people around him. This had made him familiar with their habits, as well as with the forms of their faith, and on coming to Jerusalem he took advantage of it as giving him a chance of getting an entrance to the Haram, which was difficult as well as dangerous for non-Mahomedans to attempt. At first he seems to have avoided being seen in the company of Catherwood and Arundale, as well as of others who were known as "Frangis" and Christians; and he appears to have succeeded so well, and passed for such a good Mussulman, that an old man asked him to stay there and marry his daughter. On Tuesday, 15th October, 1833, there is an entry in the diary that Mr. Bonomi was sent for by the Moufti Effendi, who, as well as those around him, were so pleased at inspecting a camera, with which Bonomi always made his sketches, that he was allowed afterwards to go into "the area of the Holy Mosque, walked all round, and made a view of the back of the Porta Aurea and a Minaret." This sketch of the Golden Gate is among Mr. Bonomi's papers. A report got current that he had come to draw

all the places that wanted repairs. Bonomi encouraged them in this belief, and some of the guardians took him all over the place to show him the spots where repairs were required. An entry made two days after describes all this, and states that one of the guardians "took me into the holy place and under the great stone,"—the cave under the Sakhra,—“and left me to say my prayers. Unfortunately there was a man in this dark room who must have seen my awkwardness, for he had been there longer than me, his eyes had become used to the dark, and by the time my iris was expanded I had made all the mistakes and found this witness of my errors staring at me. What will be the consequence? Shall I be turned out of the town?” Bonomi passed a sleepless night owing to this adventure, but nothing seems to have come of it, for we find him two days later discussing points of Mahomedan theology with the Moufti Effendi. Some of those present on this occasion seemed to be angry with the Moufti for allowing a man born in Frangistan to sit among the select company of his divan; the Moufti felt himself rebuked, and therefore told his friends that although “I had the misfortune to be born in Londra I was a Moslem, to which my talkative friend bore witness. I took my leave and went into the Haram Essiriff, drew a view in which the celebrated cupola is tolerably conspicuous, and which I began to colour. Finished a pencil view from another point. . . . 20th October. Continued my view of the Temple (Dome of the Rock) this morning. While I was working, several pilgrims dressed in the costume of the Hejaz were conducted by the dervish, crying out as they went hurrying up the steps, ‘Ya Beit Allah! Ya Allah!’ It seems to me part of the ceremony to hurry up the steps into the place, perhaps because one should seem desirous to enter the house of God as soon as possible.” From the diary he seems to have gone to the Haram every day, and made his sketches wherever he wished. He made sketches of the Dome of the Rock, but he never uses that name, he calls it “the Temple” or “the Mosque.” Some of his drawings of the Dome of the Rock I have seen; they are still in the possession of his family. Later on there are entries of sketching the exterior as well as the interior of the Aksa. On the 23rd October he states that he “finished the two views of the Temple, and after dinner the little church in the corner of the sepulchre. While I was drawing a young Turk sat by me some time. He told me the drawing was all proper except one part of it, pointing to the figures. I always endeavoured to keep them covered, so I could not work at them, they are merely sketched in; it shows considerable penetration and judgment on the part of a Turk to have discovered them to be figures at all. He was a good-natured fellow; I told him I hoped God would forgive me, for he is the Most Merciful, at which he laughed. But the worst thing that has happened for my character is the discovery of figures in my other drawing, made by the dervish who is the conductor of pilgrims to the Beit Allah, so many crimes added to my being the associate of Christians who begin to venture to draw within the sacred

enclosure, for Catherwood went there yesterday evening. The Governor saw him and spoke to him familiarly in presence of the dervish, who would have turned him out but for the patronage of the great man. He is so bold that I think I must make my escape before any examination should take place, for I should be found wanting." A note is added to this in the diary, that "Catherwood was within the wall but not on the platform of the Temple," meaning not on the platform of the Dome of the Rock.

These quotations are clear evidence that Bonomi got in to the Haram under the character which he had assumed, and that he made sketches where he desired. Later on he mentions copying ornamental inscriptions in the Octagon, and one day "helped to measure the Great Stone." No doubt but this is the Sakhra. This and other entries show that he assisted his friends when he could be of service; but that he was dependent upon them for facilities, is an idea which does not seem to have any probability after these quotations. If Catherwood got in under the pretence of measuring the Dome of the Rock by order of Mehemet Ali, and with a view to its repair, this was simply carrying out the *queue* started by Bonomi.

Judging from the extracts I should conclude that Bonomi was the first European who managed to enter the Haram and make sketches of the buildings within it. On the other hand, by referring to Mr. Fergusson's first work, published in 1847, it will be found that the drawings upon which he founds his theory have attached to them the names of Catherwood and Arundale. Hence, whatever merit is due on this account, belongs to the work done by them at that time.

It may be worth stating that Mr. Catherwood afterwards accompanied J. L. Stephens to Central America, Chiapas and Yucatan, and made a very extensive series of drawings connected with the archæology of that region, a large number of which are published in Stephen's accounts of his travels. Catherwood was lost in the wreck of the Arctic in 1854.

The extracts from Mr. Bonomi's diary tell in a very distinct manner what was the feeling of the Mahomedans at that time in regard to Christians entering within the Haram; and by contrasting it with the present state of things we see a great advance which has been made, leading us to hope that more will yet be gained, and that the prejudices which still stand in the way of excavations in the Haram will at last be overcome, and those explorations which are so essential to clear up the questions connected with it will some day or another be permitted.

WILLIAM SIMPSON.

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