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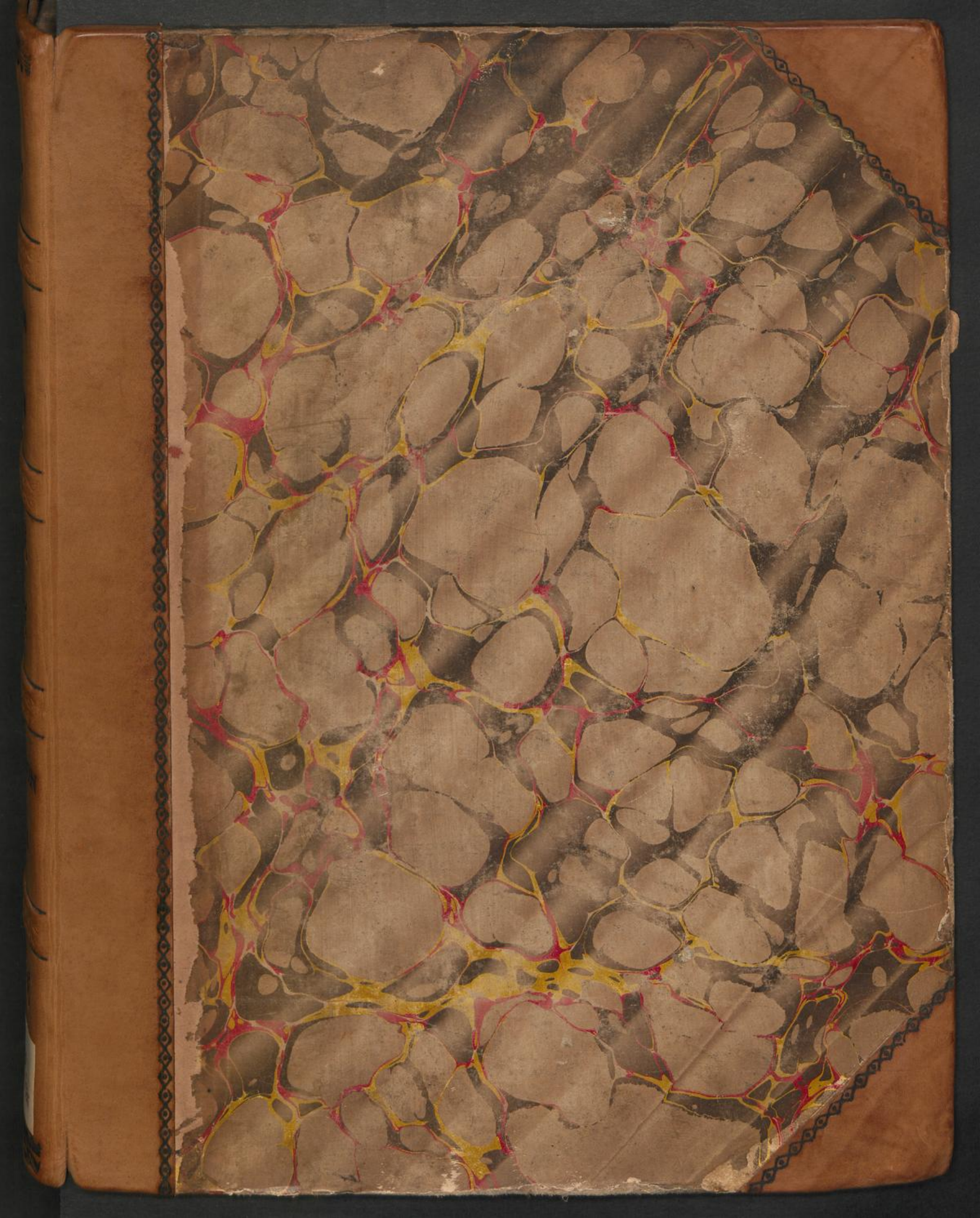

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GENERAL COLLECTION

OF THE

BEST AND MOST INTERESTING

VOYAGES AND TRAVELS

IN ALL PARTS OF THE WORLD;

MANY OF WHICH ARE NOW FIRST TRANSLATED INTO ENGLISH.

DIGESTED ON A NEW PLAN.

BY JOHN PINKERTON,

AUTHOR OF MODERN GEOGRAPHY, &c. &c.

ILLUSTRATED WITH PLATES.

VOLUME THE TENTH.

LONDON:

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GENERAL COLLECTION

OF

VOYAGES AND TRAVELS.

A S I A

TRAVELS IN ARABIA.

BY

CARSTEN NIEBUHR.

ABRIDGED FROM THE ORIGINAL WORK.

JOURNEY FROM CAIRO TO SUEZ AND MOUNT SINAI.

CHAP. I. — *Preparations for our departure.*

ALTHOUGH the chief object of our voyage was to viſit Arabia, we were unwillingly detained in Egypt for nearly a year. Several circumſtances obliged us to this involuntary delay.

On account of the pretended ſanctity of the Pilgrims, Chriſtians are prohibited from travelling to Arabia by land, with the caravan for Mecca. They are under a neceſſity, therefore, of waiting till the ſeaſon when the Red Sea becomes navigable, and veſſels ſail from the harbour of Suez for Jidda.

While we waited theſe opportunities, we found it equally impoſſible to viſit mount Sinai, or Jibbel-el-Mokatteb, the celebrated hill of inſcriptions, both of which we deſigned to examine. The Egyptians had been at war, during all the laſt year, with a ſmall tribe of Arabs who dwelt in the environs of Tor, which rendered ſuch a journey impracticable before the return of the caravan from Mecca, the conductor of which had been commiſſioned to negotiate a peace with the offended Arabs.

This ſkirmiſhing war had ariſen from the intemperate rapacity of the Arabs, who gain their livelihood by hiring out camels, and carrying goods between Suez and

Cairo. A number of veſſels laden with corn, are ſent every year from Egypt to Mecca. One of theſe veſſels had anchored near Tor, to take in water, which is better and cheaper there than at Suez; and the captain had made his whole crew go on ſhore. The Arabs could not reſiſt ſuch a temptation; but ſeized the Captain and the ſailors, and plundered the veſſel. While this ſupply of proviſions laſted, they gave themſelves little concern about the reſentment of the Egyptians. But, when they had uſed all the corn, and durſt no longer go to Cairo, for fear of having their camels taken from them, and being otherwiſe puniſhed, they found themſelves much at a loſs for the means of ſubſiſtence. They began, therefore, to pillage the caravans which go and come regularly between Suez and Cairo. They had even the confidence to repreſent to Government, that they would continue to rob the caravans, till an amneſty ſhould be granted them for what was paſt, and ſecurity given that they and their camels might come and go in ſafety.

So feeble is the authority of the Sultan who calls himſelf ſovereign of Egypt, that an handful of raggamuffins ventured to brave the pride of the Ottoman throne, and came off with impunity. To reſtore peace and ſecurity, the regency at Cairo found themſelves obliged to empower the Emir Hadgi to make the conceſſion which the Arabs required. The treaty was accordingly concluded at a place where the caravan halted on their return from Mecca.

As ſoon as we reeeived notice of this event by the diſcharge of a cannon upon the arrival of a courier with the news, we immediately prepared to ſet out. Preparations for ſuch a journey as that which we propoſed to make, would not occaſion much trouble in Europe; but in the Eaſt, make a very ſerious and difficult concern. They merit a place here: for an account of them may contribute to the fuller repreſentation of the manners of the Eaſt, and will ſhew what a variety of means muſt there be employed to obtain the common conveniences of life.

A traveller, although he know a little of the language, cannot want ſervants, who muſt have been previouſly in thoſe parts which he means to viſit. With ſuch, we were ill provided. Our Swediſh ſervant was as much a ſtranger as we ourſelves; we had a Greek cook who had lived long enough in Cairo, but had never been out of Egypt; an interpreter to aſſiſt our phyſician in his practice, who had a renegado Greek, and had never travelled before; and a young Jew of Sana, who had before travelled the ſame road upon which we were entering, but was regarded with ſovereign contempt by the Mahometans, on account of the nation to which he belonged. None of theſe could be of much ſervice to us, in our intercourſe with the Arabs.

We had ſo much the more occaſion to ſupply ourſelves carefully with proviſions and articles of furniture; ſome of which might be uſed with advantage in Europe, in military expeditions. In the deſarts through which we were to travel, a tent and beds were indiſpenſably neceſſary. We had a neat collection of kitchen utenſils made of copper, and tinned without and within. Inſtead of glaſſes which are ſo liable to be broken, we uſed alſo copper bowls completely tinned. A bottle of thick leather ſerved us as a caraffe. Our butter we put up in a leathern jar. In a wooden box, covered with leather, and parted out into ſhelves, we ſtored our ſpiceries of all ſorts; and in another ſimilar box, we laid our candles; in the lid of the latter, we fixed an iron ſocket which ſerved us for a candleſtick. We had large lanthorns of folded linen, with the lid and bottom of white iron. For a table, with table linen, we had a round piece of leather, with iron rings at certain diſtances round it, through which cords were paſſed, after our meals, and the table hung in the form of a purſe, upon one of our camels. But we imprudently put our wine into great flaſks, called

in the Eaſt Damasjanes, and large enough each of them to contain twenty ordinary bottles. Theſe vaſes are very liable to be broken by the jolting of the camels, as we found by the loſs of a part of our wine. It is much better to put your wine, when you are to carry it upon camels, into goat's ſkin bottles. This ſpecies of veſſels may, at firſt, appear little ſuitable for the purpoſe; but they communicate no bad taſte to the liquor, if the ſkins have been properly dreſſed. The ſame veſſels anſwer beſt to carry the ſtore of water that is requiſite in travelling through dry and deſart countries.

My companions hired horſes. But I, out of curioſity, preferred a dromedary, and found no reaſon to repent of my choice. On a camel, the ſaddle is always open above, that it may not hurt the bunch of the animal; but a dromedary's ſaddle is made like a horſe's, and covers the bunch. The dromedary, as well as the camel, kneels to receive a load, or a rider on his back. At a certain ſignal, he droops his head and neck, ſo that one can alight and remount whenever there is occaſion, without making the animal ſtop. I ſpread my bed clothes upon my ſaddle, and was thus enabled to change my poſture, and to ſeat myſelf ſo as to avoid the direct impulſe of the ſun's rays. A dromedary walks with long and regular ſteps, and the rider, of conſequence, feels the motion no otherwiſe than if he were rocked in a cradle. When my companions, who rode on horſeback, were weary and faint by the fatigue of riding, and by the exceſſive heat, I found myſelf as little fatigued as if I had ſitten all day at my eaſe, in a chaiſe.

CHAP. II — *Voyage from Cairo to Suez.*

THE caravan with which we had deſigned to travel, waited a long while for the concluſion of peace between the governors of Egypt and the Arabs of Tor. A diſcharge of cannons, on the 27th of Auguſt 1762, gave us notice of the return of the caravan from Mecca, and by conſequence of the concluſion of a peace, which would render the road ſecure, by which we were to travel. We went immediately to find the Schiech from whom we had hired our beaſts for the journey. He had pitched his tent near the village of Seriagus, where he, with his party, lay encamped, till we ſhould find it proper to ſet out. But no body muſt ſtir on that day.

When large caravans paſs through the territories of the independent Arabs, they have at their head a Caravan-Baſchi, whoſe buſineſs is to guide the caravan, and to treat with the princes who may exact duties for the liberty of paſſing through their dominions. This chief regulates the departure of the caravan, its journies, and the times at which it is to reſt. But ſmall caravans, ſuch as ours, whoſe expeditions are ſhort, have no ſuch guide. The chief merchant in the party always halts and proceeds as he pleaſes, and the reſt follow his example. When none of the merchants in the company is conſiderable enough to have this influence, the Arab who has moſt beaſts of burden, regulates the reſt. We did not know the preciſe time at which we were ſet out, till the 28th of Auguſt, when we ſaw troops of paſſengers begin to move.

Our caravan had no very formidable aſpect. Being in haſte to ſet out from Cairo, before the great caravan, which goes always to Suez, immediately after the departure of the veſſels, we had not more than forty camels, which were loaded with corn and materials for building. Three of our camels were employed in carrying an anchor. I have already had occaſion to remark, that carriages are unknown in Egypt and Arabia.

We could not have been very formidable to any that might have been diſpoſed to

attack us. Our camel drivers, who were but few, carried broken guns, and rusty or pointless sabres. A few Schiechs, indeed, to whom the most of our camels belonged, carried complete armour, and rode upon dromedaries. But we could not trust to them for defence; for no Arab will willingly risk his life to save a Turk. It was our part, therefore, to keep in the middle of the caravan, and on no account to leave them, or encamp apart, unless we wished to be plundered. In some places, where the danger was least, my comrade and I ventured to go before the main body of the caravan, to rest and enjoy purer air for a little.

Leaving Seriagus on the evening of the 28th of August, we passed near by a large village, called Hanske, after which we returned into the great road, and about eleven at night encamped in a place named El Firn bebad The great road consists of a number of parallel paths formed by camels who travel in files, just as they please. Two miles from Cairo, we saw a square area inclosed within a wall, several feet high, in which the principal inhabitants of Cairo assemble to receive the Emir Hadgi, at his return from Mecca. From this place to Adgerud, within four leagues of Suez, the country is absolutely a desart; for the space of three and twenty leagues, neither houses, water, nor the smallest spot of verdure being to be seen.

On the morning of the 29th, we decamped early, after taking a very slight refreshment. We travelled onwards, thirteen leagues, crossed the mountain of Webbe; and about sunset, encamped near the hill of Taja. The great caravan from Mecca had passed on the preceding night; but they travelling farther than we to the south, we had, in consequence of this, failed to meet them.

On the 30th of August, likewise, we set out early, and proceeded to Adgerud, where travellers are induced to halt, by finding water fit for drinking. Adgerud is a small castle, that has been built by the Turks for the protection of the road, and the preservation of the wells between Suez and the entrance into the desart. Although built only about the end of the sixteenth century, it is now ruinous. Within three hours, we reached Bir Suez, where are two deep wells, surrounded with walls, and shut up with strong gates, to exclude the Arabs from the water. This water, although bad, and almost unfit for human use, is however precious to the inhabitants of Suez, as it serves for their cattle. It is drawn from the wells in leathern buckets. Bir Suez being only a league from Suez, we reached that city in good time. By my observations, it is thirty-two ordinary leagues, or three and twenty German miles from Cairo.

Caravans used formerly to travel by Kosum, a city that stood farther to the north of the Arabic gulf, and of which considerable ruins still remain. In former times, ships entered the harbour of this city, which was famous among the Arabians. But the waters of the Red Sea having here subsided within their ancient limits, this harbour was of necessity deserted, and that of Suez constructed. It appears, from the relations of the earlier travellers, that the city of Suez was not in existence in the end of the fifteenth century. It is first mentioned in the beginning of the sixteenth century, and Suez is therefore to be considered as a city of modern origin.

CHAP. III. — *Of the City of Suez.*

THE city of Suez stands upon the western side, but not just upon the western extremity of the Arabic gulf. It is not surrounded with walls; but the houses are built so closely together, that there are only two passages into the city, of which that nearest the sea is open, the other shut by a very insufficient gate. The houses are very sorry structures; the

the kans being the only ſolid buildings in the city. Hardly any part now remains of the caſtle which the Turks built upon the ruins of the ancient Kolſum.

It is very thinly inhabited. Among its inhabitants are ſome Greeks, and a few families of Copts. But, about the time of the departure of the fleet, it is crowded with ſtrangers.

The ground lying around it is all one bed of rock, ſlightly covered with ſand. Scarce a plant is to be ſeen any where in the neighbourhood. Trees, gardens, meadows, and fields, are entirely unknown at Suez. Fiſh is the only article of proviſions plentiful here. All other neceſſaries of life, for both men and the domeſtic animals, are brought from afar; from Cairo, which is three days journey diſtant from Suez; Mount Sinai, at the diſtance of ſix days journey; or Ghaſſo, at the diſtance of ſeven.

At Suez, there is not a ſingle ſpring of water. That at Bir Suez is, as I have already obſerved, ſcarcely good enough for cattle; but it is drawn to Suez twice a-day for their uſe. The water of the pretended wells of Moſes is ſtill worſe; and beſides, theſe wells lie at a league and a half's diſtance, on the other ſide of the gulf. The only water fit for drinking that is to be had here, comes from the wells of Naba, upon the other ſide of the gulf, and more than two leagues diſtant from Suez. The Arabs are the carriers; and they ſell this water at the rate of nine French ſols a ſkin; but, though reputed the beſt, it is ſtill very bad.

Ship-building is the chief employment of the inhabitants of Suez: Although wood, and iron, and all the other materials, are to be brought from Cairo upon camels, and are of conſequence very dear. I know not the preciſe number of veſſels annually employed in the navigation between this port and Jidda: I was informed that four or five are freighted by the Sultan with corn for Mecca and Medina, which they convey to Jidda and Jambo; and that fourteen others ſerve to carry paſſengers between Jidda and Suez. The ſhips built at Suez have a very aukward rudder, made of a large beam, the uſe of which is dangerous and inconvenient. I ſaw a veſſel in this harbour of a different conſtruction, which had been built at Surat. So durable was the wood of which it was formed, that, although it had been in conſtant uſe for twenty years, it was ſtill in a perfectly ſound ſtate.

The governor of Suez was a bey from Cairo; and he kept a very numerous houſehold. This employment placed him in a ſort of honourable exile; and being therefore very deſirous of returning to the capital, he liſtened eagerly to any predictions reſpecting the period of his return thither. He aſſured us, that a learned Muſſulman had foretold the time when he was to be recalled; and he wiſhed us to conſult the unknown inſcriptions in the deſart, and ſee whether they might not confirm the prediction of the prophetic Muſſulman. We excuſed ourſelves, as ignorant of the ſublime ſcience which unveils futurity. This Bey was a Mahometan by birth, and the ſon of a ſugar merchant.

CHAP. IV. — *Particulars concerning the Arabs in the neighbourhood of Suez.*

THE Arabs who live about Tor, upon the other ſide of the gulf, are little afraid of the Turkiſh governor of Suez. When diſſatisfied with him, or with the inhabitants of the city, they threaten to bring no more water, and forbid them to come near the wells of Naba. Theſe threats, if carried into execution, would reduce the city to the laſt extremities; and all means are, therefore, uſed to pacify them. They might eaſily ruin this city, if they could reſolve to give up the profits which they derive from the carriage of goods upon their camels from Cairo to Suez.

We

We ourſelves experienced the inſolence of theſe Arabs. The Schiechs, whom we had hired to conduct us to mount Sinai, not having fulfilled their engagement, we refuſed, upon our return to Suez, to pay the whole ſum that had been ſtipulated. They threatened to kill us: We let them know that we were able to defend ourſelves. They then declared that they would deprive us of the water of the Naba. Mr. Von Haven replied, that this was a matter of no conſequence to Europeans who drank wine; an anſwer which moved the Turks to laugh at the expence of the Arabs. But, as their tribe eſpouſed their quarrel, it was ſeriouſly feared that they might execute what they threatened, and reduce the city to diſtreſs for want of water. Wherefore, the governor begged us to terminate the difference, and pay the Schiechs what they demanded.

One thing that we had in view in our journey was, to examine the Hill of Inſcriptions in the deſart; and we were, therefore, deſirous of receiving all poſſible information concerning ſo remarkable a place. On this occaſion we diſcovered a cuſtom of the Arabs which deſerves explanation, becauſe it is connected with their manners.

On our arrival at Suez, we applied to ſome Greeks for information concerning that hill. But none of them had ever heard of the name of Jibbel-el-Mokatteb. They directed us, however, to a Schiech of the tribe of Said, who had paſſed his life in traveling between Suez and mount Sinai. That Schiech was equally a ſtranger to the name of the Hill of Inſcriptions. But, underſtanding that we would give a conſiderable reward to the perſon who ſhould guide us thither, he returned next day with another Schiech of the tribe of Saccalha, who pretended to have a particular knowledge, not only of that mountain, but of all other places in the deſart where inſcriptions were to be met with. By his anſwers to our queſtions, however, we ſoon ſaw that he knew as little as the former of the place which we wiſhed to viſit.

At laſt, a Schiech of the tribe of Leghat was brought us, who, by his converſation, convinced us, that he had ſeen ſtones inſcribed with unknown characters. When he learned that the object of our curioſity was called Jibbel-el-Mokatteb, he aſſured us that this was the name of the mountain among all the Arabs who knew it.

Pleaſed with finding, at length, an inhabitant of the deſart, at leaſt, who could guide us to the place where the inſcriptions were to be ſeen; we determined to take him for our conductor, eſpecially becauſe his abode, as he told us, was near to that mountain. But the other two Schiechs, who had brought us the latter, warmly oppoſed our purpoſe, and inſiſted upon accompanying us, as well as he. The inhabitants of Suez adviſed us to take them all three, and told us, that we could not travel the deſart in ſafety, without having guides from every one of the three tribes that inhabited the country between Suez and mount Sinai.

This advice referred to the cuſtom above-mentioned, which renders Arab guides or Ghafirs neceſſary. Any perſon, whether Chriſtian or Mahometan, who travels either by ſea or land along the coaſt of Arabia Petræa, chooſes a Ghafir, a guide, or protector, to whom he makes preſents, either from time to time, in the courſe of his journey, or at leaſt upon his ſafe return. He thus travels ſecure and unmoleſted. If the veſſel in in which he ſails, happens to be ſhipwrecked, it is plundered by the Arabs; but his Ghafir, if preſent, ſaves his goods from pillage. If the perſon whom he names as his Ghafir be abſent, his property is however ſet apart. But if he have no Ghafir, or name a fictitious one, he is plundered, without regard to his rank or character. The Turkiſh merchants, from avarice to ſpare a trifling preſent, or from pride, to avoid aſſociating with an Arab Schiech, ſeldom take Ghafirs, but they ſuffer for the neglect. For theſe rights of hoſpitality and friendſhip are held ſacred among thoſe Arabs.

We therefore took with us the three Schiechs to guide us to mount Sinai. They ſupplied

ſupplied us with camels for ourſelves and our ſervants. To prevent diſputes, we had our contract written out by the Cadi of Suez, in the preſence of the Governor.

CHAP. V. — *Journey from Suez to mount Sinai.*

WE were anxious to ſet out, that we might return to Suez before the firſt ſhips ſhould ſail, in the beginning of October. In the ſucceeding months, the paſſage to Jidda becomes too dangerous. But our painter, Mr. Baurenfiend, had fallen ill, immediately after our arrival at Suez, from the exceſſive fatigues which he had undergone. Although his aſſiſtance was neceſſary in our expedition, yet Mr. Von Haven and I reſolved to ſet out by ourſelves, leaving Meſſrs. Forſkal and Cramer at Suez, to take care of our ſick friend.

On the 6th of September 1762, we croſſed the gulph, and ſet out next morning with our Arabs. Beſide the three Schiechs and their ſervants, we were accompanied by ſeveral of their friends, who had for ſome time carried water from the wells of Naba to Suez, and were now going to ſee their friends in the deſarts, hoping to live at our expence by the way. It is a rule with theſe people, that an Arab of diſtinction travelling, muſt maintain all who chooſe to accompany him, whether it be at his own deſire or not. We, as we lived at ſome expence, were thought to be very rich.

The firſt day we travelled along the coaſt of the Arabic gulf, through a ſandy plain, having a few hills ſcattered over it. The Arabs call ſuch plains, when they lie ſomewhat low, Wadi, or vallies, becauſe water remains ſtagnant in them, after heavy rains. We reſted under a palm tree, in a place called Aijam Muſa, Moſes' Fountains. Theſe pretended fountains, are five holes in the ſand, in a well of very indifferent water that becomes turbid, whenever any of it is drawn. As the holes bear the name of Moſes, the Arabs aſcribe them to the Jewiſh lawgiver. After a day's journey of five German miles and a half, we encamped on the ſand, in the plain of El-Ti. In the evening, a violent blaſt of wind raiſed the ſand about us, by which we were not more incommoded than a ſimilar incident would have incommoded us in Europe.

The country through which we paſſed, is famous as the ſcene of the emigration of the Jews under Moſes. We were therefore deſirous of learning from the Arabs, the names of all the places, and of all the mountains, eſpecially in our way. Mr. Von Haven who could not reſolve to make himſelf familiar with the Bedouins, could obtain nothing but vague and uncivil anſwers from them. I again ſought to gain the confidence and friendſhip of one of thoſe Arabs, by making him ſome preſents, and cauſing him to ride ſometimes behind me upon my camel. From him I received honeſt and diſtinct anſwers. To the objects which I pointed out to him, he gave the ſame names coming as going. I likewiſe meaſured the diſtances of places, by counting the ſteps of the camel, and comparing the number with the time in which they were travelled by my watch. By means of a compaſs, I diſtinguiſhed likewiſe the directions of the road. None of the Arabs underſtood the nature of this inſtrument. It is plainly, therefore, an idle tale, that they follow the direction of the compaſs in travelling through their deſarts.

On the 8th of September, we travelled through the plain of Girdan. We ſaw, on our way, an enormous maſs of rock, that had fallen from a neighbouring mountain. We entered next the valley of Girondel, and, after proceeding five miles and a half farther, found ourſelves in the vicinity of Jibbel Hammem Faurum. Next day, ſending our ſervants forward, we ourſelves ſtayed to examine theſe environs. In the rainy ſeaſon a conſiderable torrent runs through the valley of Girondel. It was at this time

dry;

dry; yet, by digging in the bed to the depth of two feet, we found better water than that which is uſed at Suez. This valley not being deficient in water, has in it ſeveral trees, and even groves that appear ſingularly ſtriking to travellers from Cairo, who have ſeen no ſimilar appearance in the previous part of their journey.

Hammam Faraun is the name of a hot ſpring which riſes by two apertures out of a rock, at the foot of a high mountain. It is uſed in baths by the neighbouring ſick, who commonly ſtay forty days for a cure, during which their only food is but a fruit called Laſſaf, which grows here. An extenſive burying place near the baths, ſuggeſted doubts in my mind of the beneficial effects of this regimen. The tradition that the Jews paſſed this way, and that Pharaoh's army was drowned here, has occaſioned this place to receive the name of Birket-el-Faraun. The Arabs imagine that Pharaoh is doing penance at the bottom of this well, and vomits up the ſulphureous vapour with which the water is impregnated.

This eaſtern ſide of the Arabic gulph is tolerably level and uniform. But the oppoſite ſide is one range of lofty mountains; broken, however, and divided by two vales, by one of which we muſt paſs in travelling from Egypt to the ſhore of the Red Sea.

We turned by degrees towards the north eaſt, in purſuing the direct road to mount Sinai, and at length entered a narrow vale, which appeared to have been cut by the torrents in the rock. The mountains which roſe upon every ſide of us, in uninterrupted chains, were maſſes of a ſort of limeſtone intermingled with veins of granite. In ſeveral places through them, I diſcovered a quantity of petrified ſhells, of a ſpecies which is to be found with the living ſhell-fiſh in it, in the Arabic gulf. One of thoſe hills is entirely covered with flints. The granite becomes more and more plentiful as we approach mount Sinai.

Our road lay often along the brink of precipices, commonly through ſtony glynns, and ſometimes through wide vallies, watered and fertile. Such were Uſaitu, El Hamer, and Warſan. We paſſed alſo in our way, by Naſbe, the ſeat of ſome Bedouins of this country. As water was ſometimes at a diſtance from the places where we encamped, our ſervants were obliged to go to bring it. We could have wiſhed to accompany them, in order to ſee a little of the country; but our guides would not always permit us.

After paſſing through the valley of Warſan, we turned a little out of the highway, and in the ſame evening reached the abode of our chief of the tribe of Leghat. As it could not be far from Jibbel el Mokatteb, I began to hope that I might take this opportunity of going thither. But the converſation of the Schiech made me ſoon give up that hope. In my deſcription of this mountain, which I did not ſee till my return, the reader will find an account of what happened to me upon this occaſion.

The Schiech had given notice of his arrival to ſeveral of his friends, who, to the number of ten or twelve, came to ſee him. I left him to entertain his gueſts, and in the mean time ranged over ſeveral hills in the neighbourhood. I ſaw by accident, in a ſequeſtered ſpot, a wretched tent, the dwelling of our Schiech, in which were his wife and ſiſter, buſy grinding corn. One of the women came out of the tent, to preſent me with a bit of gum, and did not refuſe a ſmall piece of money in return. At a little farther diſtance, I met the Schiech's ſon, who was tending goats, and converſed with him for a conſiderable time. I was ſurpriſed at the ſenſe, gravity, and aſſurance of the child, who ſeemed to be in no degree embarraſſed by the preſence of a ſtranger. He invited me very kindly to the houſe to drink ſome excellent water which had been drawn on that ſame day from the well. I had here an opportunity of remarking the relation between language and manners.

manners. A tent, of which the original Arabic name is Cheime, is however, called by theſe Bedouins, Beit, which ſignifies houſe; becauſe they have no other houſes than tents.

Moſt of our Schiech's friends were diſtinguiſhed by the ſame title of Schiech, although nowiſe ſuperior in their air or dreſs, to the vulgar Arabs. I hence ſuppoſed the title to mean no more among the Arabs, than Maſter, or Sir, with us.

Being determined to proceed on to mount Sinai, we ſet out from the dwelling of our Schiech of Beni Leghat, on the 12th of September. The country became more mountainous, as we advanced. Yet we paſſed through ſome pleaſant vallies; ſuch were thoſe of Chamela, Dahur, Barak, and Genna. Before reaching the vale of Iſraitu, which, although ſurrounded with rocky and precipitous mountains, diſplays ſome rich and cheerful proſpects, we were obliged to go over another lofty and almoſt inacceſſible hill.

In this vale we met an Arabian lady attended by a ſervant. In reſpect to our Schiech, ſhe quitted the road, alighted from her camel, and paſſed us on foot. Another woman veiled, and walking on foot, who happened to meet us in ſo narrow a part of the valley of Genna, that ſhe could not avoid us, ſat down as we paſſed, and turned her back upon us. I gave her the ſalutation of peace; but my conductors told me, that ſhe had turned her back in reſpect to us as ſtrangers, and that I had done wrong in ſaluting her.

At the diſtance of nearly ſeven German miles from the dwelling of our Shiech of the tribe of Leghat, we found the abode of our other Schiech of the tribe of Said. The latter was as little willing as the former had been, to paſs ſo near his family without ſeeing them. We were again therefore obliged to leave the highway, and to follow our conductor half a league out of the road. The Arabs ſet up our tents near a tree, in the valley of Faran, and left us to amuſe ourſelves there, in the beſt manner we could, till they went to ſee their friends in gardens of date trees, ſcattered over the valley. We were at no great diſtance from our Schiech's camp, which conſiſted of nine or ten tents. We were informed that the ruins of an ancient city were to be ſeen in the neighbourhood. But, when the Arabs found us curious to viſit it, they left us and would give us no farther account of it.

The famous valley of Faran, in which we now were, has retained its name unchanged ſince the days of Moſes, being ſtill called Wadi Faran, The Valley of Faran. Its length is equal to a journey of a day and a half, extending from the foot of mount Sinai to the Arabic Gulph. In the rainy ſeaſon it is filled with water; and the inhabitants are then obliged to retire up the hills: it was dry, however, when we paſſed through it. That part of it which we ſaw was far from being fertile, but ſerved as a paſture to goats, camels, and aſſes. The other part is ſaid to be very fertile; and the Arabs told us, that in the diſtricts to which our Ghaſirs had gone, were many orchards of date trees, which produced fruit enough to ſuſtain ſome thouſands of people. Fruit muſt, indeed, be very plenteous there; for the Arabs of the valley bring every year to Cairo an aſtoniſhing quantity of dates, raiſins, pears, apples, and other fruits, all of excellent quality.

Some Arabs, who came to ſee us, offered us freſh dates which were yellow, but ſcarcely ripe. The chief of our Schiech's wives (for he had two), came likewiſe to ſee us, and preſented us with ſome eggs and a chicken. The two wives of our Schiech preſided over two different departments of his affairs. One was placed at ſome diſtance from where our tents happened to be pitched, in order to manage a garden of date trees. The other was our neighbour, and ſuperintended the cattle and the ſervants. The latter would not enter our tents, but ſat down near enough by to converſe with us. She complained of her huſband, who neglected her, ſhe ſaid, for her rival, and ſpent all his time in drawing water in Egypt, or in carrying articles of merchandize from one place

to another. Our law, by which every man is confined to one wife, appeared to her admirable. This was the firſt opportunity I had of converſing, without reſtraint, with a Mahometan female.

We left this place on the 14th of September, and, after travelling two miles farther, in the valley of Faran, arrived at the foot of Jibbel Muſa. Up this mountain we aſcended a mile and a half, and encamped near a large maſs of ſtone, which Moſes is ſaid by the Arabs to have divided into two, as it at preſent appears, with one blow of his ſword. Among thoſe mountains we found ſeveral ſprings of excellent water, at which, for the firſt time ſince my arrival in Egypt, I quaffed this precious liquid with real ſatisfaction.

Chap. VI. — *Of Mount Sinai, and the Convent of St. Catharine.*

THE Arabs call Jibbel Muſa, The Mount of Moſes, all that range of mountains which riſes at the interior extremity of the valley of Faran; and to that part of the range on which the convent of St. Catharine ſtands, they give the name of Tur Sina. This ſimilarity of name, owing, moſt probably, to tradition, affords ground for preſumption, that the hill which we had now reached was the Sinai of the Jews, on which Moſes received the law. It is, indeed, not eaſy to comprehend how ſuch a multitude of people as the Jews, who accompanied Moſes out of Egypt, could encamp in thoſe narrow gullies, amidſt frightful and precipitous rocks. But, perhaps, there are plains, that we know not of, on the other ſide of the mountain.

Two German miles and a half up the mountain, ſtands the convent of St. Catharine. The body of this monaſtery is a building one hundred and twenty feet in length, and almoſt as many in breadth. Before it ſtands another ſmall building, in which is the only gate of the convent, which remains always ſhut, except when the biſhop is here. At other times, whatever is introduced within the convent, whether men or proviſions, is drawn up by the roof in a baſket, and with a cord and a pulley. The whole building is of hewn ſtone; which, in ſuch a deſart, muſt have coſt prodigious expence and pains.

Before the convent is a large garden, planted with excellent fruit trees. The Arabs told us, that the monks enter it by a ſubterraneous paſſage.

Theſe Greek eccleſiaſtics are not allowed to receive an European without an order from the biſhop of Mount Sinai, who reſides ordinarily at Cairo. He had promiſed us a letter, but had ſet out, without our knowledge, to Conſtantinople. By the favour of the Engliſh ambaſſador at Conſtantinople, we had obtained another letter from a depoſed patriarch, who had reſided three years in the convent of St. Catharine. Believing that this letter might be ſufficient to gain us admittance, we preſented it to thoſe clergymen, through a ſmall chink in the wall. They took ſome time to conſider, and, after making us wait long, let us know that they could not receive us, as we had not a letter from their biſhop.

During this parley, many Arabs, who had obſerved us from the neighbouring hills, gathered round us. They are paid a certain ſum for every ſtranger that is received into the convent. When the biſhop happens to be preſent, the gate is opened, and the convent muſt entertain all the Arabs who come in then. This cuſtom is very burthenſome to thoſe poor monks, who have nothing but alms to live upon; and have their proviſions, which they are obliged to bring from Cairo, often ſtolen by the way. The Arabs are in general very dangerous neighbours. They often fire upon the convent from the adjacent rocks. They ſeize the monks whenever they happen to find them without the walls of the monaſtery, and refuſe to releaſe them, without a conſiderable ranſom. We witneſſed the

the infolence of one of thofe Bedouins, who uttered a thoufand abufes againſt the inhabitants of the convent, becauſe they would not give him bread at the very inſtant when he aſked it in a roguiſh counterfeit tone of diſtreſs.

That we might not occaſion uneaſineſs to thoſe monks, we retired, and encamped at a quarter of a league diſtance from the monaſtery. As a recompence for our diſcretion, they immediately ſent us a preſent of fruits. Grapes could not but be delicious to perſons like us, who had travelled ſo long in parched and uncultivated regions.

I wiſhed to chuſe from among the Arabs who had gathered about us, a guide to conduct me to Sinai. This, however, our Ghafirs would not permit; which occaſioned a quarrel among them and the other Arabs. Next day, however, our Schiechs brought me an Arab, whom they qualified with the title of Schiech of Mount Sinai, to procure him ſome profit from us, by the right which he then arrogated to himſelf of attending ſtrangers who came to viſit the mountain.

Under the conduct of this newly created Lord of Sinai, with our Schiechs, I attempted, on this ſame day, to clamber to the ſummit of that mountain. It is ſo ſteep, that Moſes cannot have aſcended on the ſide which I viewed. The Greeks have cut a flight of ſteps up the rock. Pococke reckons three thouſand of theſe ſteps to the top of the mountain, or rather bare, pointed rock.

Five hundred ſteps above the convent we found a charming ſpring, which, by a little pains, might be improved into a very agreeable ſpot. A thouſand ſteps higher ſtands a chapel dedicated to the Bleſſed Virgin; and five hundred above this, two other chapels, ſituated in a plain, which the traveller enters by two ſmall gates of maſon work. Upon this plain are two trees, under which, at high feſtivals, the Arabs are regaled at the expence of the Greeks. My Mahometan guides, imitating the practices which they had ſeen the pilgrims obſerve, kiſſed the images, and repeated their prayers in the chapels. They would accompany me no farther; but maintained this to be the higheſt acceſſible peak of the mountain; whereas, according to Pococke, I had yet a thouſand ſteps to aſcend. I was therefore obliged to return, and content myſelf with viewing the hill of St. Catharine at a diſtance.

CHAP. VII. — *Our return from Mount Sinai.*

IN the afternoon of the 16th of September, we deſcended Jibbel Muſa, and paſſed the night at the bottom of that cliffy mountain, at the opening into the valley of Faran. Next day, after advancing three miles through the vale, we halted near the dwelling of our Schiech of the tribe of Said.

Our Ghafirs left us again, and went to ſee their friends in the gardens of date trees. During their abſence we met with a young Arab, riding on a dromedary, who had made himſelf drunk in one of thoſe gardens. Underſtanding that we were Europeans and Chriſtians, he began to pour out abuſive language againſt us, much in the ſame ſtrain in which an infolent and ill bred young man in Europe might perhaps wantonly abuſe a Jew. From this incident, we judged that the Bedouins uſe wine. We could not help remarking at the ſame time, that the law of Mahomet, with great wiſdom, forbids the uſe of ſtrong liquors, as they have ſuch tendency to warm the paſſions, which, with the inhabitants of hot climates, have naturally but too much violence. In the cities, indeed, many of the Mahometans are in the habit of getting drunk. But, either for ſhame or for fear of puniſhment, they never appear drunk in public; and take this vicious indulgence only in private, in their own houſes. Except that young man, I never ſaw another Mahometan brutally drunk in all my travels.

Our Ghafirs returned, and we continued our journey on the 20th of the month. Next day I advanced before my fellow travellers, on purpofe again to view the mountain, of which I fhall fpeak, when I come to defcribe the Egyptian place of burial.

On the day following, we had an opportunity of feeing a part of the road which we had paffed by night, when travelling to Jibbel Mufa. In this place, near a defile, named Om-er-ridg-lein, I found fome inferiptions in unknown characters, which had been mentioned to me at Cairo. They are coarfely engraven, apparently with fome pointed inftrument of iron in the rock, without order or regularity. Our Arabs thought the time loft which I fpent in copying thofe inferiptions. They were not very wrong; but I fhall fpeak my fentiments on this head, when I give an account of Jibbel-el-Mokkateb.

On the 25th of September, we arrived again at Suez. Mr. Baurenfeind was much recovered. Before we could reach the city we had to crofs the fame arm of the fea over which we had been ferried when we fet out on our journey; but we could find no boat on the eaftern fide. Perceiving, however, that the tide was ebbing, we ventured to ford this part of the gulf. We fucceeded happily a little north from the ruins of Kolfum. Our camels walked fteadily; and the Arabs who waded were only in water to the knees. This was perhaps the firft time that any Europeans attempted to pafs here in this manner. This attempt fhewed us that the waters in the gulf are much influenced by the tides, and convinced us that in the ebb, the Red Sea may be fafely paffed on foot.

After my return to Suez, I was defirous to examine alfo the weftern fide of the gulf, and the adjoining hills. I could prevail with no perfon to accompany me in fo dangerous an expedition, for, at the fmalleft diftance from the city, the paffenger is in no lefs danger of being robbed, than in the defart. At length, however, an Arab undertook to be my guide. But he trembled at the fight of every human being that we met; and indeed thofe whom we met feemed to be no lefs afraid of us. Thus teazed and vexed as I was, I could make but few intereffing obfervations in thefe petty excurfions.

I now, for the firft time, obferved an appearance with which I was fingularly ftruck, but which became afterwards familiar to me. An Arab, whom I faw approaching at a diftance, upon a camel, appeared to move through the air, with the gigantic bulk of a tower; although he was travelling along the fand like ourfelves. Several travellers mention this error of vifion, which is owing to a peculiar refraction produced in thefe torrid climates, by vapours differing greatly in their nature, from thofe which fill the air in temperate regions.

I could learn nothing certain concerning the canal which is faid to have joined the Nile with the Arabic Gulf. No Arab would conduct me into that part of the country through which it is probable that the canal might pafs; becaufe the tribe who inhabit it were at variance with the inhabitants of Suez. In the neighbourhood of Suez, I could find no trace of any canal; unlefs the valley of Mofbeiba, between Bir Suez and the city, may be regarded as fuch. After the rains, a confiderable quantity of water remains ftagnate in this vale, which the inhabitants draw for ufe; and when the waters are gone off, it is foon covered with grafs.

CHAP. VIII. — *Of the Mountain of Inſcriptions, and of an Egyptian Burying-place.*

SINCE Mr. Clayton, biſhop of Clogher, publiſhed the narrative of the ſuperior of a convent of Franciſcans at Cairo, we have heard much talk in Europe of a diſcovery made by that monk of a mountain covered wholly with inſcriptions in unknown characters. It was imagined that thoſe inſcriptions might furniſh ſome teſtimony concerning the ancient reſidence of the Jews in that country: and, in this expectation, the biſhop of Clogher offered five hundred pounds ſterling, to defray the expences of his journey, to any man of letters who would undertake to copy them.

But the marvellous part of this diſcovery by degrees diſappeared; and the ſanguine hopes which had been built upon it vaniſhed. Several travellers had before obſerved, upon the way to mount Sinai, ſome rocks inſcribed with ſtrange characters; even in the third century, theſe inſcriptions had been mentioned by a Greek author. Mononys had formerly copied ſome of them, Pococke and Montague had copied others, and had communicated them to ſeveral men of letters. They were judged to be neither Jewiſh nor Arabic, from the appearance of ſome coarſe pieces of ſculpture that accompanied them. Some conſidered them as a mixture of Coptic and Arabic characters. At laſt, a perſon, who was very well verſed in Oriental literature, conjectured that they might be Phœnician; an opinion which is the more probable, as the Phœnicians had, at a very remote period, ſettlements upon the eaſtern coaſt of the Arabic Gulph.

As little were the learned agreed concerning the purport of thoſe inſcriptions, and the information which they might afford. Thoſe who examined them the moſt accurately, concluded from their poſition, and the manner in which they were engraven, that they related nothing more than the names of travellers, and the dates of their journies. In the ſame place are ſtill to be ſeen a vaſt number of ill-engraven inſcriptions in Greek and Arabic, of the names of perſons who have ſought by this means to tranſmit the memory of their exiſtence to future times.

That I might be enabled to gueſs for myſelf, I copied a good number of thoſe inſcriptions in unknown characters, which we found engraven upon the rocks on the way to mount Sinai, and ſome of them upon the mountain. I have in my poſſeſſion a copy of another inſcription, the characters of which differ from thoſe which I copied myſelf. It was copied by Mr. Donati, a learned traveller, whoſe papers will be loſt, as he himſelf has not returned to Europe. The place where theſe inſcriptions are moſt numerous, is in the narrow paſs of Om-er-ridſtein, which I have already mentioned. The pretended Jibbel-el-Mokatteb may poſſibly be in its neighbourhood.

After examining the ſituations and the engraving of theſe inſcriptions, I incline to the opinion of thoſe who think them of little importance. They ſeem to have been executed at idle hours by travellers who were ſatisfied with cutting the unpoliſhed rock with any pointed inſtrument: adding to their names, and the date of their journies, ſome rude figures, which beſpeak the hand of a people but little ſkilled in the arts. When ſuch inſcriptions are executed with the deſign of tranſmitting to poſterity the memory of ſuch events as might afford inſtructive leſſons, greater care is generally taken in the preparation of the ſtones, and the inſcriptions are engraven with more regularity, as I ſhall have occaſion to obſerve, when I come to ſpeak of the ruins of Perſepolis.

Although convinced that the wonderful part of the ſtory of that mountain was perfectly imaginary, we took pains at Cairo to inform ourſelves particularly concerning its ſituation; and as I have before mentioned, we found a Schiech of the tribe of Leghat, who pretended to know the famous Jibbel-el-Mokatteb, and promiſed to conduct us thither.

thither. We had been directed to examine thoſe curioſities; and we were eager to ſee them, even for our own gratification.

Arriving on the evening of the 10th of September at our Schiech's dwelling, he conducted us next day, with our other Ghafirs, to that hill, which he had told us lay in his neighbourhood. We climbed up it by a ſteep and rugged path, and inſtead of inſcriptions, were ſurpriſed to find on the ſummit an Egyptian cemetery. We gave this name to the place, although we had ſeen nothing of the ſame kind in Egypt, where all ſuch monuments are now ſunk in the ſand. But a ſlight acquaintance with the Egyptian architecture and hieroglyphics, and with the antiquities diſcovered by Norden in Upper Egypt, may enable any perſon to ſee that the ruins on the top of Jibbel-el-Mokatteb can be no other than Egyptian.

It is covered with ſtones of from five to ſeven feet in length, inſcribed with hieroglyphics, and ſome of them ſtanding on end, while others are lying flat. The more carefully they are examined, ſo much the more certainly do they appear to be ſepulchral ſtones, having epitaphs inſcribed upon them. In the middle of theſe ſtones is a building, of which only the walls now remain; and within it are likewiſe a great many of the ſepulchral ſtones. At one end of the building ſeems to have been a ſmall chamber, of which the roof ſtill remains. It is ſupported upon ſquare pillars; and theſe, as well as the walls of the chamber, are covered over with hieroglyphic inſcriptions. Through the whole building are various buſts, executed in the manner of the ancient Egyptians. The ſepulchral ſtones and the buſts, are of hard and fine grained ſand ſtone. The Egyptians are known to have uſed granite, or ſome ſimilar ſpecies of ſtone, in all their works of ſculpture or architecture.

The Arabs ſuffered us to examine thoſe curioſities at our leiſure, and to note down upon the ſpot, ſome particulars relative to them. But when I began to copy ſome of the hieroglyphics, they gathered all about me, and told me, that the Schiech of the mountain would not permit this to be done. That pretended Schiech was an Arab of their acquaintance, whom they had agreed to honour with the title, and inveſt with the power, on purpoſe to draw money from us. The lord of Jibbel-el-Mokatteb who had waited our approach upon the top of the hill, came up upon this and told us, that he would not for an hundred crowns ſuffer us to copy the leaſt thing, or permit Chriſtians to carry away any treaſures that were hidden in his territories. The Arabs believe, or pretend at leaſt to believe, that the Europeans are in poſſeſſion of ſecrets by which they can make any hidden treaſure ariſe out of the earth, and can convey it away through the air, if they are only permitted to copy any inſcription indicating its ſituation. Upon this fancy, they raiſed a claim of either ſharing with us in the treaſures which might be found, or receiving an hundred crowns for their permiſſion to us to ſearch for them.

Deſpairing of being able to bring thoſe ſelfiſh mortals to reaſon, I ſecretly promiſed four crowns to one of our Ghafirs, who had always ſhewn himſelf honeſt and obliging, if he would accompany me by ourſelves to that place, upon my return from mount Sinai, and give me time to copy what I pleaſed. I have already obſerved, that this Arab kept his word, and I effected my purpoſe. The hieroglyphics which I copied were as well executed as any I had ſeen in Egypt. One thing in which they differ, is in exhibiting the goat, an animal common through this country; whereas in Egypt the goat never appears as an hieroglyphic ſymbol, but the cow frequently. Theſe monuments may therefore be ſuppoſed to be the work, not of perſons actually inhabiting Egypt, but of an Egyptian colony, or of ſome people who had adopted the arts and manners of Egypt. The Arabs, who had in thoſe early ages conquered

Egypt under their ſhepherd kings, might bring with them when expelled from the ſcene of their conqueſts, the arts and manners which they had learned from the conquered people.

Whether this conjecture be rejected or admitted, it ſtill remains a difficulty how to account for the ſituation of this cemetery, which muſt have belonged to an opulent city, where the arts were flouriſhing, at ſuch a diſtance from the ſcenes of cultivation in the middle of a deſart, and on the ſummit of a precipitous mountain. This country is indeed more populous than it ſeems at firſt to be, for the Arabs ſtudiouſly conduct travellers by roads paſſing at a diſtance from their dwellings. But, it is impoſſible to conceive, how a populous and opulent city could ſpring up in the midſt of ſuch a deſart. It is more probable, that the inhabitants of ſome maritime city upon the coaſt of the Arabic Gulph, have been induced by a veneration for the mountain, founded upon ſome ſuperſtitious ſentiments, to convey their dead to this diſtance, that they might be interred in ſacred ground.

CHAP. IX. — *Of ſome Cuſtoms of the Arabs in the Deſart.*

THE Arabs, as is well known, are divided into tribes. Speaking of theſe, they ſay, Beni, which ſignifies the *ſons* of ſome perſon; thus Beni Leghat means the tribe of Leghat. Theſe ſmall tribes have each its Schiech, who is commonly dependant on the Grand Schiech of ſome more potent tribe.

In our way to mount Sinai, we paſſed through the territories of Beni Leghat, Beni Saualha, and Beni Said. Theſe three tribes are particularly connected with the convent of St. Catharine, pretending to be its protectors, although in reality its oppreſſors. The tribe of Beni Said, who are the more immediate neighbours of the convent, have a very bad character. They are originally from Upper Egypt.

Theſe Arabs, although ſcattered in ſeparate families over the country, ſeem to be fond of ſociety, and viſit one another frequently. A ſort of politeneſs too prevails among them, but it is too ceremonious. We witneſſed the etiquette of their viſits, at the dwelling of our Schiech of the tribe of Leghat. His friends having had notice of his return, came to pay their compliments to him upon the occaſion. We had likewiſe our ſhare in their polite attentions, for they congratulated us upon our travelling through the deſart, without meeting with any unfortunate accident. When they ſalute they join hands, embrace, and aſk one another in a tone of tenderneſs; "How art thou? Is all well?" When a Schiech enters a company, all riſe, and the Schiech goes round to embrace every one in his turn.

Some travellers have fancied, that a part of their politeneſs upon ſuch occaſions, conſiſts in mutual enquiries after the health of their camels and other domeſtic animals. But ſuch enquiries are rather taken ill. Although, as it is natural for two men of the ſame profeſſion when they meet, to converſe concerning their affairs; ſo two Bedouins, whoſe ſole employment is to manage their cattle, will naturally queſtion one another upon that head, juſt as our peaſants talk of their fields and meadows.

Their way of living is nearly the ſame as that of the other wandering Arabs of the Kurdes, and of the Turcomanns. They lodge in tents made of coarſe ſtuff, either black or ſtriped black and white, which is manufactured by the women of goat's hair. The tent conſiſts of three apartments, of which one is for the men, another for the women, and the third for the cattle. Thoſe who are too poor to have a tent, contrive however, to ſhelter themſelves from the inclemencies of the weather, either with a piece of cloth ſtretched upon poles, or by retiring to the cavities of the rocks. As the ſhade

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of trees is exceedingly agreeable in ſuch torrid regions, the Bedouins are at great pains in ſeeking out ſhaded ſituations to encamp in.

The furniture correſponds to the ſimplicity of the dwelling; the chief article is a large ſtraw mat, which ſerves equally for a ſeat, a table, and a bed; the kitchen utenſils are merely a few pots, a few plates, and a few cups of tinned copper. Their clothes, with all their valuable moveables, are put up in leathern bags, which are hung within the tent. Their butter is put into a leathern bag, and the water which they uſe, is preſerved in goat ſkins. The hearth for the kitchen fire is placed any where, and without much trouble; it conſiſts of a hole made in the ground, and laid with ſtones. Inſtead of an oven, they uſe an iron plate, in preparing their bread, which is made into ſmall cakes. They know no mills but ſuch as are moved with the hands.

Their food is equally ſimple. They are fond of newly baken bread, and in their excurſions through the deſart, they are particularly careful to carry with them ſufficient ſupplies of meal. The only other victuals which they uſe, are dates, milk, cheeſe, and honey. On occaſions of feſtivals, indeed, a goat is killed and roaſted. Although poor, and much inclined to live at the expence of ſtrangers, they are, however, hoſpitable among themſelves, and often invite one another to ſhare their meals. Our Schiechs never accepted a treat from any of their friends, without ſtriving to repay it.

The Arabs of the deſart are dreſſed much like their brethren in Egypt. The only difference is, that the former wear ſhoes of undreſſed leather, and of a peculiar ſhape. Many of them, however, walk with bare feet upon the ſcorching ſand, which renders their ſkin at length inſenſible. They arm themſelves too like the Egyptian Arab, riding upon camels, as thoſe upon horſes, and bearing a lance, a ſabre, and ſometimes a gun.

The dreſs of the females in the deſart, although ſimpler than that worn by the ordinary women in Egypt, is in reality, however, the very ſame. The wife of one of our Schiechs wore an uncommon piece of dreſs; braſs rings of an enormous ſize in her ears. Theſe women living remote from the world, and being wholly occupied in the management of their domeſtic affairs, appear to be, from theſe circumſtances, leſs ſhy and ſcrupulous than the other women of the Eaſt. They make leſs difficulty of converſing with a ſtranger, or expoſing their face unveiled before him.

It is commonly known, that the Mahometans are permitted to have four wives. The Bedouins who are poor, and cannot eaſily find the means of ſubſiſtence, content themſelves with one for the moſt part. Thoſe who are in the eaſieſt circumſtances, and who have two wives, ſeem to have married ſo many, chiefly that they might ſuperintend their concerns in two different places. The conduct of our Schiech of Beni Said, as as well as his converſation, led us to make this reflection. The diſagreement that ſubſiſted between his two wives afforded an inſtance of ſome of the inconveniences that attend polygamy.

VOYAGE FROM SUEZ TO JIDDA AND LOHEIA.

CHAP. X. — *Departure from Suez.*

DURING our abſence ſeveral ſmall caravans had ſucceſſively arrived at Suez, and the arrival of the great caravan from Cairo, followed ſoon after our return from mount Sinai. Although from pirates, properly ſo called, there is little to be feared in the Arabic Gulph, yet ſo unſkilful are the mariners in theſe latitudes, that they dare not venture to any diſtance from the coaſts. This timorous mode of ſailing might expoſe a ſingle

a ſingle veſſel to the robbery of the Arabs, to avoid which, theſe ſhips ſail in little fleets; four always ſetting out together, that they may join to defend themſelves.

After the arrival of the caravans, Suez ſeemed more populous than Cairo; and as ſuch a multitude could not long find ſubſiſtence there, all were eager to ſet out without delay. We were recommended to the maſter of two ſhips that were to make the voyage. Although now accuſtomed to live with the Mahometans, yet in our paſſage to Jidda, we ſuffered a degree of uneaſineſs which we had not felt upon occaſions of greater danger. Some Greeks had hinted to us, that the Muſſulmans thought Chriſtians unworthy of making this voyage in the company of the pilgrims who were journeying to the holy city; and that upon this account we ſhould not go abroad with ſhoes upon our feet. Some of the pilgrims, indeed, ſeemed to look upon us little leſs unfavourably than a Capuchin going to Jeruſalem would regard a Proteſtant. But to be obliged to walk without ſhoes upon the deck was not an humiliating diſtinction, confined to Chriſtians; it was a reſtraint to which all on board were ſubjected. Nobody in thoſe veſſels but muſt walk upon deck without ſhoes.

To avoid the company of the Mahometans, we had hired an apartment which we thought the beſt. In a chamber oppoſite to ours lodged a rich black eunuch, who was going to Mecca; and uſeleſs as it could not but be to him, was accompanied with his ſeraglio like a Turkiſh lord. In a large apartment under ours were forty women and ſlaves, with their children, whoſe crying and noiſe gave us no little diſturbance. Every one of the other paſſengers had hired a place upon the deck, where he remained with his bales and parcels around him, having only a ſmall ſpace vacant in the middle where he might dreſs his victuals, ſit, and ſleep. Our Greek ſailors, who were very unſkilful, were perplexed by theſe incumbrances, and could not go about to manage the veſſel, without trampling upon the goods of the merchants, which produced endleſs diſputes.

Our veſſel, although large enough to have carried at leaſt forty guns, was very deeply laden. Beſides her own freight, ſhe towed after her three large ſhallops and one ſmall; the three larger filled with paſſengers, horſes, ſheep, and even women of pleaſure.

The maſter, an honeſt merchant from Cairo, whoſe name was Schoreibe, would not have been diſtinguiſhed among the ſeamen of Europe. He took upon himſelf the taſk of pilot to the veſſel; but was indeed a very unſkilful pilot. Between the two compaſſes, where European navigators ſet a light, he had placed a large magnet to reſtore imperceptibly, as he ſaid, their magnetic virtue to the needles. It was with difficulty that I perſuaded him to remove it.

With ſuch ſeamen, however, we were obliged to ſail, although they durſt not venture out into the open ſea, but coaſted round the ſhores at the riſk of being daſhed in pieces upon jutting rocks, or ſtranded upon banks of coral. We had paid the maſter for our paſſage immediately after agreeing for it. But according to the cuſtom of the country, we were obliged to give an acknowledgement to the ſailors before going on board, which, in other places, is not expected till paſſengers are leaving the veſſel.

To avoid any diſagreeable rencounters with the other paſſengers, we had taken care to go firſt on board. We had yet ſeveral days to wait till the governor ſhould inſpect the ſhips, to ſee whether they were not overladen. This duty he never fails to perform, for a ſum of money is payable to him from each veſſel upon the occaſion, which conſtitutes a part of his revenue.

At length, after all theſe delays, the four ſhips weighed anchor about midnight on the 10th of October. The ſide upon which we paſſed would have been dangerous, if the wind had not been favourable; for it is covered all over with coral rocks. The ſhips

caſt anchor every night, and we had then liberty to go on ſhore, if we choſe to run the hazard, in order to ſee any object of curioſity.

CHAP. XI. — *Of the Harbour of Tor.*

THE harbour in which we happened to caſt anchor, was once a place of ſome conſideration; but the ſmall fort of Kalla and Tor is now ruinous, and without a garriſon. In its neighbourhood, however, are ſome remarkable villages, the inhabitants of which, as of all this barren coaſt, live by fiſhing.

The inhabitants of Beled-en-Naſſara are Greek Chriſtians. In the neighbourhood is a convent, but only a ſingle eccleſiaſtic in it. At Bir is a well, the water of which is better than that at Naba, but not equal to what the Arabs bring upon camels from the hills. All the pilots who ſail between Suez and Jidda live in the village of Jebil. Each of theſe pilots receives five hundred crowns for the voyage; and gains ſomething beſides in the courſe of it, by inſtructing young perſons who accompany him, to learn his art, which conſiſts merely in diſtinguiſhing where the ſand banks and beds of coral lie.

Mr. Forſkal went on ſhore to viſit the pretended Valley of Elim. The eccleſiaſtic belonging to the Greek convent ſent a guide to conduct him thither. He found it overgrown with date trees. As he did not immediately return, a report aroſe in the veſſel that he had been detained by the Arabs, for attempting to take draughts of their hills. Some merchants, who were alſo janiſſaries, ſet inſtantly out, to relieve and bring him back. Happily, the report turned out to have been falſe, and Mr. Forſkal returned without having met with any unpleaſant accident.

In this place we had an opportunity of ſeeing that whole range of mountains which terminates with Jibbel Muſa, and forms a maſs, of which the mountain of St. Catharine's is the higheſt peak. One of thoſe mountains riſes near Tor. We had a diſtinct view of St. Catharine's, and perceived how high it towers above Sinai. This vaſt pile of mountains fills the whole tract between the two arms of the Arabic gulf. Near the ſhore, thoſe mountains ſink into ſmall hills, which ſlope into ſandy plains.

CHAP. XII. — *Voyage from Tor to Jidda.*

WE continued till we had ſailed as far as Ras Mahommed, to caſt anchor every night. But between that cape and the coaſt of Arabia, we had to croſs the Red Sea at its full breadth. The Europeans think this the ſafeſt route, as there is not through the whole one rock on which a ſhip can be wrecked. But the Turks think themſelves undone, whenever they loſe ſight of land.

So many misfortunes happen, indeed, from the ignorance of their ſeamen, that they have reaſon for their fears. Out of four veſſels that had ſet out rather too late in the foregoing year, two had periſhed in theſe latitudes. Some perſons who had made the voyage in thoſe veſſels, narrated to us the particulars of that event, which afforded no bad ſpecimen of the nautical ſkill of the Turks. When the ſtorm aroſe, all the ſailors and paſſengers leaped into the boats, and betook themſelves to the ſhore. The two ſhips being thus abandoned to the ſtorm, one was daſhed againſt a rock, and the other ſank. The maſter of the third cut away the cords of his boats, for which the paſſengers threatened to cut him in pieces. But by explaining to them their danger, and promiſing to extricate them, if they ſhould not perplex and impede him, he prevailed upon them to aſſiſt him in ſaving the ſhip.

In our paſſage, we found ourſelves in danger of a worſe misfortune than ſhipwreck.

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The females, who were lodged under us, more than once ſuffered linen, which they were drying, to catch fire, in conſequence of which the veſſel muſt have been burnt, if we had not been alarmed by their ſcreams, and haſtened to their aſſiſtance. The ſecond time when this happened, our captain was enraged, and ſent down an inferior officer into the ſeraglio, to beat the women for their careleſſneſs. The infliction of this puniſhment produced, at firſt, no ſmall noiſe among them; but it was followed by four and twenty hours of a ſweet ſilence. Thoſe women were, indeed, extremely troubleſome and indiſcreet. Hearing their voices ſo very near us, I was tempted to look through a chink, and ſaw three or four of them naked and bathing.

Nothing remarkable appeared upon the track by which we ſailed, unleſs a few ſmall and deſart iſlands, and the ſummits of ſome diſtant hills. The laſt objects that remained within our view, upon the coaſt of Egypt, were the famous mountains of emeralds, called by the Arabs Jibbel Sumrud.

On the 17th of Obober, an eclipſe of the ſun happened, which had been foretold to our captain by Mr. Forſkal. I ſhewed this phænomenon through glaſſes to the captain and the principal merchants, with which they were much pleaſed; for, among the Mahometans, a perſon who can predict an eclipſe, paſſes for an univerſal ſcholar, and eſpecially for a very ſkilful phyſician. Mr. Forſkal was conſulted by ſeveral of the paſſengers, who fancied themſelves ſick upon a ſudden. He mentioned ſome harmleſs medicines to them, and recommended exerciſe and a peculiar regimen. At length, one of the pilgrims, complaining that he could not ſee by night, my friend adviſed him to light a candle. This humorous preſcription did him better ſervice than the moſt profound ſkill in medicine could have done: Thoſe Muſſulmans were pleaſed to find him thus accommodate himſelf to their manners, and became very fond of him.

When we came near to the ſmall iſle of Kaſſani, the Turks began to expreſs their joy at having eſcaped the dangers of ſuch a paſſage, and having ſo nearly reached the coaſt of Arabia. Cannons and muſkets were fired; the ſhip and the boats were illuminated with lamps and lanthorns; and all was exultation and jollity. The ſailors went round with a box, aſking a dole from the paſſengers; every one gave ſome trifle; and they then threw into the ſea,—not the money,—but the box in which they had collected it.

Continuing our courſe, we incurred conſiderable danger, in doubling a cape ſurrounded with banks of coral, becauſe our pilot was drunk. He had frequently aſked us for brandy, on pretence that he could not ſee the hills, or the outline of the coaſt, unleſs his ſight were cleared by the drinking of a little ſtrong liquor. We had refuſed him, for fear of giving offence to the other Muſſulmans; but we ſoon ſaw that they are not ſo ſcrupulous, for the captain ſent to us every morning for a quarter of a bottle of brandy to his pilot. The Greek merchants might perhaps have made him drunk, by adding to the doſe which he received daily from us.

We arrived ſoon after at Jambo, a walled town near the ſea, and having a ſafe harbour. Not having ſeen a ſingle houſe, ſince we had left Tor, we felt no ſmall pleaſure at the ſight of Jambo.

Such as meant to take Medina on their way to Mecca, went on ſhore here. Three of our party alſo landed, and took their ſabres in their hands, like the other paſſengers. An inhabitant of Jambo, ſuppoſing them Turks, gave them the ſalutation of peace, Salam Alicum, and entered familiarly into converſation with them. But learning that they were Franks, he became vexed at having profaned his form of ſalutation, by addreſſing it to Chriſtians, and paſſionately railed at the inſolent audacity of theſe infidels, who dared to wear arms in Arabia. But the other Arabs not ſeconding his

complaint, my fellow travellers came on board, without meeting with any other unpleaſant accident.

After ſtopping for one day in this harbour, we proceeded upon our voyage, retiring by degrees from the coaſt, near which many beds of coral rocks were ſcattered. We had an opportunity of ſeeing the town of Maſtura, which ſtands at the foot of a hill of the ſame name. We doubled Cape Wardan; and anchored near Rabogh, a permanent habitation of a body of Arabs, who lived there in tents. We purchaſed from them a plentiful ſtock of proviſions.

Pilgrims, in their firſt journey to Mecca, are obliged to aſſume the Ihhram immediately after paſſing Cape Wardan, if the ſtate of their health permit. This is a piece of linen, which is wrapped round the loins. The reſt of the body is naked; and in this ſtate they proceed through the reſt of the pilgrimage, till they have viſited the Kaaba. The only other garment they are ſuffered to wear, is a linen cloth upon the ſhoulders, which hangs down in the faſhion of a ſcarf. But many, under pretext of indiſpoſition, retain their ordinary dreſs. Others, more devout, aſſumed the Ihhram, although they had been formerly at Mecca; ſo that by the evening, we ſaw moſt of thoſe Muſſulmans dreſſed in a garb different from what they had worn in the morning.

It may ſeem ſtrange, that Mahomet ſhould have enjoined the obſervance of ſtripping, which is ſo injurious to the health of the pilgrims. But this law was inſtituted at a time when his followers were all Arabs, and there was little probability that his religion would be propagated in more northern regions. His deſign was to make the pilgrims appear with due humility, and in the common dreſs of the Arabs. Thoſe linens are ſtill the only dreſs worn by the inhabitants of this province. But the Turks, who are accuſtomed to wear warm clothes, and even furred cloaks, find it extremely uncomfortable to change theſe for the Ihhram. Superſtition maintains local cuſtoms and inſtitutions, even after circumſtances have ſo changed, as to make them counteract the purpoſes for which they were originally intended. The members of ſeveral religious orders retain, in cold countries, the common dreſs of the warm countries in which their orders were inſtituted. In a chilling climate we ſee them repair, in the middle of winter, to damp icy churches, becauſe the primitive Chriſtians, in the mild climate of Aſia, aſſembled through the whole year, in ſuch buildings, which were there agreeable by their coolneſs.

At length, on the 29th of October, we arrived in the harbour of Jidda. The ſame reaſon which had induced us to enter the ſhip before the other paſſengers, diſpoſed us to remain in it till they had all gone on ſhore. Every one was to get away with his goods as ſoon as poſſible, and to conceal them as much as he could from the officers of the cuſtoms. They were particularly at pains to conceal their ready money, which pays two and a half per cent. of duty. One of the paſſengers failed in the attempt to ſecrete his money; for his purſe burſt as he entered the boat, and his crowns fell into the ſea. Thoſe who defraud the cuſtoms, ſuffer no confiſcation of their goods upon detection; they are only laughed at. In ſeveral places in Turkey, thoſe detected in theſe practices are compelled to pay the duties double.

All who had been this way in the former year, and were now returning from the city, complained bitterly of the harſhneſs with which they had been treated by the cuſtomhouſe officers. We were therefore perplexed about our ready money, not that we were unwilling to pay the duties, but we were afraid of being plundered by the Arabs. As the Mahometans are unacquainted with the uſe of letters of exchange, we had been obliged to carry with us in Venetian ſequins, the whole ſum that we intended to expend on our journey. After various thoughts, we reſolved to put our money in the

the bottom of our medicine cheſt, reſerving only two hundred ſequins, where we expected the officers of the cuſtoms to ſearch. Our ſtratagem ſucceeded; and no perſon offered to move our medicines.

The other three veſſels which had ſet out with us from Suez, did not reach Jidda till a conſiderable time after our arrival. One of them, by the ignorance of the ſailors, had been in great danger in the courſe of the paſſage. She was even overturned in the road, the ſailors having, in order to gratify the impatience of the merchants, in diſcharging the cargo, placed too great a weight of goods upon the ſtern of the ſhip. She was again raiſed upon her keel, but a great part of the goods had fallen into the ſea, and were much damaged; a new inſtance this, of the unſkilfulneſs of the Turkiſh ſeamen.

CHAP. XIII. — *Of Jidda, and its Vicinity.*

WE entered this city under ſtrong apprehenſions of ill treatment from its inhabitants. Recollecting with what contempt Chriſtians are regarded at Cairo, and how our companions had been inſulted by the Arab at Jambo; we feared that we might experience ſtill more of the inhoſpitable inſolence of the Muſſulmans, as we approached nearer to their holy cities. But we found ourſelves agreeably diſappointed. The inhabitants of Jidda, who are much accuſtomed to Chriſtian merchants in the European dreſs, were not ſtruck with any thing ſtrange in our appearance, and did not ſeem to take much notice of us. We went freely to the coffee-houſes and markets, without ſuffering any inſults. But we underſtood that none, except Muſſulmans, are permitted to paſs through the gate that opens towards Mecca, or even to approach it; and kept therefore carefully at a diſtance from that gate, leſt we might be diſcovered.

Our letters of recommendation were of great uſe to us. Mr. Gœhler had been perſonally acquainted with the Pacha of Jidda, at Conſtantinople, and had accordingly recommended us to him. We had letters from two conſiderable merchants at Cairo, to two of the principal merchants in Jidda. A poor Scheich had given us one to the Kiaja, the Pacha's lieutenant: a recommendation from which we had not expected much, but which was, nevertheleſs, of more ſervice to us than all the reſt.

That Scheich was ſecretary to one of the principal members of the academy of Jamea-el-Aſhar, at Cairo. He had been born in European Turkey, and having often heard of the ſuperiority of the European Chriſtians in matters of ſcience, he came frequently to ſee us, and was eager to receive information from us. He was a truly worthy man, perfectly free from ſuperſtition, and a friend to the whole human race. Mr. Forſkal and I inſtructed him in the elements of botany and aſtronomy. He, for his part, was very uſeful to us, exerciſing us in the Arabic language, and explaining to us many things of which we muſt otherwiſe have remained ignorant. In his youth, he had given the Kiaja ſome leſſons. He had written, without our knowledge by the laſt caravan, to prepoſſeſs his old friend in our favour: and gave us, beſides, this letter to him.

As we had not time to deliver all our letters with our own hands, we ſent thoſe to the two merchants by our ſervant, in hopes that they might find us lodgings. But when they underſtood that we were ſo many, they excuſed themſelves, alledging that it was not poſſible to find a houſe large enough. Had we been fewer, we might have taken chambers in the public Kan. Our Greek ſervant, when we were thus at a loſs for lodgings, applied to one of his countrymen, who was goldſmith to the Sherriffe of Mecca, and in great credit with the principal men in the city. This goldſmith informed

informed him, that the Kiaja, having had previous intimation of our coming, had given him orders to do us any ſervice in his power. He even offered us the uſe of his own houſe for a night, and promiſed us a whole houſe to ourſelves, by next day.

Upon receiving this notice, we went inſtantly to deliver the Scheich's letter to the Kiaja; who received us with great politeneſs. We went afterwards frequently to ſee him; and in our anſwers to his queſtions concerning the cuſtoms and manners of Europe, we communicated to him and his friends more juſt and favourable ideas of the Europeans, than they ſeemed to have before entertained. The Arabs conſider us in the ſame light in which we regard the Chineſe. They eſteem themſelves the more enlightened and ingenious people; and think they do us great honour, when they rank us in the ſecond place. The Kiaja was fond of converſing about aſtronomy. Mr. Forſkal, who often viſited him, perſuaded him to form a garden for plants near his houſe, and to bring from the interior parts of the country, the ſhrub which produces the balm in Mecca. The Arabs looked upon this as a happy thought; and the more ſo, becauſe the balm is not to be obtained pure at Jidda, but is commonly corrupted with an intermixture of extraneous ſubſtances, before it comes there.

After a few days, we delivered our letter of recommendation to the Pacha. He had alſo ſome knowledge of aſtronomy, and wiſhed to ſee our inſtruments. He thought them better than thoſe uſed in the Eaſt, and ſhewed them to a Scheich, a learned Turk, whom he had with him. The Pacha and the Scheich ſpoke no language but the Turkiſh, to which I was a ſtranger. But we had enough of interpreters; and, among others three French and Italian renegadoes, in the ſervice of the Pacha. Yet they knew not the terms of ſcience, either in their native language, or in the Turkiſh. I could not, of conſequence, make myſelf well underſtood by the Pacha; and our converſation upon theſe ſubjects was not long nor profound. With the Kiaja I was obliged to ſpeak Arabic, which I found not a little difficult, being ſtill ignorant of the terms of ſcience in that language.

On the 1ſt of November, after hiring a houſe, we made our effects be carried to the cuſtomhouſe, before we ſhould remove them into the city, and had the pleaſure to obſerve, that we were not the leſs kindly dealt with for being known to the Kiaja. That officer ſat in an elevated ſituation, with his clerks around him, and directed the goods of the merchants to be examined, piece by piece; but he was ſatisfied with opening our trunks, and did not make them be emptied. The officers of the cuſtoms expect a gratuity, when they behave with diſcretion. The Sherriffe's goldſmith, who had taken upon himſelf the direction of our expence, gave them a trifle in our name publicly.

The news of the arrival of a party of Europeans, among whom was an aſtronomer, ſoon reached Mecca. The brother of the reigning Sherriffe was at that time advancing with an army to attack the city. With the Mahometans, an aſtronomer is always deemed an aſtrologer. The Sherriffe, therefore, directed his Greek goldſmith to enquire of me, Whether he ſhould remain in poſſeſſion of the ſovereign power, or be compelled to give place to his brother? I excuſed myſelf from returning an anſwer, as being ignorant of future events, and as cultivating aſtronomy only to improve the art of navigation. But Mr. Von Haven replied, that, of the two brothers, he who bore the greateſt reſemblance to Haſſan, the founder of the family, ſhould remain victorious. This reſponſe turned out the more happily, that the reigning Sherriffe was enabled to maintain himſelf upon the throne.

A nobleman in Jidda aſked me to diſcover to him the thief who had ſtolen two hundred ſequins which he had loſt. I alledged the ſame excuſe as in the former caſe.

caſe. He then applied to a famous Scheich, who was a better aſtrologer than I. The Scheich gathered all his ſervants, ranged them in a line, and after a long prayer, made each of them take into his mouth a bit of folded paper, telling them, that they who were innocent might ſwallow it with ſafety, but that the guilty perſon would be choked by it. They all ſwallowed the paper, ſave one, who, being thus ſurpriſed, and embarraſſed, confeſſed the theft, and made reſtitution.

He is ſaid to have been Sultan El Guri, ſovereign of Egypt, who in the year 1514, ſurrounded Jidda with walls, to protect it from the Portugueſe, then beginning to become formidable on the Red Sea. Thoſe walls are ſtill ſtanding, but are now ſo ruinous, that a perſon may, in many places, enter over them on horſeback. The bridge is in an equally defenceleſs ſtate; a ruinous battery, with one diſmounted cannon, is all that remains to ſhelter it. Some cannons before the palace of the Pacha, are good for nothing but to return the ſalute of ſhips which enter the harbour. This palace is but an indifferent building, like the houſes of the other Pachas through the Ottoman empire. In the city, however, are ſeveral fine buildings of coral ſtone. But the other houſes are ſlight wooden fabrics, like the ordinary dwellings of the Arabs through the country.

The city is entirely deſtitute of water. The inhabitants have none to drink, but what is collected by the Arabs, in reſervoirs among the hills, and brought by them from thence upon camels.

People of diſtinction in this place dreſs nearly as the Turks in Cairo. But the poorer ſort wear only a ſhirt without breeches. The Bedouins in the neighbourhood wear only the Ihhram upon their loins. The dreſs of the women among the lower ranks is the ſame which is worn by the Arabian females in general; large drawers, a flowing ſhirt, and a veil. Many of the poorer people are employed in fiſhing, by which they ſeem to earn but a ſcanty living.

The country lying immediately around this city is ſandy and barren. If we may believe tradition, theſe regions have undergone no change ſince the creation; for the tomb of Eve is ſtill ſhewn in a ſpot at no great diſtance from the ſea. But I have remarked ſome ſure indications of the ſea having receded from the ſurface of the land here as well as in other places. At a certain diſtance from the ſhore, are hills entirely compoſed of coral-rock, and having a perfect reſemblance to the banks of coral lying along the coaſt.

As I was walking by the harbour, I had an opportunity of obſerving a ſingular practice, which the Arabs uſe for taking up wild ducks. The perſon who is in ſearch of the game, ſtrips, puts ſea weeds upon his head, and approaches the bird. The duck, not being alarmed at the ſight of the ſea weeds, ſtirs not till the Arab ſeizes it it by the feet.

Pococke, and ſome other travellers, were not credited, when they ſpoke of this mode of taking wild fowls as practiſed in China. But no fact can be more certain.

CHAP. XIV. — *The Government and Trade of Jidda.*

JIDDA has been always a part of the dominions of the Sherriffe of Mecca. The Turkiſh Sultan ſends, indeed, a Pacha to this city; but he is not abſolute ſovereign of it. The ſupreme authority is ſhared between the Sherriffe and the Turkiſh governor. The latter is changed every year; and accordingly refuſes ſometimes to obey the Pacha; as did the preſent Kiaja, in one inſtance, during our ſtay at Jidda.

The

The Sherriffe keeps an officer, who is called his Vifier, to repreſent him in this city; and on this Vifier, ſolely, do all ſuch of the inhabitants of Jidda, as are the Sherriffe's ſubjects, depend. This officer is always choſen out of the family of the Sherriffe, from among thoſe who aſpire to the ſovereign power. A deſcendant of a noble Arab family would not deign to compear before a judge of a meaner birth.

The revenue ariſing from the cuſtoms is ſhared between the Sultan and the Sherriffe; upon which account the Kiaja and the Vifier always attend together, when goods are examined. The dues of cuſtom are fixed at 10 *per cent.* upon the value of the goods, eſtimated arbitrarily by the cuſtomhouſe officers; ſo that they may be conſidered as equal, in reality, to 12 or 15 *per cent.* The Engliſh, however, are particularly favoured, even more than the ſubjects of the Sultan: They pay only 8 *per cent.* and are ſuffered to diſcharge this in goods; whereas all others muſt produce money.

Although the trade of Jidda is ſo conſiderable, yet this city is no more than a mart between Egypt and India. The ſhips from Suez ſeldom proceed farther than this port; and thoſe from India are not ſuffered to advance to Suez. The maſter of a veſſel from Surat being driven one year too far north to enter the harbour of Jidda, proceeded to Suez, and there diſcharged his cargo. But he was put in priſon next year at Jidda, and obliged to pay the whole dues that would have been charged at Jidda, upon the goods which he had diſpoſed of at Suez.

Were it not for this advantage, the trade of Suez would be very trifling. The circumjacent country affords nothing but Taif almonds for an object of traffic; of theſe, indeed, the Engliſh carry five hundred thouſand weight a-year to India. Balm of Mecca is alſo brought hither from the neighbourhood of Medina, as an article for exportation.

The imports are greater, becauſe both Mecca and Medina are to be ſupplied from this market. Large quantities of corn, rice, lentiles, ſugar, oil, &c. are imported from Egypt, without which this part of Arabia could not poſſibly be inhabited. All goods from Europe come alſo by the way of Egypt; and, on the other hand, thoſe which are brought hither from India paſs generally into Egypt.

Maillet, who reſided long in Cairo, imagined that it might be of advantage to the nations of Europe, to conduct their trade to India by the way of the Red Sea. But it is doubtful whether ſhips would be allowed to paſs the harbour of Jidda. They would undoubtedly meet with much fraud and chicanery at Suez; for the proprietors of the veſſels which trade at preſent between the two harbours, are the moſt reſpectable merchants in Cairo. Beſides, the exorbitant duties which would be exacted, would greatly curtail their profits. But European merchants would hardly be hindered to ſettle at Jidda: One Engliſhman has lived ſeveral years here.

A circumſtance which muſt always have an unfavourable influence upon the ſtate of this trade, is the low ſtate of the finances of the Government which preſides here. Continually in want of money, they often require the merchants to advance ſome part of the duties for the next year, and promiſe to diſcount what is thus advanced, when it falls due. But theſe advances, when once obtained, are left to accumulate year after year, and will never be repaid. The Engliſh have not yet ſubmitted to theſe impoſitions: but their firm refuſal continually embroils them with the officers of Government.

No money is coined in this province; the ſpecie current here is all foreign, and the ſame as at Conſtantinople and Cairo. But the larger coins paſs at a higher rate here than in Cairo, becauſe ſmall money is more plentiful here than even where it is coined. Pilgrims bring this abundance of ſmall money into the country, to defray their travelling

expences, and the alms which they are obliged to beſtow on their journey, and in the Holy City. That ſmall money is never carried out of the country, and the province is, by conſequence, abſolutely overflowed with it.

I have had occaſion to ſpeak of the trading janiſſaries. Thoſe are properly merchants, who have inrolled themſelves among the janiſſaries, that they might be protected by the privileges of that body from the impoſitions to which they would otherwiſe be expoſed in conducting their traffic; but they perform no military duty, and receive no pay. Such a janiſſary is independent of the civil magiſtrate, and amenable to no judges but the officers of the military body to which he belongs. He enjoys alſo an exemption from the payment of cuſtom-houſe dues, for a trunk and two baſkets, which are allowed them for the conveyance of their baggage and proviſions. But, inſtead of baggage or proviſions, the trading janiſſaries take care to fill the trunk and baſkets with their moſt precious goods. I have ſeen, likewiſe, ſome ſhip captains and pilots who had inrolled themſelves among the janiſſaries, ſolely to acquire importance, and to ſecure the protection of this powerful body, who are always ready to ſupport and defend a brother janiſſary; for ſuch janiſſaries did not ſhare the privileges of their Turkiſh brethren.

While we were in Jidda, the janiſſary traders, reſenting the ſtrictneſs with which their goods were inſpected, threatened to defend themſelves with the help of their fellows, from what they called injuſtice. The Kiaja and Viſier ordered ſtrong detachments from the troops of the Pacha and the Sultan, to attend them to the cuſtom houſe; and the mutineers were thus repreſſed. But after our departure, the janiſſaries aſſembled in arms; upon which the Pacha directed ſome cannons to be pointed againſt the houſe in which the ringleaders were aſſembled, and all became quiet.

CHAP. XV. — *Voyage from Jidda to Loheia.*

OUR orders were to proceed as directly as poſſible to Yemen; and nothing detained us at Jidda but the prevalence of the north wind, which kept back the arrival of the ſhips going thither for coffee; for there were none elſe with which we could continue our voyage to the ſouth of the Arabic Gulph. At laſt ſome of thoſe veſſels arrived in the beginning of December; and we were adviſed to take our paſſage in a ſhip from Maſkate, bound to Hodeida, for a cargo of coffee.

We went in haſte to ſee this veſſel, but were not a little ſurpriſed to find it more like a hogſhead than a ſhip. It was only ſeven fathoms long, by three in breadth. It had no deck; its planks were extremely thin, and ſeemed to be only nailed together, but not pitched. The Captain wore nothing but a linen cloth upon his loins; and his ſailors, who were nine in number, and all black ſlaves from Africa or Malabar, had nothing to cover their nakedneſs, but about an hand breadth of linen, bound upon their haunches with a cord. Our friends perſuaded us not to ſtickle at appearances, as the Arabs of Maſkate are eſteemed good ſailors, and manage their ſails like European mariners; whereas the ſubjects of the Imam are very unſkilful navigators, and uſe mats for ſails, which it is very difficult to manage. We took their advice and agreed with the maſter for our paſſage to Hodeida.

Our firſt intention had been to go ſtraight by ſea to Mokha, as we hoped that ſome Engliſh veſſel might be found there. But we were told, that this paſſage would be extremely tedious, and that we might travel more agreeably by land, and could meet with no moleſtation in the dominions of the Imam. However, the danger of living among Arabs, whom we repreſented to ourſelves ſuch as thoſe whom we had ſeen in the

deſart, ſtill dwelt upon our imagination. But our friends again aſſured us, that our fears were groundleſs; and we accordingly determined to land at Loheia, or rather at Hodeida, as we ſhould thus begin the ſooner to traverſe Arabia the Happy. The Kiaja gave us letters to the Dolas, or governors of Loheia and Hodeida: and the merchants to whom we had been recommended, gave us others to ſome of the principal merchants in thoſe two cities. The Pacha gave orders that our baggage ſhould paſs unexamined.

We had freighted the veſſel for ourſelves alone: but yet we found it laden with goods. The maſter excuſed this, by telling us, that theſe were abſolutely neceſſary for ballaſt. A ſmall ſpace was however allotted to each of us, which we found ſpread with a ſtraw mat, intended equally for a ſeat and a bed, upon which we might ſleep if we could. Bales of goods occupied every place elſe, except one ſmall corner, which ſerved as a kitchen. It was impoſſible, therefore, to walk or take the leaſt exerciſe. Mr. Cramer loſt his watch the firſt night between the boards and a mat of branches of trees, which was ſpread all over the bottom of the veſſel, to keep the goods dry. It was found undamaged, when we reached Loheia; a circumſtance which proves that the timber of thoſe veſſels is more cloſely joined than one would at firſt imagine.

We ſet out from Jidda on the 13th of December, and our Captain followed the practice of caſting anchor every night; although the banks of coral are leſs numerous in the ſouthern than in the northern part of the Arabic Gulph. If we had ſeen few towns or villages between Suez and Jidda, we ſaw no more between Jidda and Loheia.

Our voyage was uniformly ſafe and pleaſant. We obſerved ſome flying fiſhes, which the Arabs call ſea locuſts. On the ſixth day of our voyage, we overtook a veſſel belonging to Hodeida, which had ſailed from Jidda three days before us. This was an inſtance of the ſlow ſailing of the ſhips of Yemen, whoſe mat ſails receive ſo little wind, that often the Arabs can ſcarce get out of the harbour. We ſaw alſo ſeveral ſmall veſſels, which proceeded in ſuch a manner as to ſhew themſelves to be managed by men of much more ſpirit than the Turkiſh ſailors.

After ſeven days ſailing we anchored near Ghunfude, a conſiderable city, but conſiſting merely of huts. It belongs to the Sherriffe of Mecca, and is governed by one of his officers, who lives in a ſmall iſle, at ſome diſtance from the city. He is obliged to paſs daily between the iſle and the town, in order to attend the receipt of the cuſtoms. All the ſhips which are employed in carrying coffee to Jidda, are obliged to anchor here, and pay a duty to the Sherriffe. They are under no neceſſity of ſtopping on their return; if the crew, however, wiſh to go on ſhore, they may obtain a general permiſſion for the payment of two crowns.

Next day after our departure from Ghunfude, where we ſtaid only one day, we paſſed within ſight of Hali, where the Sherriffe of Mecca keeps a garriſon. This city is upon the confines of his dominions, and upon the border of the province of Hedjas. The neighbouring Arabs belong to Yemen.

As our captain needed proviſions, we had an early opportunity of forming acquaintance with thoſe independent Arabs who live between the dominions of the two Sherriffes of Mecca and Abu-Ariſch. They are governed by Schiechs of their own, and profeſs a religion which ſeems to have been that of their anceſtors before Mahomet aroſe. We had heard it mentioned, that thoſe people have a ſtrong inclination to appropriate the clothes of travellers: in imitation of our ſhip captain, therefore, we dreſſed ourſelves modeſtly and ſimply, in different ſhirts, and in this guiſe went on ſhore unarmed. Some men immediately advanced to meet us; inſtead of a turban

they wore only a ſtring upon the head, to confine the hair; and a cloth upon the loins was all the reſt of their dreſs. Conceiving our behaviour to be expreſſive of ſuſpicion and diſtruſt, they threw down their lances, and told us that we had nothing to fear.

As we wiſhed to purchaſe proviſions, they led us to their tents. As we approached, two women came out to meet us, and reſpectfully kiſſed the arms of the Schiechs, who kiſſed their heads in return. They wore no veils upon their faces; their eyes were blackened with lead ore; and they had black ſpots impreſſed, as ornaments upon their brows, cheeks, and chin. Thoſe beauties, whoſe complexion was a yellowiſh brown, and who were almoſt naked, immediately aſked us for Kochhel, to blacken their eyes, and for Elheune to dye their nails yellow. We were not a little mortified that we had forgotten to provide ourſelves in theſe articles, by which we might have been enabled to gratify the eagerneſs of thoſe fair ones for dreſs, and to ſupply them with powerful aids to their charms. They regaled us with milk and butter, which had been kept in goat ſkins, and gave us bad bread to eat with theſe dainties. They were not diſpleaſed at our paying them before hand. Although wanderers in the deſart, they ſeemed to us more civilized than moſt of the other Bedouin tribes.

Next day, after this interview, we halted near a mountain called Konembel, ſituated in the middle of the ſea, and ſaid by the Arabs to have been originally a volcano. It may poſſibly be the remains of that burning iſland which is placed by Arrian and Ptolemy in theſe latitudes. We ſaw, likewiſe, not far off, the city of Geſan, ſituate upon a tongue of land, on the coaſt; but we did not venture to approach it; for the Sherriffe to whom it belongs bears the character of being inhoſpitable to ſtrangers.

On the 29th of December, we arrived in the harbour of Loheia, and caſt anchor within a league of the town.

ROUTE FROM LOHEIA TO BEIT EL FAKIH.

CHAP. XVI. — *Of our Stay at Loheia.*

BETWEEN Suez and Loheia, we had heard much of the independent Schiechs, who are unwilling to ſuffer ſtrangers to enter their dominions. From this circumſtance we could not readily credit what was told us concerning the eaſe and ſecurity with which we might travel through the territories of the Imam of Sana. It was for this reaſon that we had wiſhed to go ſtraight by ſea to Mokha; although we had been often enough oppoſed by contrary winds, to make us weary of this mode of travelling. Two merchants of Mokha, who had ſet out with us, determined, however, to continue their journey by land. We thought it might be proper to accompany them into the city, where we might learn from the governor, whether we could be ſafe to travel by land between Loheia and Mokha.

Dola, or Emir, is the title which the Arabs give to the governor of cities. He of Loheia was an Emir, and his name was Farhan. He was a native of Africa, and entirely black; but had been brought into Arabia in his youth, and ſold to a man of rank, who was ſince dead, after having occupied one of the firſt offices in the ſervice of the Imam. He had given young Farhan a good education, and had obtained for him a ſmall office, in which he gave ſo much ſatisfaction, that his merit ſoon raiſed him to be Dola of a conſiderable city. We found him to poſſeſs the dignified politeneſs of a nobleman, the ſtrict integrity, and the candid benevolence of a true friend to mankind.

We explained to him our ſituation; and told him that we were Europeans, and wiſhed to go by Hodeida to Mokha, where we hoped to find ſome Engliſh ſhips, in which we might take our paſſage to India; but, being ſtrangers to the country through which we were to travel, had brought a letter to him from the Kiaja of Jidda, and another from one of the principal merchants in Jidda to Mæchſen-el-Makkawiſch, the chief merchant in Loheia. The Emir had known a good many Europeans, or Franks, at Mokha, but had never before ſeen any arrayed in the garb of the Eaſt, which is, however, univerſally worn by the Oriental Chriſtians. We knew that the Muſſulmans regard Chriſtians with greater eſteem than thoſe of any other religious community, except their own. When we were aſked, therefore, by Emir Farhan, whether we were Franks or Nazarites, we replied that we were both; fearing that he might, perhaps, take the Europeans for Pagans. Mæchſen, the merchant was then ſick; but the Emir ſent for his clerk, to receive the letter in our hands, addreſſed to him.

Hitherto this governor had known no Europeans but India merchants. He was ſurpriſed when he underſtood from the letters, that one of us was a phyſician; another in ſearch of plants; and a third, an obſerver of ſtars. Struck with this ſingularity, and ſuppoſing that we might not be in very great haſte, he propoſed to us to ſtay ſometime at Loheia, offering to ſend us to Mokha upon his own camels. Mæchſen, the merchant, who needed a phyſician, earneſtly invited us, at the ſame time, to take up our lodgings in one of his houſes.

We were delighted thus to find the Arabs more civilized the further we proceeded from Egypt, and to meet with ſo polite a reception among the people who were the object of our enquiries. We were ſtill more delighted that the people themſelves contributed to afford us opportunities of traverſing their country unſuſpected. To hide our joy at the propoſal, we expreſſed our fears of danger in travelling ſo near the ſeat of the war between the Schiechs of Mekkrami and the Sherriffe of Abu-Ariſch. But the Emir aſſured us, that we ſhould be ſafe from all danger at Loheia, and might travel in full ſecurity through the whole territories of his maſter the Imam.

We no longer heſitated to quit the veſſel. The captain not having taken the precaution to exact payment of our paſſage, when we came firſt on board, now applied to the governor, begging him to compel us to pay in full for our paſſage to Hodeida. The Emir generouſly replied, that he would pay his demand from his own purſe, if we refuſed; and the merchant Mæchſen made the ſame promiſe. We did not put the generoſity of our Arabian friends to the trial; but felt ourſelves deeply indebted to them for their ſervices.

When we ſpoke of the conveyance of our baggage to the ſhore, the Emir ſent his own boat for it; and, to ſpare us all trouble, directed the merchant's clerk to ſatisfy the officers of the cuſtoms. In the evening he ſent us an excellent ſheep, as a preſent of welcome, and accompanied it with a letter, in which he called us his gueſts, and aſſured us of his friendſhip. His boat having only mat ſails, moved ſo ſlowly that we could not bring all our effects on ſhore. The Emir, underſtanding that we were uneaſy upon this head, immediately ſent ſome ſoldiers to guard our baggage.

We paſſed the night on the ſhore, whither our good friend Mæchſen, who very naturally ſuppoſed that our cooking utenſils muſt be yet in confuſion, ſent us an excellent ſupper. Nothing was wanting but wine; and our ſtock of bad brandy, which we had brought from Jidda, was by this time finiſhed. We might have ſupplied ourſelves with wine, and other liquors, from the Jews of Sana, who manufacture large quantities of thoſe articles; but we ſhould have been obliged to carry them in copper veſſels, which would have rendered them noxious to the health. They offered us a

ſort of bowza, which we found nauſeous. We were, therefore, obliged to content ourſelves with the proſpect of living without ſtrong liquor of any kind for ſome months.

Our trunks were carried next day to the cuſtom-houſe; they were opened; and we were afraid that they might be ſtrictly examined. But the cuſtom-houſe officers behaved with great civility. We had remarked, that the Emir's attention was fixed upon our inſtruments ſolely, and that he ſeemed anxious to underſtand the uſes of them: We therefore explained to him whatever he wiſhed to know. Mr. Forſkal ſhewed him ſome ſmall objects through a microſcope; and he was moſt agreeably ſurpriſed to ſee minute inſects magnified to ſo large a ſize.

The houſe aſſigned us for a lodging was built in the Eaſtern faſhion, with a ſquare court in the middle. There was not one well furniſhed room in it; yet it conſiſted of ſeveral diſtinct apartments, into which the entrance was through an open gallery, which extended all around it. This lodging was far from being elegant, in compariſon with the ſplendid inns in Europe; but in Arabia it was both elegant and commodious. At firſt our court was conſtantly filled with crowds of people curious to ſee us. This we found troubleſome; and therefore hired a porter who ſuffered none to enter but perſons who had buſineſs to tranſact with us.

CHAP. XVII. — *Of the City of Loheia.*

THE city of Loheia has ſtood only for theſe three centuries. Its founder and patron was a Mahometan ſaint, called Schiech Sœlei, who built a hut on the ſhore where Loheia now ſtands, and ſpent there the reſt of his days as a hermit. After his death, a Kabbet, or houſe of prayer, was raiſed over the tomb; and it was afterwards by degrees embelliſhed and endowed. Some devout perſons imagining that it would be a great happineſs to them to live near the remains of ſo holy a perſon, built huts for themſelves about his tomb. Nearly at the ſame time the harbour of Marabea, a neighbouring city in which a governor reſided, was filled up. The inhabitants upon this deſerted their city, and ſettled at Loheia, whither the ſeat of government was alſo transferred.

I remarked upon this occaſion, that the Sunnites, the prevalent ſect in this province, although forbidden by the Koran to pay any acts of worſhip to created beings, yet regard their ſaints with very ſingular veneration. In this part of Arabia, the poſterity of the ſaints are treated with as much reſpect as is ſhewn to the poſterity of Mahomet at Mecca. Every perſon who can number a reputed ſaint among his anceſtors, is dignified with the title of Schiech, and conſidered as an eccleſiaſtic by birth. Families thus find it their intereſt to eſtabliſh, by every poſſible means, the ſanctity of the perſon to whom they owe their origin, and to maintain the authenticity of the miracles aſcribed to him. In this manner is ſuperſtition daily extending its influence among the Mahometans, and feigned miracles are conſtantly multiplying.

The territory of Loheia is arid and barren. The harbour is ſo indifferent that even the ſmalleſt veſſels are obliged to anchor at a diſtance from the city; and, when the tide is at ebb, laden boats cannot approach near it. Notwithſtanding this diſadvantage a conſiderable trade in coffee is carried on from Loheia; the coffee is brought from the neighbouring hills, and expoſed in one large heap for ſale. This coffee is not reputed to be ſo good as that which comes from Beit-el-Fakih, and is ſhipped at Mokha and Hodeida. But coffee is to be purchaſed here upon more reaſonable terms; and the carriage to Jidda coſts leſs. On this account ſeveral merchants from Cairo live at Loheia, and others come annually hither to make purchaſes of coffee. In this city are alſo forty poor Banians, employed in different trades.

Loheia,

Loheia, although without walls, is not entirely defenceleſs. Twelve towers, guarded by ſoldiers, ſtand at equal diſtances round it. Theſe towers reſemble thoſe in ſome of the imperial cities of Germany; the height of its gates renders it neceſſary to climb up to them upon ladders. In Turkey, and even in Europe, it would have been dangerous to approach near ſuch fortifications, in order to examine them. But the Arab guards ſat ſmoking their pipes and drinking Kiſcher, and gave me no interruption in my walks about them. Some of the officers even invited me to ſit down and partake of their refreſhments. They put many queſtions to me concerning the military ſkill of the Europeans, and ſeemed to be ſurpriſed at what I told them. I ſhewed them our invention for writing without ink, and in their preſence, drew with a pencil the lines and angles neceſſary for laying down the plan of the city, while they had no ſuſpicion of my purpoſe, but called on their comrades from the neighbouring towers to ſee my exhibition.

Only one of thoſe towers, and that newly built by Emir Farhan, is ſuch as to admit of being defended by cannons. The reſt are ſo ill built, that the Arabs of Haſchid, ſome time ſince, made their way through them, and ſet fire to the city. The inhabitants are ſenſible of the weakneſs of their fortifications. After our departure, upon ſome hundreds of thoſe Arabs advancing through the province towards the ſhore, many of the inhabitants left Loheia, and took refuge in a ſmall iſland, carrying with them their moſt precious effects. But their terror proved to have been premature; for Emir Farhan no ſooner put his troops in motion, than thoſe contemptible enemies retreated.

Several of the houſes in Loheia are built of ſtone; but the greater part are huts conſtructed in that faſhion which is common among the Arabs. The walls are of mud mixed with dung; and the roof is thatched with a ſort of graſs which is very common here. Round the walls within are a range of beds made of ſtraw, on which, notwithſtanding their ſimplicity, a perſon may either ſit or lie commodiouſly enough. Such a houſe is not large enough to be divided into ſeparate apartments; it has ſeldom windows, and its door is only a ſtraw mat. When an Arab has a family and cattle, he builds for their accommodation ſeveral ſuch huts, and incloſes the whole with a ſtrong wooden fence. The population of the cities of Arabia, therefore, cannot be proportionate to their extent.

Lime is prepared in the neighbourhood of this city, by the calcination of coral from the ſea in the open air, and without a furnace. In the larger maſſes, when they were broken, we often ſaw oblong ſhells, with the animal ſtill alive within them. Theſe ſeas abound in beautiful ſhells and uncommon fiſhes.

The water at Loheia is very bad and is brought from a diſtance. The common people drink from a well which is a league from the city. The beſt water, which however cannot be praiſed as good, comes from two leagues and a half's diſtance. As wheeled carriages are unknown here, this water is carried upon camels or aſſes; not in ſkins as in Egypt and Turkey, but in earthen jars, a number of which hang upon each ſide of a camel. Within two leagues of the city is a ſmall hill which affords conſiderable quantities of mineral ſalt.

CHAP. XVIII. — *Of the Inhabitants of Loheia.*

FROM all that we ſaw and from all that befel us in this city, we judged the inhabitants to be curious, intelligent, and poliſhed in their manners. All were eager to ſee the Europeans and the wonders which they performed. After we had employed a porter,

porter, thoſe who had no other pretext upon which they might obtain admiſſion to us pretended to conſult our phyſician. One aſked him to feel his pulſe, and to tell him what medicines or regimen he ſtood in need of; while another enquired how it came that he could not ſleep?

We had one opportunity of learning their ideas of the benefits to be derived from medicine. Mr. Cramer had given a ſcribe a vomit which operated with extreme violence. The Arabs being ſtruck at its wonderful effects, reſolved all to take the ſame excellent remedy; and the reputation of our friend's ſkill thus became very high among them. The Emir Bahr, or inſpector of the port, ſent one day for him; and as he did not go immediately the Emir ſoon after ſent a ſaddled horſe to our gate. Mr. Cramer, ſuppoſing that this horſe was intended to bear him to the Emir, was going to mount him, when he was told that this was the patient he was to cure. We luckily found out another phyſician in our party. Our Swediſh ſervant had ſerved among the huſſar troops in his native country, and in that ſervice had learned ſome knowledge of the diſeaſes of horſes. He offered to cure the Emir's horſe and ſucceeded. The cure rendered him famous: and he was often ſent for afterwards to human patients. The Arabian phyſicians extend their care equally to men and horſes, and even other creatures.

When we ſhewed our microſcopes to Emir Farhan at the cuſtomhouſe, the other Arabs were all aſtoniſhed as well as he, to ſee the ſize of the inſects ſo much magnified. A ſervant who ſaw one of thoſe magnified inſects, ſaid that they were the growth of Europe, and that thoſe of Arabia, were in compariſon exceedingly diminutive. But nothing ſurpriſed the people of diſtinction more than when they ſaw through a teleſcope a woman walking; they could not conceive how it happened, that although ſhe appeared topſy turvy, yet her under garments did not turn about her ears, and exclaimed repeatedly, Allah Akbar, God is Great.

The children obſerving that we gathered inſects, brought great numbers, which they aſked us to buy. Thoſe who were grown up ſhewed alſo many indications of a turn for induſtry, which, if properly directed and encouraged, might render this people a commercial nation.

Two Arabs came one day to ſee us eat. The one was a young nobleman of Sana, who had received a good education; the other, a man of ſome conſequence from the province of Hachtan, where few ſtrangers are ever ſeen, and the greateſt ſimplicity of manners ſtill prevails. When we invited them to dine with us, the latter earneſtly replied, "God preſerve me from eating with infidels who believe not in God." When I aſked him ſome particulars concerning his country, he replied, "What is my country to you? Do you want to conquer it?" He was aſtoniſhed at every thing he ſaw, our ſpoons, our plates, our forks. He aſked ſome ſimple queſtions which excited laughter. He then went out in a paſſion, and his companion from Sana had ſome difficulty to perſuade him back. When he came back he ſaw whole fowls before us, which ſurpriſed that ſober Arab not a little, as he imagined we had eaten too much before. When at laſt, he ſaw Mr. Von Haven about to carve one of theſe fowls, he ſtepped forward, and ſeized him by the arm, ſaying, with a peeviſh tone, "What, wilt thou eat ſtill?" He then went out in a rage, and would not return. The young man from Sana apologized for him, and begged us to excuſe the ſimplicity of his countryman.

Mr. Baurenfeind and I ſometimes diverted ourſelves with playing on the violin, which led ſuch as happened to overhear us, to think us muſicians. A rich merchant ſent for us to come with our inſtruments to his houſe. We refuſed, becauſe the Arabs look with contempt upon muſicians by profeſſion. The merchant being old and not able

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to walk ſo far, mounted an aſs, and came with two ſervants ſupporting him to our houſe, in order to gratify his curioſity by ſeeing and hearing us. He was very polite, and aſſured us that he had no averſion to Chriſtians; for that a diverſity of religion was tolerated by God, the Creator of all. After ſome converſation, he expreſſed a wiſh to ſee our violins, and hear us play upon them. We played ſome ſolemn tunes, which are more to the taſte of the Orientals, than our gayer muſic. He ſeemed to be pleaſed and offered each of us half a crown at parting. The Arabs refuſe no preſents, however ſmall, and he was not a little ſurpriſed when we declined accepting his money; eſpecially as he could not conceive what inducements any perſon could have to learn muſic if not to gain by it.

This merchant was one of thoſe few who wear their beards dyed red; a cuſtom which ſeems to be diſapproved by the more judicious Arabs. His reaſon to us was, that a red beard was handſomer than a white one; but others told us, that he had the weakneſs to think to conceal his age by this ſilly diſguiſe. He told us that he was about ſeventy years of age; but his acquaintance affirmed that he was not under ninety. We had obſerved of the Muſſulmans in general, however, that they ſeldom know their own age exactly. They reckon by the moſt remarkable incidents in their lives, and ſay, I was a child when ſuch an event happened, or when ſuch a one was governor of the province or city.

This merchant often afterwards invited us to his houſe, and became at length ſo familiar as to entertain us with a detail of his adventures. If we might believe his ſtory, he had enjoyed, one after another, near an hundred young and beautiful female ſlaves, all of whom he had ſold, given in marriage, or reſtored to liberty, after keeping them for ſome time. He had ſtill two of theſe; and he would die content, he ſaid, if he could only forget the frailty of old age now and then in their company; he offered to make our phyſician a conſiderable preſent, if he could reſtore him ſo much of the vigour of youth as might qualify him for this enjoyment. Another merchant who was fifty years of age, had promiſed our phyſician an hundred crowns, if he would give him ſome remedies to fit him for the enjoyment of ſome young and beautiful female ſlaves whom he had in a houſe at Mecca. But he was ſo exhauſted by exceſſive indulgence, that neither Mr. Cramer's preſcription, nor yet thoſe of the ſurgeons of ſome Engliſh ſhips whom he had before conſulted, could reſtore him to his genial vigour.

The women of Loheia wear large veils in the ſtreet which cover their countenances ſo entirely, that only one of their eyes can be diſcovered, and that but imperfectly. Yet they make no difficulty of unveiling before ſtrangers as they paſs, eſpecially if they happen to think themſelves pretty, and are ſure that they are not obſerved by any of their countrymen. Mr. Baurenfeind made a drawing of one of thoſe females. Her brow, cheeks, and chin, were ornamented with black ſpots, impreſſed into the ſkin, and ſhe had alſo her eyes artificially blackened.

CHAP. XIX. — *Departure from Loheia.*

AFTER examining all that ſeemed worthy of notice in this city and its neighbourhood, we became deſirous to proceed on our journey, and to viſit the other parts of Yemen. It was requiſite, however, that we ſhould aſſign a reaſon to our friend Farhan for our earneſtneſs to depart. By good fortune we learned that an Engliſh veſſel was arrived at Mokha: but this veſſel, the Emir well knew, was not to ſail from that harbour till June. We told him, therefore, that we had ſome immediate buſineſs to tranſact with our countrymen that were newly arrived; upon which account we meant to ſet

out

out for Beit el Fakih, and after reſting there a ſhort time, to continue our journey to Mokha. He anſwered, that we were ſurely diſſatisfied with our entertainment at Loheia, otherwiſe we would not think of leaving it ſo ſoon; and yet no governor could take more concern to ſerve us than he. After convincing him that we were actually under a neceſſity of ſetting out for Mokha, we prepared for our departure.

We had made a large collection of natural curioſities, the carriage of which by land would have coſt a great expence. We reſolved, therefore, to ſend our trunks, and all the baggage we were not likely to need, to Beit el Fakih. The governor did us the kindneſs of ſending by the ſame conveyance, a letter to the Dola of Mokha, in which he aſked him to ſuffer our effects to remain untouched at the cuſtom-houſe, till we ourſelves ſhould arrive.

When we ſent to take leave of our friend Emir Farhan he was indiſpoſed, and we could not ſee him. But when he heard that we had determined to ſet out, he deſired that we would come to him very late in the evening. We found him in company with ſeveral Arabs; before him lay an Engliſh teleſcope which I had lent him, a piece of ſilk ſtuff, and a parcel of crowns. He would return me my teleſcope, but I inſiſted that he ſhould keep it; which, after long refuſal, he at laſt, with viſible ſatisfaction, conſented to do. The piece of ſilk, with twenty crowns, were a preſent intended for our phyſician; and the reſt of the crowns he preſſed us to accept, in order to pay the hire for our aſſes and camels. He and his company teſtified the ſtrongeſt ſurpriſe, when they ſaw us refuſe the money thus offered us; for inſtead of refuſing, Turkiſh travellers are ready to demand ſuch gratuities.

We were unwilling to be burthenſome to the Arabs, and would therefore accept of nothing from them, without making a recompenſe. We made the Emir a preſent of a watch, which, having never before had one of his own, he knew not how to manage. A merchant from Cairo, who was ſettled at Loheia, promiſed to wind it up every day. We parted with ſincere regret from this good governor.

We hired camels for our baggage, and horſes for ourſelves. In Arabia, Chriſtians are not prohibited the uſe of horſes; but theſe can rarely be had for hire. The uſual mode of travelling here is upon aſſes; which in this province are large, ſtrong, ſpirited, and walk with a pace not the moſt pleaſant to the rider.

Travelling being as little expoſed to danger in Yemen as in any other country in the world, we did not need to wait for the ſetting out of any caravan. We therefore ſet out from Loheia alone on the 20th of February, ſending the camels before, and following them ourſelves within a few hours upon our aſſes.

Chap. XX. — *Route by Tehama.*

THE territory of Yemen is naturally divided into two diſtinct provinces. That part which borders on the Arabic gulf is a ſandy plain, which, as it ſpreads backward, riſes by a gradual aſcent into hills, and terminates in a lofty range of mountains. The plain is called Tehama. We had to croſs it on our way to Beit el Fakih.

In the firſt day of our journey we travelled through a parched and barren tract of country, along an arm of the ſea which penetrates a conſiderable way into the land. We reſted in a coffee-houſe ſituate near a village. Mokeya is the name given by the Arabs to ſuch coffee-houſes which ſtand in the open country, and are intended, like our inns, for the accommodation of travellers. They are mere huts, and are ſcarcely furniſhed with a Serir, or long ſeat of ſtraw ropes; nor do they afford any refreſhment but Kiſcher, a hot infuſion of coffee beans. This drink is ſerved out in coarſe earthen cups;

but perſons of diſtinction carry always porcelain cups in their baggage. Freſh water is diſtributed gratis. The maſter of the coffee-houſe lives commonly in ſome neighbouring village, whence he comes every day to wait for paſſengers.

After a journey of ſix German miles, we arrived by midnight at a large city, in which a Sub-Dola reſides, with a few ſoldiers. Emir Farhan had given us a letter to the deputy governor, with an order to the inhabitants to ſupply us with a ſheep, which, however, we did not chooſe to accept. But we came afterwards to underſtand, that the inhabitants had been obliged to pay a ſum of money equivalent to the value of the ſheep, which had been ſhared between the Sub-Dola and a ſervant of the Emir's, who accompanied us upon buſineſs of his own. In the other villages through which we paſſed, therefore, we made no difficulty of accepting the ſheep which the Emir had ordered us.

Through the whole country, we found water ſcarce and bad. But we met with many large villages, leſs diſtant from one another than we ſhould have expected in ſo barren a plain. Menegre is one of thoſe villages of which we were led to take particular notice, by finding in it the firſt Manſale that we ſaw. A Manſale is a houſe in which travellers are received and entertained gratis, if they will be content with ſuch treatment as is uſual in the country; they are all lodged in one common apartment, which is furniſhed with a Serir, and are ſerved with Kiſcher, hot millet bread, camels milk and butter. When the maſter of this Manſale underſtood that ſome European gueſts were arrived, he came to ſee whether his ſervants treated us properly; and was going to kill a ſheep for our entertainment, if we had ſtayed longer. He cauſed wheat bread to be baked for us, which is in this province very rare; and made them bring cow milk, when he ſaw us naufeate the viſcidity of the camel's milk. Our Arabian ſervants let us know, that he might be diſobliged, if we ſhould offer any compenſation for his kind hoſpitality; but the attendant who ſerved us with thoſe things, took an opportunity in a place where he could not be ſeen by his maſter, to aſk a ſmall gratuity.

At Dahhi, a large village, where is a moſque, the tomb of a ſaint, and ſeveral houſes built of ſtone, we ſtayed a whole day. Near this we ſaw a tannery, and a manufacture of earthen ware, which is prepared in the open air, and without a furnace. We ſaw likewiſe, indigo manufactured here; it is ſold at a cheap rate, but is of a bad quality. Much of this dying ſtuff is uſed here; for the women, among the commonalty, wear blue ſhirts and drawers.

From this village there is a direct road leading to Beit el Fakih. But the tract of country through which it paſſes is extremely arid, and almoſt uninhabited, and affords ſcarcely any water. We therefore preferred a longer road nearer the mountains, and found reaſon to be pleaſed with our choice; for we met with ſeveral ſmall woods, a number of villages ſkirted with buſhes, and many wells, which were from an hundred and ſixty, to an hundred and ſeventy feet deep; but happily for both men and beaſts, dug in ſloping ground, for as the water is to be raiſed by a cord dragging a leathern bucket, this is more eaſily accompliſhed in a going down hill, than if the ground were barely level, or an aſcent were to be climbed.

We paſſed two large villages under the juriſdiction of the governor of Beit el Fakih; but in neither of theſe did any thing remarkable offer itſelf to our obſervation. But in two places upon this journey, we ſaw ſpots ſcattered with ſmall villages, bearing all the ſame name, from which we were led to think, that ſome ſmall detached tribes might have ſettled each in a particular diſtrict of this province. We paſſed alſo two of thoſe vallies ſo common in Arabia, which when heavy rains fall, are filled with water, and are then called wadi or rivers, although perfectly dry at other times of the year.

After

After reſting a night in one of thoſe wretched coffee-houſes, we arrived in the morning of the 25th of February at Beit el Fakih, and had our trunks ſent immediately to the cuſtom houſe; but they were not inſpected till noon, and then in the preſence of the Dola. We, in the mean time, delivered letters of recommendation from Mæchſen of Loheia to Ambar Seif, one of the principal merchants in Beit el Fakih. This worthy man received us in a very obliging manner, hired us a houſe, ſaw our effects carried thither, and invited us to dine with him, till we could have matters put into order in our own habitation.

Chap. XXI.—*Of the City of Beit el Fakih.*

THIS city is ſituated on a plain, which, although far from being naturally fertile, is however, carefully cultivated. The houſes join not one to another, but are built ſeparate. Many are of ſtone, and the mode of building is every day improving; many, however, are ſtill in that ſtyle of architecture which I had occaſion to remark when ſpeaking of Loheia. In the city of Beit el Fakih is a citadel, which is thought of the utmoſt importance in a country where armies are without artillery.

The houſe which we occupied was a building of ſtone; but the proprietor had been diſlodged by a ſpecies of ants named by the Arabs, Ard. Theſe ants, which are well known to naturaliſts, form covert ways, through which they introduce themſelves into houſes, where they deſtroy equally clothes and proviſions of all kinds. They are not leſs troubleſome in gardens, where they alſo form their covert ways between the root and the top of trees, waſting the ſap, and devouring the buds and the extremities of the branches. Our chambers were full of them; we took the meaſures which are ordinarily employed to quit ourſelves of them, deſtroying their cells and paſſages ſeveral times ſucceſſively. The inſect indeed reſtores theſe with amazing rapidity, eſpecially in the dark; but it at length yields. On our way hither we had obſerved a number of buſhes covered with earth, in which were a vaſt quantity of galleries formed by thoſe little animals. The ſhrub which they had attacked in this manner was always withered.

The city of Beit el Fakih is not of ancient origin. It has exiſted only for ſome centuries; and like Loheia, owes its riſe to a ſaint called Achmed ibn Muſa, from whom it has derived its name; Beit el Fakih meaning the houſe or dwelling of the ſage. The tomb of that ſaint is ſhewn without the city upon a ſandy hill, where a fine moſque has been reared. At firſt, ſome devout perſons built themſelves cottages round the tomb. The harbour of Ghaleſka was about the ſame time choked up; and the inhabitants of that city, for the convenience of trade, then removed all their effects to the vicinity of this tomb, and ſettled about it. When it had thus become a conſiderable city, the lord of the territory built a citadel for its defence, in a place where water had been found. The city is now nearer the tomb; and the vicinity of the tomb is almoſt deſerted.

That ſaint was a great worker of miracles. The following is the moſt wonderful which he performed. A Turkiſh Pacha, who had been for twenty years a captive in Spain, where he was bound with maſſy and ponderous chains to two large ſtones, had long invoked in vain, the aid of ſeveral different ſaints. At laſt, he bethought him of the great Achmed, and invoked him alſo in his turn. The ſaint ſtretched out his hand from his tomb; and at that very inſtant, the Pacha arrived from Spain, bearing with him his ſtones and chains. The miracle took place on the evening of the anniverſary feſtival of the ſaint, in the preſence of many witneſſes. Such a miracle, of ſo late a date, and performed ſo publicly, they conſider as proved by the moſt unexceptionable evidence.

So modern a city cannot contain many antiquities of an intereſting nature. Yet I copied here an ancient Kufic inſcription, in the preſence of many ſpectators, none of whom ſuſpected me, as the Egyptians had done, of any intention to ſeek out and pilfer their treaſures. They were all very obliging, and eſpecially the Scheichs or learned Arabs, who ſeemed pleaſed that ſtrangers ſhould ſhew a deſire to acquire their language. In this city as well as in Loheia, I obtained much information from a claſs of Arab literati, who come much about us. Theſe are denominated Fakih, and no where through Arabia do their circumſtances appear to correſpond to their merit.

The city of Beit el Fakih is in a favourable ſituation for trade; being only half a day's journey from the hills in which the coffee grows, and but a few days journey from the harbours of Loheia, Hodeida, and Mokha, from which this commodity is exported; it naturally becomes the moſt conſiderable mart for it. This trade brings hither merchants from Egypt, Syria, Barbary, Perſia, Habbeſch, India, and often from Europe. Here are alſo, as in all the other great towns in Arabia, a number of Banians, all of them natives of Diu, who are allowed the free exerciſe of their religion. Yet they dare not bring their women hither, nor burn their dead; and theſe prohibitions induce them to return to their native country, as ſoon as they have accumulated a little fortune.

Beit el Fakih is the reſidence of a Dola, whoſe juriſdiction extends over a large diſtrict. This Dola ſeemed to take little concern about us; and his indifference left us more at liberty than we had been at Loheia. Emir Farhan, having underſtood that Mr. Forſkal rambled out through the neighbourhood by himſelf, thought that he might fall into ſome miſhap, by expoſing himſelf ſo careleſsly, and therefore would not ſuffer us to go out of Loheia, without having one of his ſoldiers to accompany us. This kind of aſſiduity proved troubleſome to us; as we did not wiſh to have a witneſs to overhear all our enquiries, and ſpy all our operations. Beſides, we found the inhabitants of Yemen in ſuch a ſtate of civilization, that we could travel among them with the ſame ſafety as in Europe. The Dola of Beit el Fakih did us a real favour by neglecting us, and ſuffering us to travel about the country, unincumbered with attendants.

EXCURSIONS THROUGH THE COUNTRY ABOUT BEIT EL FAKIH.

CHAP. XXII. — *Journey to Ghalefka.*

IN order that we might avail ourſelves of the liberty which we enjoyed at Beit el Fakih, I, for my part, purpoſed to viſit ſome places which are now ruinous, but were once famous, and are mentioned by Abulfeda. I hoped that I might diſcover ſome inſcriptions tending to explain what changes the manners and language of this province had undergone; I accompliſhed, at leaſt in part, what I deſired.

As I was convinced that I might travel in ſafety through all Tehama, I reſolved to go by Ghalefka, and to perform this expedition in as ſimple a guiſe as poſſible, and without any appearance of ſplendour or opulence that might prove a temptation to robbers. I hired an aſs; and its owner agreed to follow me as my ſervant on foot. A turban, a great coat wanting the ſleeves, a ſhirt, linen drawers, and a pair of ſlippers, were all the dreſs that I wore. It being the faſhion of the country to wear arms in travelling, I carried a ſabre and two piſtols hung by my girdle. A piece of an old carpet was my ſaddle, and ſerved me likewiſe for a ſeat, a table, and various other purpoſes. To cover me at night, I had the linen cloak which the Arabs wrap about their ſhoulders,

to ſhelter them from the ſun and rain. A bucket of water, an article of indiſpenſable neceſſity to a traveller in theſe arid regions, hung by my ſaddle. I had for ſome time endeavoured to ſuit myſelf to the Arabian manner of living, and now could ſpare many conveniences to which I had been accuſtomed in Europe, and could content myſelf with bad bread, the only article to be obtained in moſt of the inns.

On the 7th of March, I ſet out from Beit el Fakih; and before I had travelled a mile, ſaw ſeveral villages; but upon all the reſt of the way to Ghalefka, which is four miles and a half, I ſaw not a ſingle dwelling, nor any mark of human induſtry, but a few wells. For the two laſt miles, the way lies through ſo ſandy a tract, that my guide often loſt himſelf; ſuch are the continual changes which the wind produces on the ſcenery, by demoliſhing the hillocks, carrying the ſand about, and forming others. We were even obliged to turn ſeveral times out of what we knew to be the true direction, in order to avoid being buried in ſome of thoſe hillocks which were then forming. Ghalefka is at the ſame diſtance from Zebid as from Beit el Fakih.

Ghalefka was once a famous city; and the ſea port town of Zebid was then in an equally flouriſhing condition. That harbour is now filled up, ſo that no ſhip, of however ſmall burden, can enter it; not only has the ſea receded, while the banks of coral have been augmented, but a quantity of ſand has been here accumulated by the winds, which actually riſes into a hill of conſiderable height. The ruins of a moſque are ſtill to be ſeen here, which was dedicated to a ſaint, who, by his prayers, obtained from Heaven an excellent ſpring of water, for which the inhabitants believe that they ought ſtill to be grateful to him. About a ſcore of cottages now hold all the inhabitants of this once flouriſhing city; and dates, with the milk and fleſh of a few ſheep, are all the proviſions they have.

The ſea affords them no fiſh, nor any thing elſe but ſalt; of which every perſon may have as much as he pleaſes, upon paying a ſmall fee to the Dola of Beit el Fakih's ſecretary.

In a burying place near this poor village, I found two ſtones bearing Kufic inſcriptions; one of them was large, and ſtood on end; the other lay flat upon a tomb, and was but ſmall. The inhabitants could not comprehend for what reaſon I was ſo eager to copy the inſcriptions from the larger ſtone; but when I returned next day to do the ſame for that upon the ſmaller ſtone, I found it to have been carried away in the night. I applied to the Hakim or judge of the village, and offered him a triſle if he could procure me another ſight of it. He led me through many turnings and windings to a poor hut, in which was the tomb of another ſaint; and we there found the ſtone that I was in ſearch of; by his account of the matter, it had not been hidden by the inhabitants, but the ſaint had brought it hither himſelf. Notwithſtanding the ſaint's care of it, the Hakim offered me this ſtone with me to Beit el Fakih, if I would be at the expence of having it conveyed.

CHAP. XXIII. — *Return to Beit el Fakih by the way of Hodeida.*

I SET out next day from Ghalefka, with my aſs and his owner. The road lies, for the greater part of it, along the ſhore, through a ſandy and barren country. The only vegetables by which it is enlivened, are a few date trees. A number of coffee-houſes, however, and one village occur here to the traveller. At ſome diſtance from the village, are a few houſes ſcattered among groves of date trees, but which are inhabited only in the ſeaſon when the dates are gathered. I arrived the ſame evening at Hodeida, which is about five German miles diſtant from Ghalefka.

The

The harbour of Hodeida is ſomewhat better than that of Loheia. Yet large veſſels cannot enter it. The Dola of Hodeida is accountable only to the Imam. But his juriſdiction is confined to this city. His revenues conſiſt, in part, of the duties upon coffee exported. The manſion of the Dola, the cuſtom-houſe, and the houſes of the principal merchants, are ſtone buildings. The reſt of the town conſiſts of huts built in the ordinary ſtyle. Near the ſea, ſtands a ſmall citadel, which could not prove a very ſtrong defence. This city has alſo its patron ſaint, Sheich Sddik, who is honoured with due veneration.

At Hodeida, I found my friends Von Haven and Cramer, who had come hither to deliver two letters of recommendation from our friends in Jidda to the Dola, and an eminent merchant in this place. They had been received, lodged, and treated in the kindeſt manner. But I, not being diſpoſed to loſe my time in viſits, returned on the next day, which was the 9th of March, to Beit el Fakih.

In this ſeaſon of the year, night is always preferred for travelling through Tehama. I ſhould not have had it in my power, therefore, to diſtinguiſh ſuch objects as deſerved notice, if I had not choſen to depart from the prevalent cuſtom, and to expoſe myſelf to the torrid heat of the day.

On the road, are a number of coffee-huts, but very few villages. A mile and a half from Hodeida, there is a well of excellent water, which is carried to that city for the uſe of the inhabitants; the water which they have nearer, being very bad. As I approached Beit el Fakih, I paſſed through ſome paltry villages; and arrived at my place of deſtination, on the ſame day upon which I had ſet out. The diſtance between Beit el Fakih and Hodeida, is, by my eſtimation, ſeven German miles; and this journey I performed in one day, under the moſt ſcorching heat, and upon a hired aſs.

CHAP. XXIV. — *Journey to Zebid.*

HAVING found the Arabs very civil, and having met with no diſagreeable accident in my firſt excurſion, I was impatient to ſet out again. I accordingly departed for Zebid on the 11th of March, to ſee the remains of that famous city, which was once the capital of Tehama; and to inveſtigate ſome ancient inſcriptions which were ſaid to be concealed at Tahæte, a ſmall town in that neighbourhood. An Arab who was learned, but poor, accompanied me in this expedition, and was glad of the opportunity of viſiting an old friend at Zebid, without expence. I was no leſs pleaſed to have him for the companion of my journey, as his converſation was very entertaining.

After paſſing by ſeveral coffee-houſes, and through ſome ſmall hamlets, we came to a large village called El Mahad, ſtanding in a beautiful valley which receives the waters that fall from Mount Rema. In the rainy ſeaſon, theſe waters form a river which ſpreads into ſeveral branches, and fertilizes the adjacent lands. A large quantity of indigo grows in this valley. In this neighbourhood, too, there ſtood anciently a conſiderable city, called alſo El Mahad; but of it no veſtige now remains.

Near Zebid are ſome heaps of ſtones, which are ſaid to be part of the ruins of another large and ancient city, that was called El Haad. I arrived early in the morning at Zebid; having travelled in a ſhort time five German miles, which is the computed diſtance between this town and Beit el Fakih.

Zebid is ſituate near the largeſt and moſt fertile valley in all Tehama. It was dry when I viſited it; but, in the rainy ſeaſon, a large river runs through it, and being, like

the Nile, conducted by canals through the neighbouring fields, communicates to them an high degree of fertility.

Zebid was once the place of a fovereign's refidence, and the moft commercial city in all Tehama. But, fince the harbour of Ghalefka was choked up, its trade has been transferred to Beit el Fakih and Mokha; and this city now retains nothing but the fhadow of its former fplendour. Viewed from a diftance, it appears to fome advantage, by means of the mofques and kubbets, of which it is full. Several of thefe mofques were erected by different Pachas who refided here, during the fhort period while this part of Arabia was in the poffeffion of the Ottoman Porte. But Zebid pays dear for its exterior magnificence; its inhabitants are impoverifhed by the numerous clergy belonging to thofe pious foundations, by whom the wealth of this place is almoft wholly engroffed. I was told, as a matter of certainty, that if the whole revenue of the territory be confidered as divided into five parts, the clergy receive three of thefe, the Imam one for the taxes, and the inhabitants have only one-fifth remaining for their maintenance.

The Turks have left here one ufeful monument of their power; an aqueduct, which conveyed water from the hills into the city. But this work has been fo neglected, that only its ruins now remain, and the inhabitants are obliged to content themfelves with water from their draw-wells; which is fortunately not bad, and in fuch plenty as to water many fine gardens that are to be feen in the neighbourhood of the city.

Abulfeda afcribes eight gates to Zebid; but of thefe, only five are now ftanding, and the river is gradually breaking down a part of them. The walls of the Old City are demolifhed, and the very ruins are fold by poor people, who gather out the ftones, and fell them for building new houfes. The prefent buildings occupy about one half of the ancient extent of the city.

Zebid is ftill diftinguifhed for an academy, in which the youth of Tehama, and of a part of Yemen, ftudy fuch fciences as are cultivated among the Muffulmans. This is, befides, the feat of a Dola, a Mufti, and a Cadi, of the fect of Schaffey; and of two other Cadis of the fect of Zeidi, to which the Imam and the greater part of his fubjects profefs to belong.

In the inn I met with the vaineft and moft fooliflily loquacious man I had yet feen among the Arabs. He was a Sherriffe, or nobleman of the firft rank, but, being poor and beggarly, travelled about the country, living at the expence of the more opulent profeffors of his religion. Having been in Egypt, Syria, and even in Abyffinia, he boafted, that he could fpeak feveral foreign languages, although all that he knew of thefe was a few proverbs. I wifhed to obtain fome information from him concerning the countries through which he had travelled; but he could tell nothing but the names of a vaft number of Schiechs, Pachas, and Dolas, by all of whom he pretended to have been received with the honours due to a defcendent of Mahomet. He difguited and fickened me with everlafting babbling about his genealogy and high birth. He looked with difdain upon the Turkifh Sherriffes, and the Arabian Seids, becaufe they connected themfelves in marriage with ftrange women. No perfon in his family, he faid, had ever married a vulgar wench. He gave the name of Sherriffa, to a poor woman who made coffee for us, this being the title by which ladies of the higheft quality are diftinguifhed; and harangued long upon her pure and illuftrious genealogy. His fon, a boy of ten years, who acted as his fervant, never received another name from him than Sherriffe Achmet. The father had hired only one Serir for his fon and himfelf together; whereas every other traveller, who is not abfolutely mendicant, hires here a feparate couch, juft as feparate rooms are occupied by different travellers in

in the inns of Europe. With all thoſe airs of greatneſs, he often abuſed his ſon, and called him Kælb ibn Kælb, dog ſon of a dog.

When I had finiſhed my reſearches at Zebid, we ſet out on the 12th of March; and, after a ride of two German miles, reached Tahæte, which was once a town of ſome magnitude, but has now dwindled to a ſmall village. The road leads ſtill through Wadi Zebid, the vale or the bed of the river; in which the fields had a beautiful and rich appearance, wherever they had not been encroached upon and ravaged by the torrents. Much indigo is raiſed here; I counted more than ſix hundred large veſſels, in which this colouring matter is prepared for ſale.

In this village are alſo ſeveral moſques and houſes of prayer, reared over the tombs of ſaints or opulent perſons. Ibn Haſſan is the chief of the ſaints. His tomb is always illuminated by night with lamps; and one of his deſcendants keeps a Manſale, or houſe of hoſpitable entertainment, in the village. I lodged in a common inn; but the maſter of the Manſale came to invite me to his houſe, and when he found me unwilling to remove, ſent me a good ſupper. I had been told that the maſters of Manſales accept no money; but he of Tahæte did not refuſe a ſmall gratuity.

Finding nothing remarkable in this village, we ſet out upon the 13th of March for Beit el Fakih. I ſaw no houſes by the way except the populous village of Murra, ſituate in the beautiful vale of El Mahad. In this village are many Kubbets, and a large Manſale, in which thirty or forty people are daily entertained.

CHAP. XXV. — *Journey to Kahhme.*

BEING now ſtill more ſatisfied by experience of the eaſe and ſecurity with which a perſon might travel through Yemen; I immediately prepared for another excurſion. The approach of Ramadan, which was this year to begin on the 16th of March, gave me ſome concern.

I was afraid that the Muſſulmans, who lived ſo near the Holy City, might be ſtill more rigid obſervers of this faſt, than their brethren who were placed at a great diſtance. The Egyptian Arabs, who had been in company with us in the preceding Ramadan, kept the faſt as religiouſly, while we were travelling, as they could have done at home. Through the whole day they would eat or drink nothing; and they were diſpleaſed to ſee us take the ſmalleſt refreſhment. I ſhould not have liked to ſuffer the ſame inconveniences here. But I was not a little ſurprized to find that the Arabs of Yemen were leſs ſcrupulous, and upon a journey, continued to take the uſual refreſhments, without mortifying themſelves with abſtinence; but intending, as they ſaid, to keep Lent for as many days next month. But it is probable, that they would not always recollect the number of days very accurately.

After being thus ſatisfied that, although it was Ramadan, I might ſtill eat as uſual, I ſet out upon the 19th, accompanied only by the owner of the aſs upon which I rode, for Kahhme, where I expected to find ſome remains of antiquity in the ruins of the city Lelue. I paſſed by ſome villages; and, nearer the mountains, villages are indeed more numerous. The moſt conſiderable of thoſe which I paſſed was El Achſa, famous for the tomb of a ſaint, named Schiech el Achſa, ſon to the holy Achmet ibn Muſa, whom I have before mentioned as the patron of Beit el Fakih. I alſo croſſed a vale, through which runs a river which joins the river of Rema. In the rainy ſeaſon, the latter holds its courſe to the ſea, and enters it near Schurem.

I went, immediately after my arrival at Kahhme, to ſearch for the antiquities of Lelue.

But

But I found only a large burying place, filled with pentagonal ſtones, each eight inches in diameter, and four or five feet long. When I ſaw thoſe ſtones, ſo uniformly of this regular figure, I was at firſt inclined to think, that they might have received it from the hand of art. But I ſoon perceived a hill in the neighbourhood wholly compoſed of pentagonal ſtones, where thoſe people had found the ſeemingly artifical ornaments of their burying place. The rocks of that hill are a pile of vertical columns, of the figure and thickneſs above mentioned, riſing one over another, as well as ſpreading for ſome extent, in a parallel body, and ſeemingly joined by a ſort of ſlight cement. I ſaw ſome other piles of rocks of the ſame ſort, in other places through Arabia. After my return to Europe I found, in a manuſcript written by Mr. Kænig, that this learned Dane had diſcovered in Iceland, mountains conſiſting of ſimilar pentagonal columns, arranged in a vertical poſition, each column three ells in height, and half an ell thick. Theſe ſtones are called by naturaliſts, Baſaltes.

After examining the few curioſities which Kahhme afforded, I returned to Beit el Fakih, purpoſing ſoon to ſet out on ſome new excurſions.

CHAP. XXVI. — *Journey to Coffee-Mountains.*

DURING my abſence, Mr. Forſkal had not been idle upon the hills where the coffee is produced, whither he had gone to proſecute his botanical reſearches. His deſcription of that part of the country had already induced Meſſrs. Cramer and Baurenfeind to follow him: I alſo reſolved to join my comrades, that I might breathe cooler air, and drink better water. The ſpace I had to travel was only half a day's journey; and, in the courſe of this, I met with nothing remarkable.

I ſoon came within ſight of the ſmall town of Hadie, ſituate upon one of the foremoſt eminences. The roads are very bad: A cauſeway was, indeed, formed by the Turks; but it has been ſuffered to fall away, without receiving any repairs. My friends, whom I had expected to find in this town, were in the gardens upon the hill. I came up with them, after travelling two hours longer, near Bulgoſa, one of thoſe villages whoſe inhabitants ſubſiſt upon the profits which their crops of coffee afford. Neither aſſes nor mules can be uſed here: the hills are to be climbed by narrow and ſteep paths: yet, in compariſon with the parched plains of Tehama, the ſcenery ſeemed to me charming, as it was covered with gardens and plantations of coffee trees.

In the neighbourhood of Kahhme I had ſeen only one ſmall baſaltic hill; but here, whole mountains were compoſed chiefly of thoſe columns. Such detached rocks formed grand objects in the landſcape, eſpecially where caſcades of water were ſeen to ruſh from their ſummits. The caſcades, in ſuch inſtances, had the appearance of being ſupported by rows of artificial pillars. Theſe baſaltes are of great utility to the inhabitants: the columns, which are eaſily ſeparated, ſerve as ſteps where the aſſent is moſt difficult; and as materials for walls to ſupport the plantations of coffee trees, upon the ſteep declivities of the mountains.

The tree which affords the coffee is well known in Europe; ſo that I need not here deſcribe it particularly. The coffee trees were all in flower at Bulgoſa, and exhaled an exquiſitely agreeable perfume. They are planted upon terraces, in the form of an amphitheatre. Moſt of them are only watered by the rains that fall; but ſome, indeed, from large reſervoirs upon the heights; in which ſpring water is collected, in order to be ſprinkled upon the terraces; where the trees grow ſo thick together, that the rays of the ſun can hardly enter among their branches. We were told, that thoſe trees thus artificially watered, yielded ripe fruit twice in the year: but the fruit becomes

not fully ripe the second time: and the coffee of the second crop is always inferior in quality to that of the first.

Stones being more common in this part of the country, than at Tehama, the houses, as well of the villages as those which are scattered solitarily over the hills, are built of this material. Although not to be compared with the houses in Europe for commodiousness or elegance, yet they have a good appearance; especially such of them as stand upon the heights, with beautiful gardens, and trees, arranged in the form of an amphitheatre around them.

Even at Bulgosa, we were greatly above the level of the plain from which we had ascended; yet, scarcely had we climbed half the ascent to Kusma, where the Dola of this district dwells, upon the loftiest peak of this range of mountains. Enchanting landscapes there meet the eye upon all sides.

We passed the night at Bulgosa. Several of the men of the village came to see us; and, after they retired, we had a visit from our hostess, with some young women accompanying her, who were all very desirous to see the Europeans. They seemed less shy than the women in the cities: their faces were unveiled; and they talked freely with us: as the air is fresher and cooler upon these hills, the women have here a finer and fairer complexion than in the plain. Mr. Baurenfeind drew a portrait of a young girl who was going to draw water, and was dressed in a shirt of linen, chequered blue and white. The top and the middle of the shirt, as well as the lower part of her drawers, were embroidered with needle-work of different colours.

On the 10th of March, we returned downwards as far as Hadie; a place well known to the Europeans; who come hither from Beit el Fakih, to pass some time occasionally in this little town, where the air is cool, and the water fresh and pure. It is, however, but ill built, and has nothing else of consequence, except its trade in coffee, which the inhabitants of the hills bring down upon certain days of the week. After the duties are paid to the Dola, the coffee is packed up and conveyed upon camels, either to Beit el Fakih or directly to Hodeida.

We enjoyed a singular and beautiful prospect from the house of the Sub-Dola at Hadie, and returned in the evening to Beit el Fakih, by the same way by which we had gone, in our journey up the mountains.

JOURNEY THROUGH THE MOUNTAINOUS PART OF YEMEN.

CHAP. XXVII. — *Departure from Beit el Fakih.*

WE met with less difficulty in the prosecution of our researches at Beit el Fakih, than any where else through Yemen. The inhabitants of that city were no strangers to European manners, and knew that we could not, like them, rest constantly in one place. They were therefore nowise surprized at our excursions, but were fully satisfied when we told them, that the exercise was necessary for our health.

Our friends, whom Mr. Forskal and I consulted upon the subject of our expeditions, could not comprehend why we chose to travel about in the season when the heats were most intense; while they who were accustomed to the climate never went without doors when they could avoid it. Believing, that we had come into Arabia, only to find an opportunity of a passage to India, they advised us to take no fatigue, but to attend to our health. At length, when they saw us persist in neglecting their advice, and observed, that we lived at a considerable expence, without seeking to gain by trade; they began to imagine that we had the art of making gold, and that Mr. Forskal,

ſkal, in his excurſions upon the mountains, was ſeeking plants which might be neceſſary in this great work. My aſtronomical obſervations again acquired me the reputation of a magician.

Happily for us, theſe ſhrewd conjectures were confined to the ſmall circle of our acquaintance. The Dola ſeemed to have abſolutely forgotten us, and had as yet made no enquiry concerning our purpoſe in viſiting his dominion. I was deſirous, therefore, to avail myſelf of this ſhort period of liberty, and to penetrate into the interior parts of Yemen, after rambling through the environs of Beit el Fakih in Tehama. The ſouthern part of the mountains I expected to ſee, in a journey which we purpoſed to make from Mokha to Sana; at preſent, therefore, I determined to viſit Udden and Taces. But I found that the ſituation of theſe towns had been repreſented to me as more northern than it really was.

Through all Tehama, travelling is equally ſafe by night as by day. Still, however, I feared that it might be dangerous to travel alone in a mountainous country, in ſolitary roads, where diſagreeable accidents might befal one by day not leſs than by night. Beſides, I could not ſpeak the language of the Highlanders, which differs conſiderably from that of the inhabitants of the plain. For all theſe reaſons I was induced to beg Mr. Forſkal, who had learned ſomething of the language of the Highlands, upon the coffee mountains, to accompany me in my intended expedition. My friend agreed, in the hope of finding new matter for his botanical reſearches.

The preparations for our journey were eaſily made. We hired two aſſes, and the owner attended us on foot, as our guide, our ſervant, and occaſionally our interpreter. We had already large beards in the Arab faſhion; and theſe, with our long robes, gave us a very oriental appearance. To diſguiſe ourſelves ſtill more, each of us aſſumed an Arabic name; and, under theſe pretenſions, our real condition was ſo perfectly concealed, that even the owner of the aſſes thought us Chriſtians of the Eaſt; and had no ſuſpicion that we were Europeans. In this garb, and attended by the aſs-hirer, we ſet out on the 26th of March, from Beit el Fakih.

CHAP. XXVIII. — *Route by Udden.*

WE paſſed through ſeveral villages in croſſing the plain, and, after a journey of five German miles and a half, reached Robo, where is a weekly Suk or market. Here we lay the firſt night.

Next day, after advancing a mile farther, we entered upon the mountains. Near the firſt village we obſerved a running ſtream, the firſt we ſaw in Arabia. Till it enters Tehama, this river is called Wadi Zebid. Its channel lies very broad; but as no rain had for a long time fallen, the ſtream covered the breadth of twenty or four and twenty feet. In this place it runs with a conſiderable current; but in Tehama it ſpreads into a ſhallow lake, and is loſt among the ſands.

The ſame day we paſſed near Mount Sullam, where, from the account given by an Arab who lived in the country, I had been led to expect that I ſhould find hieroglyphics or inſcriptions cut upon the rock. But I found only ſome figures which had been impreſſed at an idle hour by ſome ſhepherd, and were as coarſely executed as thoſe upon Mount Sinai. We lay at Machſa.

The road by which we travelled is not much frequented by travellers. The ways are very bad and unſafe, and ſcarce a houſe appears, upon any hand. Within theſe few years, however, they have become leſs dangerous than they were before. The lord of Udden has placed ſome ſoldiers with a Sub-Dola, at Machſa, who is reſponſible for

the thefts or robberies that happen in his diſtrict. This regulation of the police has diſperſed the robbers.

Machſa is one of the villages in which weekly fairs are held. The houſes are ſtill more wretched here than in Tehama. They have no walls, and conſiſt merely of a few poles laid together, and covered with reeds. We could ſcarcely lodge in one of thoſe huts; ſo ſmall were they that a perſon could not ſtand ſtraight in the middle; and two perſons lying together upon the floor occupied the whole area of the houſe. It would not have held a ſingle Serir. The inhabitants ſit and ſleep upon the bare ground. The air being colder in this part of the country than in Tehama, the people here put a bag upon their bodies when they go to ſleep, and are warmed by their natural perſpiration. In none of the inns could we find any other ſort of food but coarſe Durra bread, made of millet with camel's milk; but the water is every where delicious.

On the 28th of March, we paſſed by winding roads through a diſtrict in which the lands began to appear more fertile and better cultivated. The houſes are here much more commodious, being built of ſtone, and flat-roofed. Yet the houſes of the peaſants are here too, without walls, unleſs we give the name to dry ſtones piled one upon another, and having no mortar to cement them. The roofs are covered with earth.

We paſſed through a village in which was a fair; a circumſtance which made us haſten forward, as we were deſirous to avoid the crowd. Near this place, at the foot of a high hill, we obſerved a ſort of gliſtering micaceous ſand. The people of the country have been led, from the appearance of this ſand, to fancy that the hill affords gold. On the heights we ſaw the tombs of ſeveral ſaints too; and near one of thoſe tombs a wooden trough, into which ſome devout perſons are conſtantly pouring water for the uſe of the cattle which paſs. We lay in a coffee-hut, near a village which is inhabited only for one day in the week, namely the market day; ſo that we found no inhabitant there, when we paſſed, except our landlord.

The inhabitants of thoſe parts had been long looking impatiently for rain. In order that they might make the moſt of it when it ſhould fall, the peaſants had raiſed dykes along the heights, to direct the courſe of the waters upon their fields. The fields lay favourably for receiving it, being formed into terraces, and theſe ſupported by walls, with ditches to preſerve what water may be neceſſary to ſupport vegetation. If this practice merit approbation, yet we cannot avoid condemning the unſkilful expedient which thoſe Highlanders employ for felling trees: they ſet fire to the root, and keep it burning till the tree fall of itſelf.

Next day we came to a ſmall river which runs into the Zebid, and croſſed it into ſeveral rivulets, which ſeem to be numerous in this part of the country. Here, for the firſt time ſince our departure from Beit el Fakih, we ſaw plantations of coffee trees, along the ſides of the road. We now drew nearer to the river Zebid, of which a branch at this time was dry, and having its channel filled with reeds growing to the height of twenty feet, ſerved as a line of road, which was agreeably ſhaded by the reeds. In the evening we arrived at Udden.

The town of Udden is ſmall and unprotected. It contains three hundred houſes, all of ſtone. The Imam keeps no Dola here. An hereditary Schiech, who is a vaſſal of the Imam's, is the governor. The Schiech reſides in a palace, ſtanding upon a high hill without the city.

Except the immediate neighbourhood of Udden, the whole tract of country through which we travelled in this excurſion is thinly peopled. But the territory of the town is ſo much the more populous, on account of the abundant produce of its coffee trees, which is eſteemed the very beſt coffee in all Arabia.

CHAP.

CHAP. XXIX. — *From Udden to Dsjobla.*

LEAVING Udden on the 30th of March, we proceeded through a country which we found every where more populous. Near a village we saw a plain planted with very indifferent sugar canes.

Half the way lay over a very steep mountain; and had been formerly paved; but had now been long left without repairs. On this mountain I saw a new instance of the care with which the Arabians provide for the accommodation of travellers. Here, for the first time, we found a Madgil, or reservoir of excellent fresh water, for the use of passengers. Such reservoirs are of mason work, of a conical figure, and beside a reservoir, a vase always stands for drawing the water. The traveller will do well, however, to carry with him a cup of his own; and still better, if, with the cup he have also a bucket. Through all the fertile parts of Yemen we found many of those Madgils by the sides of the highways.

As storms are pretty frequent among these mountains, some small vaulted houses have been built upon that over which we passed, to shelter travellers when surprised by any sudden blast.

The thermometer which we had with us, compared with that which Mr. Baurenfeind at the same time used in Beit el Fakih, shewed the great difference between the temperature of the air upon the hills, and that of the plain. The dress of the inhabitants affords the same indication in a simpler and more natural manner; while the inhabitants of Tehama went almost naked, those of the mountains wore warm sheep skins.

As we advanced on our journey we saw several villages situate in a cultivated tract. The sides of the hills were covered with rye, and had an agreeable aspect. This part of the country, although in other respects very fertile, produces no coffee.

The Arabs of Yemen, and especially the Highlanders, often stop strangers, to ask whence they come, and whither they are going. These questions are suggested merely by curiosity; and it would be indiscreet therefore to refuse to answer. We told them commonly that we came from Escham, the north; which led them to imagine that we were Turks from Syria. When asked whether we were Turks, we replied that we were Nassara; and they then supposed us Greeks or Armenians. We concealed our country lest we should have exposed ourselves still more to the impertinence of their curiosity. The mistress of the coffee-house supposed us to be Turkish clergymen, and recommended herself to our prayers. At Dsjobla a man saluted me by the name of Hadsji Achmed; taking me for an old acquaintance.

Through the whole of this journey we were not once teased for passports, or required to pay duties of any sort, nor subjected to any of those difficulties, which, even in Europe, are so generally troublesome to travellers. Although it was in Ramadan, we still found our ordinary food, even in the most solitary coffee-houses; and in the towns gave no offence when we purchased those articles which we preferred, in open day.

The town of Dsjobla is the capital of a district, and the seat of a Dola. It stands upon the brink of a steep precipice, and seems to contain about six hundred houses, of a considerable height and a good appearance. Its streets are paved; a case uncommon in Arabia. The Jews dwell here and through all Yemen, in a separate quarter without the city.

This place has been celebrated for ages; and yet I could discover no remarkable inscription about it. I was shewn the ruins of some mosques; but these did not appear

to me very ancient. The town has neither a caſtle nor walls. At ſome diſtance is a place incloſed with walls, where a Turkiſh Pacha has been interred: and this proves that the conqueſts of the Ottoman Porte have been extended even over thoſe mountainous regions.

CHAP. XXX. — *Route from Dsjobla by Tæs to Hæs.*

ON the 31ſt of March we continued our journey by winding paths, over a tract of country diverſified by many inequalities of ſurface. We lay in a very large Simſera, (the Arabic name for Kan or Karavanſerai,) ſituate on the ſide of a lofty hill.

From this Kan we took a guide to conduct us over a contiguous mountain, which was much higher, and on which we had been told that we ſhould ſee an old Arabic caſtle. On the ſummit of this mountain we accordingly found the ruins of a conſiderable building of hewn ſtone, the walls of which were flanked with towers. Here are ſtill two reſervoirs of ſolid maſon-work. The whole ſtructure appears to be of great antiquity; the Arabs aſcribe it to one Aſſane Jæhheli. The word Jæhheli ſignifies an unlettered perſon; and by this appellation the Arabs diſtinguiſh their own Pagan anceſtors from other idolaters, whom they call Kafr, or infidels. I found no inſcription about this caſtle. From this eminence a noble proſpect opens, of towns and villages ſpreading over the country to a conſiderable diſtance.

From the Simſera, where we had ſlept, we proceeded down the hill by the highway which paſſes between Mokha and Sana. The road is paved and not at all incommodious to the traveller, although it winds around the ſteep declivity of a hill. We then croſſed a pretty large plain, and paſſed near by a great number of villages, coffee-huts and Madgils.

We lay in one of the huts, which was ſo ill provided in victuals, that we could procure nothing for ſupper but a ſmall portion of bad bread. The landlord had even difficulty in gathering ſome forage to feed our aſſes. Early next day we came within ſight of the citadel of Tæs, but it was noon before we reached or ſaw the city.

Not wiſhing to be known, and intending to ſee Tæs again on our journey to Sana, we did not enter the city, but continued our progreſs towards Tehama. We ſoon left the great road from Mokha, and turning weſtward, travelled along ſtony and irregular paths without ſeeing any thing remarkable.

Next day, the 3d of April, we continued our journey through a thinly inhabited and unfertile region. We were ſurpriſed at the quantities of ſtones which lay over the arable lands. Some of the inhabitants think them neceſſary to prevent the lands from being parched by the ſun, but they rather mark negligence in the huſbandmen; and, indeed, to ſuch a degree is every exertion of induſtry that might contribute to furniſh the neceſſaries of life relaxed here, that we ſhould ſcarcely have found food in this diſtrict, if we had not taken the precaution to bring with us eggs and bread.

We then croſſed a plain covered with date trees; but ſoon after regaining the mountains, we entered the territory of Ibn Aklan, where the fields, though leſs ſtony, appeared to be equally ill cultivated. The terrace walls were generally in a burſting broken condition. This deſolation is the conſequence of a war between the Imam of Sana, and the independent Schiech of the family of Aklan, to whom this diſtrict appertains. But, in the iſſue of the war, the Schiech was obliged to acknowledge the ſovereign authority of the Imam, and now no longer maintains troops.

Proceeding on our way to Tehama we ſaw ſeveral villages, and croſſed ſome ſmall rivers. We paſſed the night in a detached coffee-hut: and even the maſter of it left

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us by night, and retired to a neighbouring village. When alone, we could not help congratulating one another on being thus far returned in ſafety from a journey among thoſe Arabian mountains, which would not have been without danger, even in the beſt regulated ſtates in Europe.

On the 4th of April we travelled along bad roads, among hills, and croſſed ſeveral times over the Wadi Suradsji, a conſiderably large rapid river, even at that time, although no rain had fallen for a long while. We ſaw no village near, but ſeveral coffee-huts.

In this deſart tract, upon the confines of the Tehama, Mr. Forſkal was much rejoiced to diſcover the tree which affords the balm of Mecca. The plant which he found was pretty large and in flower. Here was nothing to hinder my friend from examining and making a deſcription of it. This tree grows in many places through Yemen. But the inhabitants, who call it Abu Scham, the ſweet ſmelling tree, know no other uſe for it but to perfume their apartments, by burning the wood. Many branches of the ſpecimen which we found had been torn off for this purpoſe.

Continuing our journey, we paſſed through ſeveral ſmall rivers, which appeared all to empty themſelves into one large river. To the ſouth, we had a view of a large chain of mountains; but the only habitations that we ſaw in this hilly region were a few inns. We came at length to a large village containing many Kubbets, and at no great diſtance from Hæs, where we arrived this evening.

The city of Hæs, twelve miles diſtant from Tæs, and ſituate in the Tehama, is ſmall and ill built. However, it is the capital of the diſtrict, and the ſeat of a Dola, who occupies a ſmall fortreſs. A conſiderable quantity of earthen ware is manufactured here, eſpecially coarſe drinking cups. This diſtrict is but of narrow extent, being bounded on one ſide by Zebid, and on the other by the territories of the Schiech of Ibn Aklan.

CHAP. XXXI. — *Return to Beit el Fakih.*

WE left Hæs on the 5th of April, and after paſſing ſeveral villages and coffee-huts, arrived on the ſame evening at Zebid. We paſſed without wetting our feet over the river Suradsji, which we had lately ſeen ſo large among the hills. But as we proceeded through the beautiful and cultivated plains which it watered, we perceived both the cauſe of its diminution, and the effects which it produced.

Our way from Zebid to Beit el Fakih was the ſame that I have already deſcribed. We arrived at the latter city on the 6th of April.

Upon leaving the mountains we felt the heat exceſſive. We halted to reſt ourſelves at an inn in a village between Hæs and Zebid. There we were refreſhed by an agreeable breeze, although all was calm and torrid without, for the walls were built of looſe ſtones, the many chinks among which naturally admitted a current of air. We found this coolneſs a great refreſhment amidſt the burning heat which prevailed all around. I was ſo imprudent as to ſit down on the ground, without wrapping myſelf in my large cloak, and being faint from the heat and the fatigues of my journey, I fell aſleep. My imprudence coſt me dear; I was in a violent fever before we reached Zebid, which, continuing after my return to Beit el Fakih, rendered me unable to take any fatigue.

On our arrival in this city, upon the 6th of April, we found Mr. Von Haven likewiſe indiſpoſed. He had been attacked with a ſcurvy, and was weary of the mode of life to which we were here confined. We had long wanted wine and brandy; we were

diſſuaded from coffee, as being of a heating quality. Kiſcher, although eſteemed wholeſome, is but an inſipid drink; and through all Tehama the water is very bad. Our cook could prepare us no ſuch ſimple diſhes of food as thoſe uſed by the Arabs, a nation diſtinguiſhed for temperance. Upon this account we daily ate animal food, although our friends, who knew the climate better, had adviſed us to abſtain from it. Our perſiſting in this, doubtleſs, greatly injured our health, and was, in a particular manner, hurtful to Mr. Von Haven, who, except to ſit down at a table, never roſe from his ſopha.

The firſt day of Bairam happened this year to be the 14th of April. On this day the Dola proceeded out of the city with a multitude of attendants, to perform prayers in a large incloſed ſquare area, in the open air. This feſtival laſts three days, during which the Arabs indulge in feſtive amuſement, and begin no piece of work, nor enter upon any journey.

On the 17th of April, we ſaw an inſtance at Beit el Fakih, of the coolneſs of temper and firmneſs of mind, by which the Arab character is diſtinguiſhed. The ſouthern end of a houſe caught fire; and as the wind blew ſtrong from the ſouth, a great part of the city was ſoon burnt down. The inhabitants, however, retained their uſual tranquillity. No cries nor complaints were heard in the ſtreets, and when addreſſed with expreſſions of condolence upon their misfortune, they would calmly reply, "It is the will of God." We occupied a houſe with ſtone walls in that part of the town which was ſpared by the flames; we went upon the roof, and ſaw the roofs of the other houſes crowded with people, who were beholding the conflagration with the utmoſt indifference. A poor ſcholar, who uſed often to viſit us, came, after removing his effects to a place of ſecurity, to ſee us, and with an air of indifference, marked the inſtant when the flames reached his own houſe. When ſuch an accident happens, indeed, an Arab does not loſe much; as the fire approaches he removes his goods, and takes refuge, either in a different quarter of the city, or in the open country. He thus loſes nothing but his paltry hut, which is rebuilt eaſily, and at a ſmall expence.

JOURNEY FROM BEIT EL FAKIH TO MOKHA.

CHAP. XXXII. — *Route to Mokha.*

AS ſoon as Mr. Von Haven and I were ſufficiently recovered to bear the fatigues of travelling, it was reſolved that our whole party ſhould leave Beit el Fakih. We ſet out, therefore, on the 20th of April, and took the road to Zebid, where I had already been.

In Tehama, it has been obſerved, people generally travel by night, rather than in the day. But if we had regulated our journies in this manner, Mr. Forſkal could not have continued to examine and collect plants, nor could I have ſurveyed the face of the country. He and I, therefore, reſolved to proceed forward by day, taking the owner of our aſſes to attend us, and to leave the reſt of our party, with the ſervants and the baggage, to come up by night.

In conſequence of this arrangement, we ſet out alone next morning, and paſſed through the plains contiguous to the river Zebid, and by the canals which are ſupplied from it. This beautiful tract of country is about two miles in breadth. The peaſants were buſy in cultivating the fields, and raiſing earthen dykes about them to retain the water for a certain time, after which it would be conveyed into other fields, to water and fertilize them in like manner. From theſe fields to Mokha, hardly any villages are

are to be ſeen. The whole intervening country is dry, ſandy, and covered with that coarſe ſpecies of graſs with which the houſes are thatched here. On theſe ſandy plains the heat is exceſſive: we were overjoyed whenever we could ſhelter ourſelves for a little in any paltry coffee-hut.

On the ſecond and third days of our journey, we ſaw nothing but coffee-huts, till we at laſt arrived in the large village of Mauſchid. We were there alarmed with an account of a ſkirmiſhing war between two families, in which a man had been killed on the da preceding. But they aſſured us that ſuch private quarrels never interrupt the public tranquillity. When an Arab happens to be killed, his family may compromiſe with the murderer for a ſum of money, or may demand of the magiſtrate to put him to death; or if unwilling to receive ſatisfaction in either of theſe ways, may declare a reſolution of taking vengeance themſelves upon the perſon of the aſſaſſin, or upon his relations. A peaſant of Mauſchid had been ſlain ſome years before, by a man belonging to another village; and the family of the deceaſed had determined to inflict perſonal vengeance. Unfortunately, the man who had been newly ſlain in the conteſt was of the ſame family with him whoſe death had given riſe to it, ſo that there were now two deaths to revenge in a ſet combat. Next day we met in a coffee-hut a man belonging to the victorious party, who was armed with a large club, and told us, that he was eager to fight, as it was an affair of honour. The only thing that he regretted was, that his family was to ſuffer death for two perſons in whoſe life they had no ſort of intereſt.

In that ſame village a Sub-Dola reſides, with a few ſoldiers from the troops of the Dola of Hœs. Here, as at Zebid, a tax was demanded for each of our camels, from which I preſume that theſe duties are to be paid upon entering the territories under the juriſdiction of each ſeparate Dola. By our agreement with the camel driver, he was obliged to diſcharge all demands of this nature. But he contrived to ſhift this payment by entering into a ſecret underſtanding with the officers who were to receive it. They told us, that we muſt either pay it ourſelves, or ſuffer them to open and inſpect our baggage. However, on our threatening to complain to the judge of the place, they deſiſted from their inſolent pretenſions. Thus, the eſtabliſhment of cuſtoms and cuſtom-houſe officers, is every where a ſource of endleſs villanies and vexations.

We paſſed through two other villages, and ſeveral more coffee-huts. We ſaw, near the road, a ſalt work, from which ſalt is carried to the mountains upon camels. The whole of this way is over ſands.

CHAP. XXXIII. — *Arrival at Mokha.*

AFTER a diſagreeable enough journey from Beit el Fakih, we entered this city on the 23d of April. All who travel by land to Mokha, are obliged to enter by the ſame gate; and Europeans are under the humiliating neceſſity of alighting from their aſſes, and proceeding to their lodgings on foot. We therefore alighted while our baggage was inſpected. Thoſe who examined that, aſked neither our names nor our paſſports, but directed us to a Kan, where Turks lodge, and where, as they ſuppoſed, we might poſſibly find ſome of our countrymen.

At the time of our arrival there was an Engliſh merchant from Bombay in the city. We were unwilling to addreſs ourſelves to him, leſt he might think us vagrants of ſuſpicious character. Beſides, we had letters of recommendation from our friends at Jidda, Loheia, and Beit el Fakih, to the Dola, to the Engliſh interpreter, a Banian in great credit, and to a merchant of the city, whoſe name was Seid Salek. Having

obſerved that the Muſſulmans treated thoſe Pagans from India, commonly in a very contemptuous manner, we were in no haſte to begin acquaintance with the Banian, whom we found afterwards to be a very worthy man. We were already acquainted with Seid Salek's ſon Iſmael, who had been our companion in the paſſage from Jidda to Loheia, and had made advances to obtain our friendſhip. This Iſmael, beſides, had early prepoſſeſſed us in his favour, by ſpeaking Dutch tolerably well. We unluckily, therefore, addreſſed ourſelves to him in preference to every other perſon.

Theſe two, the father and ſon, were accuſtomed to attach themſelves to ſtrangers with diſhoneſt views; and the ſon had ſtudied ſome of the languages of Europe, in order that he might be the better able to accompliſh his knaviſh purpoſes. They had enticed a Dutch veſſel from Batavia to Mokha, the maſter of which falling, without reſource, into their hands, was cruelly duped and plundered. By their intrigues they had kept every other merchant at a diſtance; ſo that, with reſpect to the ſale of the cargo, he was abſolutely at their mercy. They had hoped to make their gain of us in the ſame manner; and when they ſaw their hopes of this fruſtrated, laboured, out of ſpite, to do us every ill office in their power.

We paid our firſt viſit to Iſmael. He received us ſeemingly with great kindneſs, treated us with punch, and invited a renegado from India, who was ſettled as a merchant at Mokha, to keep us company. This renegado was a deep drinker, and endeavoured, but without ſucceſs, to make us drunk. Iſmael adviſed us to reſume our European dreſs, and not to diſcover our knowledge of Arabic, leſt we ſhould be taken for renegadoes. He endeavoured to diſſuade from our intended journey to Sana; telling us, that thoſe highlanders were a ſavage, inhoſpitable race, and the Imam treated all ſtrangers who had the misfortune not to be Muſſulmans, in the moſt abuſive manner. He was alſo careful to prepoſſeſs us againſt the people of Mokha, who, by his account, entertained inveterate hatred againſt the Europeans; but encouraged us, by offering the powerful protection of his father, to ward off every danger or mortification, that we might have to fear. In ſhort, his whole converſation was of ſuch a nature, that I could not help perceiving from it, that travellers muſt be groſsly impoſed upon, whenever they truſt credulouſly to the relations they receive from the inhabitants of the country through which they travel. Had we not known Arabic, we might have returned into Europe with very falſe impreſſions of every thing in Arabia.

The only piece of ſervice that this man did us, was, in immediately hiring for us a houſe that was large enough to lodge us all.

Chap. XXXIV. — *Diſagreeable Incidents at Mokha.*

FROM what happened to us firſt, after our arrival in this city, we found reaſon to ſuſpect that Iſmael had ſecretly inſtigated the under-officers of the cuſtoms to haraſs and oppreſs us, in order that we might thus be forced to throw ourſelves into a blind and implicit dependence upon him. Our baggage was carried ſtraight to the cuſtom-houſe, where was the Dola in perſon. We begged that thoſe articles, which we needed for immediate uſe, might firſt be inſpected: but the officers would begin with examining our cheſts of natural curioſities, which we had ſent by ſea from Loheia, and which had been kept here unopened ever ſince the arrival of the veſſel by which they had been brought. In one of the cheſts were fiſhes from the Arabic Gulph, preſerved in ſpirit of wine, and incloſed in a ſmall barrel. We begged the officers of the cuſtoms not to open the barrel; for that the fiſhes ſmelled diſagreeably. They, however, not only opened it, but ſearched it with a pointed inſtrument of iron, and at length

length emptied it entirely of the contents. The Arabs, who have a violent averſion to ſtrong liquors, were much prepoſſeſſed againſt us, when they felt the ſmell of the ſpirituous liquor; and were no leſs diſpleaſed to find the fætor of the dead fiſhes ſpread through the whole cuſtom-houſe.

We inſiſted that they ſhould, at leaſt, let us have our beds. But, without liſtening to our requeſt, they continued to toſs over and examine our cheſts, which contained ſpecimens of ſhells, at the riſk of breaking them. The Arabs could not comprehend, how a man of ſenſe could collect ſuch trifles, without ſome intereſted views, and they accordingly accuſed us of intending to abuſe the Dola, by producing only articles of trifling value, to amuſe his people, while we concealed our more precious effects.

At laſt, appeared a veſſel in which Mr. Forſkal had preſerved ſome ſerpents in ſpirit of wine. At ſight of this the Arabs were terrified. A perſon who was ſervant to the Dola, obſerved that thoſe Franks had come hither to poiſon the Muſſulmans, and that it was in order to their ſucceſs in this, that one of them pretended to be a phyſician. The Dola, who was a mild old man, and till now did not ſeem to have conceived any prejudice againſt us, became ſuddenly in a paſſion when this idea was ſuggeſted, and ſwore, by God, that we ſhould not remain a ſingle night in the city. The reader will readily conceive, how the inſolence of the people of the cuſtom-houſe, and of the attending mob, would naturally riſe upon this. The cuſtom-houſe was abruptly ſhut, and we could obtain none of our goods from it.

While we were in the cuſtom-houſe a ſervant came to tell us, that our books and other things had been all thrown out of the windows of the houſe which we had hired, and the door ſhut againſt us. We went to ſee what might be the reaſon of that outrage, but could find neither Iſmael nor his father. One of the citizens, who was a friend of Iſmael's, attacked us with abuſive language. No perſon would afford us lodgings; but every one looked upon us as vagrants, who would inſtantly be driven out of the city in diſgrace. At length, one of the citizens expreſſed himſelf willing to receive us into his houſe, if he were ſure that government would not puniſh him for it. We led him to the Cadi, who aſſured him, that he ſhould riſk nothing by lodging us. In Turkey, the Cadies are reputed very corrupt and ſelfiſh; but in Yemen, we found them perſons of great worth and integrity, earneſt to do prompt and candid juſtice. The Engliſh merchant whom I mentioned above, was Mr. Francis Scott. He had heard of our difficulties and perplexity; and, although we had not yet viſited him, gave us an invitation to dinner, which we accepted with the greateſt pleaſure. He expreſſed a warm deſire to ſerve us; and we now perceived how fooliſhly we had acted in not applying at firſt to him and his Banian interpreter. However, we durſt not break off abruptly with Iſmael and his father.

When we could not obtain any of our things from the cuſtom-houſe, Iſmael adviſed us to offer the Dola a preſent of fifty ducats; and hinted that he ſhould be the bearer of the preſent, for that the Dola would not condeſcend to ſpeak with Chriſtians. We had no intention of making ſo large a preſent, ſtill leſs of intruſting him with it. But after various reflections, we at laſt reſolved to ſacrifice thoſe fifty ducats upon the occaſion; and it was agreed that I ſhould wait upon the Dola with this preſent, next day. On my way, however, I learned, that the Dola having been exerciſing his troops, had received a wound in the foot. Upon receiving this information, I returned home; hoping that our phyſician would be ſent for, and that we might thus avoid the expence of the preſent.

But as Mr. Cramer was not called by the Dola, and our effects ſtill remained at the cuſtom-houſe, we underſtood that a conſiderable preſent was expected from us. Mr.

Forſkal had hitherto been always refuſed admiſſion by the ſervants of the Dola, upon pretence, that their maſter would not treat with us otherwiſe than through the medium of Iſmael and his father; yet he now undertook to make a new attempt to obtain an audience. When he had explained the purpoſe of his viſit, he was admitted, and ſo graciouſly received, that the Dola kindly chid him for not applying directly to himſelf at the firſt. Next day, he, in his turn, ſent us a preſent of four lambs, and two ſmall bags of rice; and at the ſame time gave orders that our effects ſhould be delivered to us, without being more particularly examined.

CHAP. XXXV. — *Our Stay at Mokha continued; and the Death of Mr. Von Haven.*

THE Dola, when he received his wound, had been adviſed by the principal perſons about him, to ſend for the European phyſician. But he was afraid that Mr. Cramer might, in revenge for the ill treatment which we had ſuffered, adminiſter to him improper medicines, or might apply heating drugs, which the Arabs think very dangerous. But the Cadi repreſented to him that no perſon had yet complained of us; and that it was no way ſtrange that a phyſician ſhould have dead ſerpents in his poſſeſſion, theſe being uſed as ingredients in ſome medical compoſitions. The Europeans, he farther told him, ought not to be deſpiſed or ſlighted for collecting ſhells or inſects, of which the Arabs knew not the uſe.

Theſe repreſentations, and the alarming ſtate of the wound, which was becoming worſe, in the hands of four or five empirics, induced the Dola to ſend, on the 4th of May, to enquire whether we were ſtill angry with him, or if our phyſician would undertake to cure him. We were all overjoyed to hear that the prejudices which the governor had conceived againſt us were ſo perfectly removed; and Mr. Cramer gladly offered his ſervices. No ſooner had our anſwer been carried to the Dola, than he ſent one of his ſervants with a mule for Mr. Cramer. Europeans, when they paſs before the Dola's palace, are uſually obliged to alight and walk, if they happen to be mounted; but, to evince to the people the entire reconciliation that had taken place between the Dola and us, Mr. Cramer was permitted to paſs through this forbidden ground, and even to enter the court of the palace without diſmounting.

We had, after this, frequent opportunities of ſeeing the Dola, and teſtifying our friendſhip to him. Mr. Forſkal one day related to him, how we had been inſulted and turned out by the owner of our firſt lodging. The Dola promiſed him ſatisfaction, and made the perſon of whom he complained, be caſt, that very night, into priſon. Iſmael, enraged to ſee his friend puniſhed for an act of inſolence which he himſelf had prompted, threatened us with a mob, by which we might be torn to pieces. Mr. Forſkal, although regardleſs of his threats, waited on the Dola, and entreated him to liberate the priſoner, and only recommend to him to be more civil to ſtrangers in future.

This change in our ſituation, rendered Mokha much leſs unpleaſant to us than it had been at firſt. But diſeaſe began now to fall ſeverely upon us; I had been attacked, ſoon after our arrival here, with a violent dyſentery, from which, however, I recovered, after fifteen days illneſs. Mr. Von Haven, who had been ill at Beit el Fakih, became much worſe here. After walking out in the cool of the evening, he was tolerably well through the night; but the heats of the day he was quite unable to bear. At laſt, he ventured to lie for ſeveral nights ſucceſſively upon the roof of the houſe, in the open air, and with his face uncovered. On the night of the 24th of May he caught cold, and was ſo ill in the morning, that it was neceſſary for two ſervants to carry him down into his apartment. His fever was become doubly violent, and

he was delirious by the evening. He then ſunk into a deep lethargy, and expired in the night.

He had paid more attention than any other of us, to oriental literature. The public have loſt, by his death, ſome very intereſting diſcoveries, and ſome curious collections of this ſort, which he had made.

The cuſtom of interring the dead in a coffin is unknown in Arabia. We had one made, however, for our deceaſed friend, in order to preſerve his remains from any accident. The captain of an Engliſh ſhip lent us ſix of his ſailors to bear the body to the European burying place. All the Engliſh in Mokha attended at the funeral; and the obſequies were performed with more decency, and with leſs interruption, than thoſe of a Conſul at Cairo, which were diſturbed by the crowding of the people to witneſs the ſolemnity, and by the robbery of the audacious Bedouins. On this occaſion, the Arabs of Yemen ſhewed themſelves reaſonable and humane.

CHAP. XXXVI. — *We leave Mokha.*

AFTER the death of Mr. Von Haven, we began to think ſeriouſly of leaving Mokha, and making a tour into the interior parts of Yemen. We were divided in opinion, with regard to the plan upon which we ought to regulate our ſubſequent proceedings; ſome being diſpoſed to remain another year in Arabia, while the reſt were deſirous of returning immediately to Europe. But we all agreed to ſet out without farther delay, upon our journey to Sana.

Mr. Forſkal and I had many ſeveral excurſions in a very ſimple guiſe, and almoſt without attendants. But as our whole party were now to travel all together, we could not well go without a certain train to accompany us. We could not, however, travel in this ſtyle without permiſſion from the Dola, which would not be eaſily obtained; as it could not be thought, that he would willingly ſuffer his phyſician to leave him before his wound were healed. We, nevertheleſs, ventured to make the requeſt; but the Dola refuſed us upon a fair pretext. He told us, that he muſt firſt write to Sana, to know whether the Imam would receive us, and that we could not leave Mokha till the Imam had returned an anſwer.

When thus refuſed permiſſion to proceed to Sana, we begged that we might, at leaſt, be allowed to remove to Tacœs, in the mean time, for the ſake of our health. Even this was refuſed us. We then propoſed to the Dola, to leave our phyſician behind. But the Arabs feared that the ſeparation from his friends might ſecretly diſtreſs Mr. Cramer, ſo as to render him more negligent of his patient's cure.

When we complained of theſe reſtraints to the principal men of the city, they obſerved, that it was hard to conceive what rendered us ſo impatient to depart; for that by going to the Highlands, we ſhould only endanger our health more, as thoſe who went thither from the burning ſands of Tehama, were commonly attacked with a violent fever, immediately upon their arrival.

At length, when we were much at a loſs how to proceed, a ſurgical empiric luckily came in, to free us from our perplexity. He promiſed to cure the Dola's wound within eight days; and our phyſician was immediately diſmiſſed. We, at the ſame time, obtained permiſſion to ſet out for Tacœs, and were favoured with a letter of recommendation to the Dola of that city. Mr. Cramer received for his fee, a mule with a ſaddle and bridle, and India ſtuff for a ſuit of clothes in the Arab faſhion. As an additional proof of his friendſhip, the Dola ſent one of his ſervants to attend us. We ſhould have been well pleaſed to excuſe this inſtance of his attention; for his ſervant was only a

ſpy,

ſpy, under a more honourable name, to watch over our conduct, and hinder us from going farther than Taœs.

Not wiſhing to run any riſk of loſing our ready money, we put it all into the hands of the Engliſh interpreter, who gave us bills upon his countrymen, the Banians at Taœs and Sana. This was the firſt time we could get bills of exchange in the Eaſt.

JOURNEY FROM MOKHA TO TAŒS.

CHAP. XXXVII. — *Our Progreſs to Taœs.*

LEAVING Mokha with pleaſure, as our ſtay in it had been not a little diſagreeable, we proceeded, on the 9th of June, through a dry and deſart country, and, after advancing four miles, reached Muſa, a village ſituate juſt upon the confines of the Highlands. This village is known to the Europeans, who ſometimes come hither in parties for pleaſure. But the buildings are wretched, and the heat is as oppreſſive here as at Mokha. The water is, however, good, and the richer inhabitants of Mokha ſend hither for it; as that in the wells immediately around the city is very bad.

Next day we travelled along the channel of a large river, which, in the rainy ſeaſon, diſembogues itſelf into the ſea, near Mokha; but is commonly loſt at no great diſtance from its head in the ſands of Tehama. We paſſed through ſeveral villages; and near the laſt of theſe remarked a ſmall houſe, at which duties are paid for all goods ſent to the independent country of Jafa: goods paſſing into the ſtates of the Imam pay no ſuch duties.

I ſhall hereafter have occaſion to ſpeak of Schiech Schædeli, the famous ſaint of Mokha. We happened to meet with one of his deſcendants, a good-natured ideot. Some young perſon in our party addreſſed him, and bandied jokes and raillery with him. They did not, indeed, abuſe him, but as little did they ſhew him reſpect. They called him Schiech, in regard to his birth, but paid him no other honour. In this inſtance, the Arabs diſcover more good ſenſe than the Turks, and eſpecially than the Egyptians, who treat all ideots as Schiechs, honour them through life, and regard them as ſaints after their death.

In the hilly country the roads are too bad for travelling by night. We ſaw, as we proceeded, a large village, and near it, the fertile hills of Hammara, which belong to Schiech Ibn Aklan; but the inhabitants of the village are not ſubject to his authority. They had lately ſlain two men, and when the Schiech ſent troops to chaſtiſe them, they retreated to the ſummits of the hills. We happened, fortunately, to enter one of the large inns, called by the Arabians Mattrach; for, early in the afternoon, a violent ſtorm aroſe, and ſuch a quantity of rain fell, that all the highways were flooded, and it became impoſſible for us to continue our journey.

On the 12th of June, after paſſing through ſeveral villages, and croſſing ſome fertile fields, we arrived at Dorebat, a town ten miles diſtant from Mokha. It is the capital of the territories of Schiech Ibn Aklan, who reſides here. Its ſituation, on the ſummit of a hill, renders it naturally ſtrong. At the foot of the hill ſtands a town, the public priſon in which is ſaid to be the moſt diſmal in Yemen. Before the door of the priſon in Dorebat, we ſaw perſons who had been guilty only of very trivial faults, confined, a number of them together, by one chain, in the open air. Near them ſtood a guard of ſoldiers of the Imam's, whom the Schiech is obliged to maintain.

Continuing

Continuing our journey from Dorebat, we found on our way, a number of fine villages, and many coffee huts, and Madgils, or reservoirs for water, in a columnar form. A violent ſtorm again compelled us to halt. Next day we ſaw from a hill the caſtle of Taœs, ſtill at a diſtance. Early on the 13th we reached the city.

Immediately after our arrival, we ſent our letter from the Dola at Mokha, to the Dola of Taœs, who ſtraightway required us to wait upon him at his houſe. He ſeemed to be in a very good humour, and made us an offer of Kiſcher, pipes, and Kaad, (the buds of a certain tree which the Arabs chew, as the Indians do Betel;) but we did not reliſh this drug. He related to us, how that a report had been ſpread at Taœs, of our having brought ſeveral cheſts full of ſerpents to Mokha. He made us be conducted into a houſe, the proprietor of which he had lately impriſoned; and ſent us, in a preſent, two lambs, with a ſmall quantity of meal. We, in our turn, offered him a piece of India ſtuff.

Next day, we delivered our other letters of recommendation from our friends at Mokha: of thoſe, one was addreſſed to Baſkateb, the firſt ſecretary; another to the ſteward of the houſehold, Achmed; a third to one Sejid, a man of diſtinction; and a fourth to a Banian. We were well received every where. The Dola of Mokha's ſervant had the preſumption to attend us on all our viſits, and impoſed his company upon us in like manner, when we received the viſits of others. We could not imagine whether this were done out of vanity, or in order to keep a ſtrict eye on all our motions.

We found the temperature of this country to agree entirely with our conſtitutions. Inſtead of the oppreſſive heats under which we had fainted at Mokha, we had here almoſt every evening refreſhing rains.

CHAP. XXXVIII. — *Of the City of Taœs.*

THIS city ſtands at the foot of the fertile hill of Sabber. It is encompaſſed with a wall, between ſixteen and thirty feet thick, and flanked with ſeveral towers. The forteſs of Kahhre ſtands in the circuit of the wall; its walls are faced with burnt bricks, but within conſiſt of bricks, which, inſtead of being burnt, have been only dried in the ſun.

This city has only two gates; and each of theſe is after the Arabic faſhion, fortified with three towers. Only two of them are in a condition to bear cannons. The garriſon conſiſted at this time of ſix hundred men. Theſe works lie ſo under the command of the neighbouring heights, that they would afford no defence againſt any but an army of Arabs, who are ſtrangers, in a manner, to the uſe of artillery.

The ſaint who has been aſſumed as the patron of the city of Taœs, is the famous Iſmael Mulk, who, according to tradition, was once king of this country. His remains are buried in a moſque which bears his name. But none have been permitted to approach his tomb, ſince once that the ſaint thought proper to perform a miracle which gave diſſatisfaction to the rulers. This marvellous event was related to us with the following circumſtances: Two beggars had aſked charity from the Dola of Taœs; but only one of theſe had taſted of his bounty. The other went, upon this, to the tomb of Iſmael Mulk to implore his aid. Iſmael, who, when alive, had been very charitable, ſtretched his hand out of the tomb, and gave the beggar a letter, containing an order on the Dola to pay the beggar an hundred crowns. Upon examining this order, with the greateſt care, it was found that Iſmael Mulk had written it with his own hand, and ſealed it with his ſeal. The governor could not refuſe payment; but, to avoid all ſubſequent trouble from ſuch bills of exchange, he had a wall built, incloſing the tomb.

Near

Near the moſque of Iſmael Mulk is a garden, which was poſſeſſed by Iſchia his ſon. In it there was ſhown to me a large baſon, and a hydraulic machine, which in its time muſt have been an ornament of no ſmall conſequence; but all is now in a ſtate of decay, and almoſt ruinous.

In the ſame city, and in its neighbourhood, are many deſerted and ruinous moſques; one of them, in a ſtyle of architecture unuſual in this country, ſhould ſeem to have been built by ſome Turkiſh Pacha. The devout founders of theſe moſques, if they intended thereby to tranſmit their memory to poſterity, have failed of their purpoſe. Their names have been forgotten, as the moſques have ſunk into ruins.

The laſt lords of Taœs have made a more judicious choice of buildings to diſtinguiſh themſelves by. They have erected noble palaces for themſelves and their poſterity, and were content with a ſmall Kubbet for their oratory and burial-place: thus, have they ſpared the lands which muſt otherwiſe have been appropriated to the maintenance of the clergy of an uſeleſs moſque; their palaces are ſtill ſtanding, and are the ornaments of the city, which indeed does not poſſeſs many other fine buildings. Since the laſt war many of the houſes have remained ruinous, and ſome of the ſquares have even been converted into fields and meadows.

The ruins of two ancient cities are ſtill to be ſeen in the neighbourhood of Taœs. One of them is Thobad, which is ſituate near Mount Sabber. Some parts of its walls, with a large moſque belonging to it, are ſtill ſtanding. The other is Oddena, which ſtands at no great diſtance from Thobad, upon the ſummit of Mount Sabber, over againſt Kahhre. The latter was the place of the reſidence of the kings of this country; its only remains are the ruins of ſome moſques. Iſmael Mulk, having built his tomb at the foot of the rock of Kahhre, ſome of his devout ſubjects choſe to live near their ſaint; others following their example, Oddena was thus abandoned, and Taœs built. So, this city, like Loheia, Beit el Fakih, and Mokha, owes its riſe to a ſaint.

CHAP. XXXIX. — *Late Revolutions of Taœs.*

SO modern a city cannot make a great figure in the hiſtory of Yemen. However, in theſe late years, ſome revolutions have taken place, which deſerve to be briefly mentioned, as they may ſerve to give an idea of the power of the Imam, and of the manner in which the Arabians go to war.

Imam El Manſor Hoſſein had committed the government of Taœs to his brother Achmed, who, when afterwards recalled, refuſed to obey. With a force of two thouſand men, whom he kept in pay, he ſtood out for twelve years, againſt all that the Imam could ſend to reduce him to his duty. Achmed had money coined in his own name, levied taxes upon goods carried between Mokha and Sana, and conducted himſelf in all reſpects as if he had been ſovereign of the country. Yet, he aſſumed not the title of Imam, or King, but contented himſelf with that of Sidi, which is common to all the princes of the blood-royal.

Sidi Achmed dying, left ſix ſons. The eldeſt of whom, Abdulla, ſucceeded him, and lived on fair terms with the Imam. Abdulla dying in 1759, left the ſucceſſion to his only ſon Abdul Kerim, a boy thirteen years of age. Three of the young prince's uncles, Ali, Jachia, and Machſer conſpired to dethrone him. One of the conſpirators ſeized the fortreſs of Kahhre, and each of the other two made himſelf maſter of a gate with ſome adjoining towers. But, as the revenues of theſe three princes were very ſcanty, they could neither keep many ſoldiers on foot, nor even purchaſe proviſions.

They

They were particularly in want of powder; and whenever one of them could procure a few pounds of ammunition, he never ceased firing upon his brothers, till the whole was exhausted. But they never came to a fair combat.

In these circumstances, young Abdul Kerim wrote to his uncle, the reigning Imam, begging his assistance, and intreating him to support him in the possession of his dominions. The Imam having long wished to take part in the quarrel, sent an army to reduce the rebels. But the Nakib or General, El Mas, who commanded this army, having no artillery, had no other expedient but to fire with musquet shot, from a mosque without the wall, by which he could make no advancement in the siege.

The Imam had for several years had a dangerous enemy in a Schiech named Abdurrah, who had occupied the territory of Hodsjerie. During the blockade of Taœs, this Schiech approached Mokha, and the Imam then found it necessary to seek a reconciliation with his enemy. Peace was made, through the intermediation of the generals, on condition that the Schiech should lend assistance to accomplish the conquest of Taœs. But his troops being destitute of cannons, were as little in a condition as those of the Imam to storm the tower. Yet the shrewdness of Abdurrah suggested a stratagem. He promised a thousand crowns to twelve of the besieged soldiers, who were posted in a tower, if they would permit his troops to enter. By this means, the city was taken in the end of the year 1760, and sacked.

After the conquest of Taœs, the Imam gave the family of Sidi Achmed, with Schiech Abdurrah, a friendly invitation to visit him at Sana. The latter was at first unwilling to put himself in the power of his old enemy; but the Imam impowered his generals to pledge his faith for the Schiech's security; and he was accordingly taken in the snare. The Imam treated this hero with the blackest perfidy, and put him to an ignominious death. He returned the services of his generals with base ingratitude, and refused to reinstate Abdul Kerim in his father's principality. I saw the young prince going to the mosque at Sana; having a parasol carried over him, like the other princes of the blood royal. His two uncles, Sidi Jachia, and Sidi Machsar, were cast into confinement as rebels: the third, Sidi Ali, happening luckily to be father-in-law to the reigning Imam, preserved his liberty, and lives privately at Sana. After these events, the Imam sent a Dola to Taœs; and it is now under the same government as the other cities in his dominions.

CHAP. XL. — *Stay at Taœs.*

THE Dola who governed this city when we visited it, had been an officer in the Imam's army, and had risen rapidly to the rank of Nakib, without owing his fortune to his birth, as most of these governors do. His government was very extensive, comprehending both Mount Sabber and the territory of Hodsjerie, in which are a number of Schiechs, whose families have, for these several centuries, possessed small, and almost independent lordships. They pay taxes to the Imam, but value themselves much on their nobility of descent, and treat their governors with contempt. Our Dola had already had several differences with those haughty nobles, who refused submission to his authority. He had put one of the mutinous Schiechs in prison, and had detained a female slave whom the Arab was carrying away with him. An order from the Imam, however, obliged him to set both at liberty; but he remained in indignation against those Schiechs in general. He seized the first occasion that offered, and sent out half a dozen soldiers among them, who, according to their master's orders, conducted themselves with great insolence towards those highlanders. The Schiechs could not bear such insults; but

made an insurrection, and massacred them all. Since that period, nobody from Taces has ventured to visit the highlands without exposing his life to extreme danger. It was even said, that the Schiechs would never be quiet till the Imam should recal the Dola.

The exuberant fertility of Mount Sabber affords, according to the accounts of the Arabs, plants of every species that is to be found any where else through the world. Mr. Forskal had this mountain daily before his eyes; but, to his infinite mortification, could not obtain permission to botanize upon it. He proposed to bring a Schiech from the mountains at his own expence, under whose protection he might go out upon his herborizing expeditions without danger. But the Dola put a negative upon all his proposals, and would only suffer him to take a short ramble over Mount Saurek. My friend set out on the 20th of June, and returned on the 22d, having found the villages in that district deserted, in consequence of the intolerable exactions of the Dola, which had forced the inhabitants to retire and settle elsewhere. In so wretched a country, Mr. Forskal could neither find provisions, nor travel about in safety.

We had occasion to observe the negligence with which the Arabs observe the phases of the moon, or rather their ignorance of astronomy. When the pilgrims arrive on mount Haraphat, in the neighbourhood of Mecca, all the Moslems celebrate a festival, called Arafa or Korban, for which an immense quantity of camels, oxen, and sheep are killed. Every body believed that this festival was to begin on the 22d of June; and, as it lasts three days, during which no provisions are brought in from the country, all had provided sheep, sugar, and flour for their entertainment during that time. Meanwhile, a courier arrived from Sana, with information that the new moon had appeared a day sooner than she was expected, and that the feast must be celebrated on the 22d of June.

On the day appointed, the signal was given, by firing a few shots of a cannon. The Dola, with a numerous company, went in procession to a square without the city, where upon solemn occasions, prayers were usually offered up in the open air. Returning thence, he went to the parade, where the principal inhabitants of the city were engaged in the exercise of the Dsjerid.

The Dola, striving to shew his address, was thrown from his horse. However, all returned home, made good cheer, chewed Kaad, and burned spices in their houses.

In order to make the most of our stay at Taces, I wished to make some excursions through the interior country, but durst not attempt them, on account of the prevailing disturbances. I was at last disposed to content myself with copying an inscription in the fortress; and Mr. Forskal resumed his intention of sending for a Schiech from mount Sabber. The Dola agreed to our wishes; but at midnight, he sent to tell us, that he had received a letter from the Dola of Mokha, requiring us to return immediately to the latter city. We suspected this letter to be a pretence, and refused to be gone. Early in the morning, however, camels were sent to carry us away, but we sent them back. With Turks we durst not have done so much.

We could not comprehend what were the Dola's views, unless, perhaps, he might, like the Dola of Mokha, intend to extort some considerable present from us. Into these views we had no disposition to enter, and therefore sought a private audience of him, in hopes of bringing him to reason. Our servant was several times sent back under different pretexts. At last, Mr. Forskal obtained access to the Dola, and begged of him only to permit us to wait till we should receive the Imam's answer, without mentioning our little schemes. But the governor cut him short, saying; Since you would not credit my servants, I myself order you to be gone to Mokha to-morrow.

CHAP. XLI. — *Departure from Taœs to Sana.*

SEEING no means to elude the Dola's orders, we had already packed up our goods, when a favourable change ſuddenly took place upon our circumſtances. A letter was brought us by expreſs from the Dola of Mokha, and in it were three others; one to the Imam, another to his Vizier, and a third to the Dola of Taœs. He informed us, that the Imam gave us permiſſion to go to Sana, and wiſhed us to carry our curioſities with us. He acquainted the Dola of Taœs with their maſter's orders, and begged him to favour our departure to Sana. Mr. Forſkal went inſtantly with this letter to the governor, but could not obtain acceſs to him, and was obliged to give it to his ſervant.

We now thought our affairs in a good train, and would even have ſet out without troubling the Dola farther, if we could have obtained camels without his interpoſition on our behalf. Thoſe who hire theſe cattle are united in a ſort of corporation; and travellers are obliged to apply to the head of the company, who has recourſe upon the owners of the camels, and makes them furniſh, in turn, the number which may be wanted. Unluckily the Dola himſelf was at the head of this company, and was obliged to furniſh camels in his turn. We let him know that we were about to depart. He anſwered that camels were ready to convey us back to Mokha, but that the orders reſpecting our journey to Sana regarded only the Dola of Mokha.

In the perplexity to which we were reduced by this conduct of the Dola's, we knew not what to do. Several inſtances of the equity and generoſity of the Cadi were in the mean time related to us, in which he had brought the Governor to reaſon in caſes ſimilar to ours. We made our complaints therefore to that judge, and ſhewed him our letters from Mokha. He thought the Dola's conduct very unreaſonable, and immediately wrote to him to beware of doing any thing in contradiction to the orders of the Imam. The Dola replied, that he did not hinder our journey to Sana, but aſked us to ſtay one day, till he ſhould write his letters to court upon the occaſion. We offered to ſtay two or three days. Notwithſtanding this, the Dola's ſervants came next morning, and ordered us in his name, to depart to Mokha. We had again recourſe to the Cadi, who being previouſly informed of all that had happened, had in the morning, written to the Dola, that he ſhould not act in a harſh or intereſted manner with us; for we were ſtrangers. The Baſkateb told us in the evening, that the Dola was ſorry that his ſervants had come to us with a meſſage in his name, which he had given them no orders to deliver. But upon this head we knew ſufficiently what to think.

The Dola of Mokha's ſervant could not now be of farther uſe to us; we diſmiſſed him therefore with a handſome reward. But as we ſtill wanted a guide who knew the interior parts of Yemen, we begged the Cadi to direct us to ſuch a one; and he politely ſent us an Arab, who afterwards accompanied us to Mokha, and with whom we were perfectly ſatisfied. The Dola ſhewed likewiſe a diſpoſition to make amends by kindneſs for the trouble he had given us, and ordered one of his ſervants to accompany us on our journey. This man had the addreſs to ſtipulate before hand, in the preſence of ſeveral perſons of diſtinction, for the wages which we were to pay him.

The Cadi unaſked, had the generoſity to give us a letter of recommendation to the Imam's vizier, in which he told him, that he ſhould beware of believing any thing that might be related to him, to the diſadvantage of theſe Franks. We could have wiſhed to make the judge a preſent of a watch; his probity and beneficence having inſpired us with the higheſt veneration for his character, and the livelieſt gratitude for his favours. But we were informed that he would accept no ſuch thing, leſt he might appear to have intereſted views in taking part with us.

We could not ſee the Dola before our departure. He avoided receiving our viſit under pretence of illneſs. Our friends however aſſured us, that he was fallen ſeriouſly ill, in conſequence of the uneaſineſs which our obſtinate reſiſtance to his will had given him. Our firmneſs was, indeed, ſaid to have made him contemptible in the eyes of the inhabitants of the city.

His conduct had occaſioned us no leſs vexation. I even blame the uneaſineſs with which Mr. Forſkal was at that time agitated, as the firſt occaſion of the illneſs, which ſoon after hurried my friend to the grave.

JOURNEY TO SANA.

CHAP. XLII. — *Route from Taœs to Jerim.*

FROM Taœs we ſet out on the 28th of June, and for the two firſt days, found no human habitations on our way, except ſome paltry coffee huts, a few villages, and a ſmall town; and moſt of the villages are falling into ruins. The country is uncultivated, and almoſt deſolate; which ſeems to be owing to the late wars for the ſucceſſion to the throne of Taœs.

On the third day we reached Mharras, which I had formerly travelled over in one of my previous excurſions. A violent ſtorm ſurpriſed us, and gave us an opportunity of remarking how the torrents ruſhing upon ſuch occaſions from the hills, produce the gullies, one of which we paſſed on an arch of ſolid ſtone.

The great inns which are ſcattered over the country from the Tehama thus far, are called Mattrach. Theſe are private houſes, the maſters of which furniſh travellers with their meals, which are commonly very indifferent. Between Mharras and Sana, almoſt at every half day's journey, ſtands a large Simſera of burnt bricks. Theſe edifices, like the caravanſerais in Turkey, have been built by wealthy perſons for the acccommodation of travellers, and afford ſafe lodging, but no other ſort of food than coffee, rice, bread, and butter. The traveller muſt bring his other proviſions with him.

On the firſt of July, having croſſed mount Mharras upon a paved road, we entered a more fertile country, and after paſſing ſeveral villages and a number of Madgils, arrived at Abb. This city ſtands on the height of a hill, is ſurrounded by a ſtrong wall, and contains 800 houſes, moſt of which are in a good faſhion of building. Its ſtreets are paved, and it has a good many ſmall moſques. Beſide one of theſe is a large reſervoir, which receives water by an aqueduct, and ſupplies all the houſes in the city.

At a ſmall diſtance, between Abb and Dsjobla are two rivulets, one of which running weſtward, is increaſed into the river Zebid; and the other running ſouthward from Meidam, a river which diſembogues itſelf into the ſea near Aiden. The different courſes of theſe rivers, two of the moſt conſiderable in the country, and the circumſtance of their taking their riſe here, ſeem to indicate this as the moſt elevated ſpot in the mountainous part of the Imam's dominions. The height of mount Sumara, which we paſſed on the day following, is another proof of this.

We travelled down mount Abb, along good paved roads, and then croſſed a country of a varied ſurface, having villages, Madgils, and houſes for the protection of travellers, ſcattered over it. No remarkable place was to be ſeen except the city of Muchoder, ſtanding on a hill, and the ſeat of a Dola.

After ſpending the night in a Simſera, we began to aſcend mount Sumara, a hill much higher than Mharras, by ways which had been rendered acceſſible to camels by being

being paved, and carried in a winding direction round thoſe places, which were too ſteep for direct acceſs. Half way up the hill is the village of Menſil, in which is a ſuperb Simſera, built all of hewn ſtone. We obtained a convenient apartment upon the roof, of which Mr. Forſkal, who was now extremely weak, ſtood very much in need.

Here we remained during the next day, and would gladly have ſtaid till our friend had been ſomewhat better; but our camel drivers could not here find food fitting for their cattle. They propoſed to us to proceed to Jerim, a city at a ſmall diſtance, and promiſed that our ſick friend ſhould be borne by men over the rugged roads of mount Sumara.

We were perſuaded, and ſet forward on the 5th of July. I went before, to enjoy the freſh air; a piece of inexcuſable imprudence in places of ſo keen a temperature. I ſoon felt myſelf affected with a ſevere rheum, vomitings, and exceſſive thirſt, which I could not have quenched on that deſart mountain, if I had not fortunately met with a peaſant who permitted me to drink out of his pitcher of water. I ſaw nothing in this part of our journey, which ſeemed worthy of attention, except a ruinous caſtle, the property of the family of Haſſan, and ſtanding on the very peak of mount Sumara. In this neighbourhood are two tribes of wandering Arabs, who are now ſettled in villages. There are no more Bedouins in the Imam's dominions.

The Arabs could not be perſuaded to carry a Chriſtian; and Mr. Forſkal was therefore placed in his bed upon a camel. Although we had proceeded ſlowly, he was in a deplorable condition, by the time we reached Jerim. We now found, that although we had accuſtomed ourſelves to live like the inhabitants of the country, yet there were certain conveniences, which in caſe of illneſs, we could not well want.

CHAP. XLIII. — *Of the City of Jerim.*

WE lodged in a public inn. But the crowd of ſpectators whom curioſity brought together, to ſee the Europeans, becoming extremely troubleſome, we hired a more quiet apartment in the city, where we might live undiſturbed till our fellow traveller ſhould recover his health. It was impoſſible to find perſons who would carry our ſick friend. Our Mahometan ſervant refuſed to aſſiſt us in removing Mr. Forſkal from the one houſe to the other; and we were obliged to carry him ourſelves.

Jerim is but a ſmall town, yet the ſeat of a Dola, who reſides in a caſtle ſituate on a rock. The houſes are built of ſtone, and of bricks which have been dried in the ſun. I ſaw nothing farther remarkable about this town.

At two miles diſtance from Jerim, according to the tradition of the Arabs, ſtood once a famous city, Dhafar, very little of the ruins of which now remain. The firſt magiſtrate of Jerim, however, told me, that a large ſtone is ſtill to be ſeen there, with an inſcription, which neither Jews nor Mahometans can explain. This was probably the ſituation of the city of Taphar, which ancient hiſtorians mention as the ſeat of the Hamjarines. If any Hamjarine inſcription ſhall ever be diſcovered, it will probably be among theſe ruins. The Arabs maintain that Dhafar was the ſeat of Saad-el-Kammel, a famous hero, king of all Arabia, who lived eighteen hundred years ago.

On the eaſt ſide of mount Sumara, we found the climate very different from what it was on the weſt ſide. It had rained almoſt every day of our journey from Taœs to Menſil; and the earth was covered with a charming verdure. At Jerim, on the contrary, no rain had fallen for three months, although diſtant thunder had been heard almoſt every day. In this want of rain, the locuſts had multiplied prodigiouſly, and had

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eaten up almoſt all the productions of the earth. The inhabitants of Jerim reſolved to put up public prayers for rain, on the eighth of July; and for that purpoſe repaired in proceſſion to a place without the city, where ſuch ſolemnities were uſually performed. The Company, who walked in proceſſion, conſiſted of a number of clergymen in a dreſs expreſſive of humility. Two venerable Scheichs walked at their head, bearing open caſkets full of books. As they proceeded, all ſang and repeated ſhort prayers. Hardly was this ceremony over, when on the very ſame evening, a ſtorm aroſe, with hail and a very heavy rain. The rains became afterwards more frequent. Between the tropics they fall at regular periods, on the different ſides of the great ranges of hills.

In all the markets, locuſts were ſold at a low price; for ſo prodigiouſly numerous were they in a plain near Jerim, that they might be taken by handfuls. We ſaw a peaſant having a ſack full of them, which he was going to dry and lay up for winter proviſions. Whenever it ceaſed raining for an hour or two on the other ſide of mount Sumara, legions of theſe inſects uſed to come over to Jerim. We ſaw the peaſants of Menſil purſuing them, in order to preſerve their fields from abſolute deſolation.

In the ſtreets of Jerim, we ſaw a bridegroom proceeding to the bath in ceremony. Two boys went before, dancing to the muſic of a timbrel; a crowd followed, conſiſting of perſons of all ages, who ſhot piſtols in the air as they went on; the bridegroom with his friends cloſed the proceſſion. At night, a number of flambeaux were lighted up, and formed a pretty enough illumination.

We were one day entertained by two gladiators, who, for a few pieces of ſmall money, exhibited their addreſs in the ſtreets. They wore maſks; the firſt I had ſeen in the eaſt, and were armed with a buckler and a poignard. They did not fight to wound one another; the perfection of their art conſiſted in their leaping, and in ſeveral agile turns of the body.

Being ever unwilling to mingle with crowds, I had not yet ſeen any of the markets in Arabia, although theſe are reſorted to as places of amuſement by the inhabitants of the country. To divert myſelf a little, I went to the market at Jerim. A great many people were met in it, who were chiefly peaſants that had come to ſell their different articles. I ſaw no ſhops furniſhed with goods of any conſiderable value. Many tailors, ſhoemakers, blackſmiths, and other artiſans, ſat along the ſtreets, behind low walls, and wrought at their trades in the open air. I ſaw alſo ſurgeons, who drew blood with a common knife, and then dreſſed the wound with pieces of hartſhorn cut off at the root of the horn.

CHAP. XLIV. — *Death of Mr. Forſkal.*

ON the firſt days after our arrival at Jerim, Mr. Forſkal's illneſs ſeemed to decreaſe. But it ſoon after returned with ſuch violence that we deſpaired of his recovery. On the evening of the tenth of July, he ſunk into a deep lethargy, in which ſtate he continued till his death, the next morning. We were deeply affected at his loſs. In conſequence of his botanical excurſions, he had learned more than any of us, of the Arabic tongue, and its different dialects. Fatigue, or the want of conveniences, never diſcouraged him; he could accommodate himſelf to the manners of the people of the country, without doing which, indeed, no one can hope to travel with advantage through Arabia. In ſhort, he ſeemed formed by nature for ſuch an expedition as that in which we were engaged.

It was neceſſary for us to notify the death of our companion to government. To this end, we ſent the Dola of Taœs's ſervant to the Dola and the Cadi of Jerim. The latter

latter politely directed us to an Arab, who could ſell us a place, where we might inter our deceaſed friend. The bargain which we ſtruck with this man did not take effect; for the place being near a canal intended for the watering of the meadows, the poſſeſſors of theſe had threatened our Arab with an action at law, if the water ſhould fail on account of the Chriſtian's body. We ſoon after obtained a different place for the ſame price.

The Dola then expreſſed a wiſh to confer with ſome one of our number. He informed me, that in quality of governor, he had a right to the perſonal effects of all Jews and Banians who died within his dominions. I anſwered, that the deceaſed was neither a Jew nor a Banian, but an European; and that the Dola of Mokha had laid no claim to the effects of one of my companions, who died in that city. The Dola's ſon then explained to me his father's intentions, who expected to receive at leaſt a conſiderable preſent. I told him that Europeans were accuſtomed to pay nothing without receiving a written ſtatement of what he required, we ſhould then ſee what we could do. After this, the Dola, who knew that we were going to Sana, and probably feared that we might complain of him there, left us at peace.

Our greateſt difficulty now was to find perſons to bear the body to the grave; and this, even although we promiſed to pay very liberally for the ſervice. At laſt we prevailed with ſix men to convey it to the burying place at midnight. They performed the taſk, but ran and hid themſelves in the beſt manner they could, all the way; ſo great is the averſion of thoſe people to touch a Chriſtian.

We reſolved to bury our deceaſed friend in a coffin; but we had done better to have followed the Arabian mode, and wrapped him ſimply in a ſear cloth. The coffin made the people ſuſpect that we Europeans buried riches with the bodies of our dead. At Sana, we learned that Mr. Forſkal's body had been taken up by night, and that the grave clothes had been ſnatched away, after the coffin was opened. The Dola obliged the Jews to bury it again, and left them the coffin for their pains.

CHAP. XLV. — *Route from Jerim to Sana.*

AFTER the burial of our friend, we had nothing to detain us from continuing our journey. On the 13th of July, we left Jerim, and after proceeding for four miles along rugged roads, and through a barren country, arrived on the ſame day at Damar. Through this tract of road, the people who ſell Kiſcher are in ſo wretched a condition, that they live in poor huts, and lie on the ground.

As we had lived ſo long at Jerim, the inhabitants of Damar had previous notice of our approach. Europeans ſeldom paſs this way; and the people of this place being therefore very curious to ſee us, came out and met us half a league from the city. As we drew nearer, the crowd became more numerous; and therefore, to avoid being teized and diſturbed by them, we would not enter an inn, but hired an empty houſe. This precaution little availed us; for the crowd ſurrounded us in ſuch a manner, that we could not enter our lodging. Mr. Cramer being mounted on his mule, forced his way; but then they exclaimed againſt the inſolence of the infidels, and began to throw ſtones in at our windows. We thought of aſking a guard from the Dola, but were told that he had only thirty ſoldiers in all, and was afraid of the mob himſelf. At laſt, the firſt magiſtrate coming to conſult our phyſician, adviſed us to take no notice of the petulance of the ſtudents, who threw ſtones that they might draw us to the windows. The tumult ſoon ceaſed, and the mob diſperſed.

The city of Damar ſtands in a fertile plain. It is the capital of a province, and is governed

governed by a Dola, who reſides in a large caſtle. It has a famous univerſity, in which to the number of five hundred ſtudents are commonly employed in their ſtudies. It is without walls; its buildings are good, and it is very large, containing no fewer than five thouſand houſes. The Jews live in a detached village; but the Banians are permitted to live in the town among the Muſſulmans.

In no other city had our phyſician better practice. As he was unwilling to go out on account of the mob, the ſick were brought to him in their beds; and an inhabitant of this town accompanied us to Sana, purely that he might have an opportunity of conſulting our phyſician by the way, and in that city.

Near Damar is a mountain containing a mine of native ſulphur. In another hill, ſomewhat farther diſtant, thoſe fine carnelians are found, which are ſo much eſteemed in Arabia.

Our European ſervant falling ill, we left him at Damar, to follow us by ſhort journies. At his arrival, he complained that nobody would give him lodging by the way. The Arabs were afraid that he might die in their houſes, and that they might be obliged to take the expence and pains of burying him.

On the fourteenth of July we croſſed a plain encompaſſed with bare and arid hills. Near the road and within a mile of Damar, is the ſmall town of Mauahhel, in which the Imam dwelled whom the Author of the voyage to Arabia Felix ſaw in the beginning of the preſent century. The road becomes very rugged; and the country appears marſhy and ill cultivated towards Suradge. From Suradge to Sana, the villages are all ſurrounded with orchards and vineyards. We were here overtaken by a ſtorm of hail, accompanied with peals of thunder; but no Madgils were nigh, to ſhelter the traveller.

Next day we had ſtill worſe roads to travel; which ſeemed ſurpriſing ſo near the capital. We ſaw Hodafa, which ſtands on a ſteep inſulated rock, and in which is ſaid to be a curious inſcription, upon an old wall. This inſcription was mentioned to me at Taœs; and I was informed by a Jew at Sana, that the characters reſemble neither the Arabic nor the Hebrew. I ſuſpect them to be Hamjarene, and am ſorry that I had it not in my power to examine them.

After paſſing through ſeveral paltry villages, we at length reached Seijan, a village, which, together with Suradge, belongs to the princes of the blood; we obſerved in it a good many ruinous houſes. As there falls not enough of rain here, large reſervoirs have been formed at the foot of the hills, and from theſe the water is diſtributed through the country at a conſiderable expence and trouble.

Hoping to enter Sana on the 16th of July, we put on our Turkiſh dreſſes in the morning; their appearance being ſomewhat better than that of the Arabic garb we had worn in the courſe of our journey. Along a ſtone bridge, we paſſed a ſmall river, the water of which is not far below, loſt among the ſand; and we halted near the village of Hadde, where the Imam has an orchard, at a mile's diſtance from Sana.

OUR STAY AT SANA, IN THE IMAM'S COURT.

CHAP. XLVI. — *Our arrival at Sana.*

ON the morning of the 16th of July we had ſent our ſervant forward, with a letter, addreſſed to Fakih Achmed, the Imam's vizier, announcing to him our arrival. But that nobleman, having already heard of our near approach, had ſent one of his principal ſecretaries to meet us, and bid us welcome. This deputy informed us, that we

had been long expected at the court of Sana, and that the Imam had hired an elegant country houſe for us, in the ſuburb of Bir el Aſſab.

We learned that the Vizier had likewiſe a villa there. When we arrived near this place, the ſecretary aſked us to alight. We ſuppoſed upon this, that we were to be immediately introduced to the Vizier; but we only ſaw our ſecretary and our Muſſulman ſervants proceed on their aſſes, while we were obliged to march on foot, a long way, before we reached our lodging. This humiliating ceremony was what we had not expected to be ſubjected to among the Arabs, who value themſelves upon their politeneſs.

In our villa we found very good rooms, but thoſe perfectly naked and unfurniſhed. We were here as ill accommodated as we had been in Yemen, and more ſo than we could have been in a caravanſera, where we would at leaſt have found food. Here we were obliged to faſt till we could have victuals brought from the city. Beſide our houſe was an orchard, in which the trees appeared to have grown of themſelves, without receiving any culture.

Next morning the Imam ſent us a preſent, conſiſting of five ſheep, with wood, rice, lights, and ſpices. The bearer of this preſent had at the ſame time orders to let us know, that the Imam was ſorry that he could not ſee us for theſe two days yet, he being at preſent employed in paying off his mercenary troops. This delay we would have regarded with indifference, had we not been at the ſame time enjoined to keep within doors, till we ſhould obtain our firſt audience of his Highneſs. We could have wiſhed to make the moſt of our ſtay here.

They had however forgotten to warn us, that the *etiquette* of this court likewiſe prohibited ſtrangers from receiving viſits from the inhabitants of the country, till they ſhould firſt appear there. We had an acquaintance at Sana, a Jew, who had made the voyage from Cairo to Loheia, in our company. The Jew, although belonging to one of the richeſt and moſt reſpectable families of his nation, had entered into our ſervice, for the courſe of that voyage, either that he might travel in the greater ſecurity, or to ſpare the expence. Accordingly, he no ſooner heard of our arrival, than he came to pay us a viſit, and next day brought one of the greateſt aſtrologers in his nation to ſee us. While theſe men were in our company, the ſecretary of Vizier Fakih Achmed happened to come in. The two Jews roſe before him, in teſtimony of reſpect. But the ſecretary, angry that they ſhould have preſumed to violate the *etiquette*, drove them out of the houſe, and ordered our ſervants to admit no perſon to viſit us, till we ſhould firſt have waited on his maſter.

CHAP. XLVII. — *Our audience of the Imam.*

ON the 19th of July, the ſecretary of the Vizier Fakih Achmed, came to conduct us to an audience of the Imam, in his palace of Buſtan el Metwokkel. We had expected that we ſhould be introduced privately to an audience of this monarch, or at leaſt in preſence only of a few of his principal courtiers. We were ſurpriſed therefore to ſee every thing prepared for an occaſion of great ceremony. The court of the palace was ſo full of horſes, officers, and others, that we ſhould ſcarcely have made our way through the crowd, if the Nakib Gheir Alla, who had been a ſlave, but was now maſter of the horſe, had not come, with a great ſtaff in his hand, to open a paſſage for us.

The hall of audience was a ſpacious ſquare chamber having an arched roof. In the middle was a large baſon, with ſome *jets d'eau*, riſing fourteen feet in height. Behind

the baſon, and near the throne, were two large benches, each a foot and a half high; upon the throne was a ſpace covered with ſilken ſtuff, on which, as well as on both ſides of it, lay large cuſhions. The Imam ſat between the cuſhions, with his legs croſſed in the eaſtern faſhion; his gown was of a bright green colour, and had large ſleeves. On each ſide of his breaſt was a rich filleting of gold lace, and on his head he wore a great white turban. His ſons ſat on his right hand, and his brothers on the left. Oppoſite to them, upon the higheſt of the two benches, ſat the Vizier; and our place was on the lower bench. On the two ſides of the hall, ſat many of the principal men about court.

We were firſt led up to the Imam, and were permitted to kiſs both the back and the palm of his hand, as well as the hem of his robe. It is an extraordinary favour, when the Mahometan princes permit any perſon to kiſs the palm of the hand. There was a ſolemn ſilence through the whole hall. As each of us touched the Imam's hand, a herald ſtill proclaimed; "God preſerve the Imam!" All who were preſent repeated thoſe words aloud after him. I was thinking at the time, how I ſhould pay my compliments in Arabic, and was not a little diſturbed by this noiſy ceremony; but I had afterwards time to recollect myſelf.

As the language ſpoken at the court of Sana differs greatly from that of Tehama, the only dialect of the Arabic tongue with which we were familiarly acquainted, or could ſpeak tolerably, we had brought our ſervant whom we had hired in Mokha, to be our interpreter. The Vizier who had reſided long in Tehama, did the ſame ſervice for the Imam. Our converſation, conſequently, could not be either very long, or very intereſting. We did not think proper to mention the true reaſons of our expedition through Arabia; but told the Imam, that wiſhing to travel by the ſhorteſt way to the Daniſh colonies in the Eaſt Indies, we had heard ſo much of the plenty and ſecurity which prevailed through the dominions of the Imam, that we had reſolved to ſee them with our own eyes, that we might deſcribe them to our countrymen. The Imam told us, we were welcome into his dominions, and might ſtay as long as we pleaſed. After repeating the ceremony of kiſſing the Imam's hands, and hearing the repeated acclamations of the ſpectators, we now retired in the ſame order in which we had come in.

The Imam ſent us, after our return home, to each a ſmall purſe, containing ninety-nine Komaſſis, two and thirty of which make a crown. This piece of civility might perhaps appear no compliment to a traveller's delicacy. But, when it is conſidered that a ſtranger, unacquainted with the value of the money of the country, obliged to pay every day for his proviſions, is in danger of being impoſed upon by the money changers, this care of providing us with ſmall money will appear to have been ſufficiently obliging. We therefore accepted the preſent, although we had reſolved not to be in any degree chargeable to the Arabs.

CHAP. XLVIII.—*Viſit to Vizier Fakih Achmed.*

IN Turkey no perſon is admitted to an audience of the Sultan, till after he has viſited the Vizier. The cuſtom in Yemen is directly contrary. After being honoured with an audience of the Imam in the morning, we were invited to wait on Fakih Achmed in the afternoon, at his country ſeat, near Bir el Aſſab. We were at the ſame time deſired to bring with us thoſe curioſities which we had ſhewn to Emir Farhan at Loheia, and to ſeveral Arabs of diſtinction in other cities. Thoſe rarities were only microſcopes, teleſcopes, proſpect glaſſes, thermometers, maps, and other ſuch things. I did not chuſe to produce my mathematical inſtruments, leſt perhaps ſome Scheich might perſuade the Vizier to aſk them for his uſe.

The Vizier received us with great politeneſs, and expreſſed himſelf highly pleaſed with what we ſhewed him. He put various queſtions to us, from which he appeared to poſſeſs conſiderable knowledge, and to have ſtudied the ſciences with a degree of care far from common among his countrymen. By means of Turkiſh, Perſian, and Indian merchants, he had acquired tolerably correct notions of geography. The Arabians imagine that Europe lies ſouth from them, becauſe the Franks whom they ſee, come from India. But the Fakih knew very well the ſituation of the different ſtates of Europe, with their reſpective powers and forces both by ſea and land. Nor could more be expected from an Arabian who had never ſeen a map.

In the narratives of many voyages, we had read, that in the Eaſt an inferior might not approach before a ſuperior, without bringing a preſent in his hand. Beſides, we were deſirous of returning the marks of politeneſs which had been ſhewn us, and of expreſſing our gratitude for the entertainment we had received.

For theſe reaſons, we reſolved to take this opportunity of offering our preſent to the Imam and the Fakih; ſent to the latter ſome pieces of mechaniſm, ſuch as watches, and ſome other inſtruments little known among the Arabs. We ſoon after learned, that this was more than had been expected at our hands, ſince, not being merchants, we had no favour to aſk. All had, however, been very graciouſly accepted. The Turks regard the preſents of the Europeans as a tribute; but at the court of Sana they appear to be conſidered in a different light.

The Vizier's country houſe was not large. It was entirely open, upon one ſide. A number of fruit trees grew in the garden. In the midſt of it was a *jet d'eau*, ſimilar to that which we had ſeen in the Imam's hall of audience. The water was put in motion, by being raiſed in a reſervoir, by an aſs and a man who led him. This *jet d'eau* was no ornament; but it cooled the air; a thing very agreeable in hot countries. We ſaw others of the ſame ſort, in the gardens of all the principal inhabitants of Sana.

CHAP. XLIX. — *Of the city of Sana.*

THE city of Sana is ſituate at the foot of mount Nikkum, on which are ſtill to be ſeen the ruins of a caſtle, which the Arabs ſuppoſe to have been built by Shem. Near this mountain ſtands the caſtle; a rivulet riſes upon the other ſide; and near it, is the Buſtan el Metwokkel, a ſpacious garden, which was laid out by Imam Metwokkel, and has been embelliſhed with a fine garden, by the reigning Imam. The walls of the city, which are built of bricks, exclude this garden, which is encloſed within a wall of its own. The city properly ſo called, is not very extenſive; one may walk round it all in an hour.

I ſhould have wiſhed to make an accurate ground plan of this city. But, wherever I went, the mob crowded upon me ſo, that a ſurvey was abſolutely impoſſible. The city gates are ſeven. Here are a number of moſques, ſome of which have been built by Turkiſh Pachas. Sana has the appearance of being more populous than it actually is; for gardens occupy a part of the ſpace within the walls. In Sana, are only twelve public baths; but many noble palaces, three of the moſt ſplendid of which have been built by the reigning Imam. The palace of the late Imam El Manzor, with ſome others, belong to the royal family, who are very numerous.

The Arabian palaces are built in a ſtyle of architecture different from ours. The materials are, however, burnt bricks, and ſometimes even hewn ſtones; but the houſes of the common people are of bricks which have been dried in the ſun. I ſaw no glaſs windows, except in one palace, near the citadel. The reſt of the houſes have, inſtead

of windows, merely ſhutters, which are opened in fair weather, and ſhut when it is foul. In the laſt caſe, the houſe is lighted by a round wicket, fitted with a piece of Muſcovy glaſs; ſome of the Arabians uſe ſmall panes of ſtained glaſs from Venice.

At Sana, and in the other cities of the Eaſt, are great Simſeras or caravanſeras for merchants and travellers. Each different commodity is ſold in a ſeparate market. In the market for bread, none but women are to be ſeen; and their little ſhops are portable. The ſeveral claſſes of mechanics work in the ſame manner, in particular quarters in the open ſtreet. Writers go about with their deſks, and make out briefs, copy-books, and inſtruct ſcholars in the art of writing, all at the ſame time. There is one market, where old clothes are taken in exchange for new.

Wood for the carpenter's purpoſes is in general extremely dear through all Yemen; and wood for the fire at Sana is no leſs ſo. All the hills near the city are bleak and bare, and wood is therefore to be brought hither from the diſtance of three days journey; and a camel's burthen commonly coſts two crowns. This ſcarcity of wood is particularly ſupplied by the uſe of a little pit coal. I have ſeen peats burnt here, but theſe ſo bad, that ſtraw muſt be intermixed to make them burn.

Fruits are, however, very plenteous at Sana. Here are more than twenty different ſpecies of grapes, which, as they do not all ripen at the ſame time, continue to afford a delicious refreſhment for ſeveral months. The Arabs likewiſe preſerve grapes, by hanging them up in their cellars, and eat them almoſt through the whole year. The Jews make a little wine, and might make more, if the Arabs were not ſuch enemies to ſtrong liquors. A Jew convicted of conveying wine into an Arab's houſe is ſeverely puniſhed; nay, the Jews muſt even uſe great caution, in buying and ſelling it among themſelves. Great quantities of grapes are dried here; and the exportation of raiſins from Sana is conſiderable. One ſort of theſe grapes are without ſtones, and contains only a ſoft grain, the preſence of which is not perceptible in eating the raiſin.

In the caſtle, which ſtands on a hill, are two palaces. I ſaw about it ſome ruins of old buildings, but, notwithſtanding the antiquity of the place, no remarkable inſcriptions. There is the mint, and a range of priſons for perſons of different ranks. The reigning Imam reſides in the city; but ſeveral princes of the blood royal live in the caſtle. I was conducted to a battery, as the moſt elevated place about theſe buildings; and there I met with what I had no expectation of, a German mortar, with this inſcription, Jorg Selos Goſmick, 1513. I ſaw alſo, upon the ſame battery, ſeven iron cannons, partly buried in the ſand, and partly ſet upon broken carriages. Theſe ſeven ſmall cannons, with ſix others, near the gates, which are fired to announce the return of the different feſtivals, are all the artillery of the capital of Yemen.

CHAP. L. — *Of the Country around Sana.*

THE ſuburb of Bir el Aſſab is nearly adjoining to the city upon the eaſt ſide. The houſes of this village are ſcattered through the gardens, along the bank of a ſmall river. Two leagues northward from Sana is a plain, named Rodda, which is overſpread with gardens, and watered by a number of rivulets. This place bears a great reſemblance to the neighbourhood of Damaſcus. But Sana, which ſome ancient authors compare to Damaſcus, ſtands on a riſing ground, with nothing like florid vegetation about it. After long rains, indeed, a ſmall rivulet runs through the city; but all the ground is dry, through the reſt of the year. However, by aqueducts from mount Nikkum, the town and caſtle of Sana are, at all times, ſupplied with abundance of excellent freſh water.

Jews

Jews are not permitted to live in the city of Sana. They live by themſelves in a village, named Kaa el Ihud, ſituate near Bir el Aſſab. Their number amounts to two thouſand. But, in Yemen, they are treated even more contemptuouſly than in Turkey. Yet, the beſt artiſans in Arabia are Jews; eſpecially potters and goldſmiths, who come to the city, to work in their little ſhops by day, and in the evening retire to their village.

Thoſe Jews carry on a conſiderable trade. One of the moſt eminent merchants among them, named Orœki, gained the favour of two ſucceſſive Imam's, and was for thirteen years, in the reign of El Manſor, and for fifteen years under the preſent Imam, comptroller of the cuſtoms and of the royal buildings and gardens; one of the moſt honourable offices at the court of Sana. Two years before our arrival here, he had fallen into diſgrace, and was not only impriſoned, but obliged to pay a fine of 50,000 crowns. Fifteen days before we arrived at Sana, the Imam had let him at liberty. He was a venerable old man, of great knowledge; and although he had received the Imam's permiſſion, had never choſen to aſſume any other dreſs than that commonly worn among his countrymen. The young Jew, who had been our ſervant, was one of his relations, and had mentioned us ſo favourably to him, that he conceived a deſire to ſee us. But we durſt not hold frequent intercourſe with a man ſo newly releaſed out of priſon.

The diſgrace of Orœki had drawn a degree of perſecution upon the reſt of the Jews. At that period, the government ordered fourteen ſynagogues, which the Jews had at Sana, to be demoliſhed. In their village are as handſome houſes as the beſt in Sana. Of thoſe houſes likewiſe all above the height of fourteen fathoms was demoliſhed, and the Jews were forbidden to raiſe any of their buildings above this height in future. All the ſtone pitchers in which the inhabitants of the village had uſed to keep their wines were broken. In ſhort, the poor Jews ſuffered mortifications of all ſorts.

The Banians, in Sana, are reckoned to be about 125. They pay 300 crowns a month for permiſſion to live in the city: Whereas the populous village of Kaa el Ihud pays only 125 crowns a month. The heirs of a deceaſed Banian are obliged to pay from 40 to 50 crowns. And, if the defunct leaves no near relations in Yemen, his whole property devolves to the Imam. The Banians told us, that two men of their nation had been dragged to priſon two months before, and before they could obtain their liberty, were forced to yield up 1500 crowns of an inheritance which had fallen to them in India, and of which they had touched no part in Arabia.

CHAP. LI. — *The Pomp of the Imam's Return from the Moſque.*

IT is well known, that the Turkiſh Sultan goes every Friday to the moſque. The Imam obſerves the ſame pious cuſtom with the ſame exactneſs, and goes and comes upon the occaſion in a very pompous manner. We ſaw him only returning from the moſque, when his train is ſaid to be ſwelled by all thoſe who have performed their devotions at other moſques. The better to diſplay his magnificence, he makes a long circuitous progreſs at his return.

The Imam, upon the occaſion when we ſaw him, came out of the principal moſque, and paſſed out by one gate of the city, that he might come in by another, with ſome hundreds of ſoldiers, marching in proceſſion before him.—Over him, and the princes of his numerous family, Medallas, or large paraſols were borne; a diſtinction peculiarly appropriated to the ſovereign and the princes of the blood royal. We were told, that in other parts of Yemen, all the independent nobility, ſuch as the Sherriffe of Abu Ariſch,

Ariſch, the Schiechs of Jafa, and of Haſchid-u-Bekil, conſtantly diſplay this mark of their independence.

Beſide the princes of the blood, there were in this proceſſion at leaſt ſix hundred noblemen, eccleſiaſtics and officers, civil and military, all ſuperbly mounted upon horſes; and a vaſt crowd of people followed on foot. On each ſide of the Imam was borne a ſtandard, having upon it a ſmall ſilver box filled with amulets, whoſe efficacy was imagined to render him invincible. This proceſſion was, in ſhort, magnificent, but diſorderly. The riders paced or galloped, at pleaſure, and all went on in confuſion.

Near a gate were ſtationed ſome pairs of camels bearing carriages, in which ſome of the Imam's wives often ride upon ſuch occaſions: but the carriages were at this time empty, and ſerved only to fill up the proceſſion. Behind the camels, which bore theſe, were twelve others, bearing nothing but ſome ſmall flags, fixed, by way of ornament, to their ſaddles.

The ſoldiers fired a few rounds without the gate, but not leſs awkwardly than in the other cities of Yemen. In their evolutions before the palace, they ſhewed no greater dexterity than the provincial troops which we had ſeen perform their exerciſes under the Dolas. The city gates were ſhut during divine ſervice.

CHAP. LII. — *Our Audience of taking Leave.*

THE favourable reception we had met with at Sana, which was above our expectations, might have tempted us to ſtay longer. Many of the principal men about the Imam's court urged us to ſpend another year in Yemen. But we had loſt two of our companions, who could have availed themſelves more than we of a continued ſtay in Arabia. Some inſtances, too, of the Imam's avarice, which had come to our knowledge, added to what we had experienced in thoſe caſes in which we had been embroiled with the Dolas, impreſſed us with a degree of diſtruſt, and made us fear that our preſent good treatment might end in a very different manner. We had, beſides, found the climate hurtful to our conſtitutions, and our health was much injured by the changing temperature of the atmoſphere. We therefore began to think ſeriouſly of ſailing for India with the Engliſh, that we might ſave our lives and papers.

We had permiſſion to leave Sana whenever we ſhould think proper; but it was required that we ſhould take a formal leave of the Imam, and ſhew him the curioſities which the Vizier had ſeen; a circumſtance which obliged us to defer our journey for ſome days.

We were ſent for to Court on the 23d of July, and conducted into the ſame hall in which the Imam had received us at our former audience. Upon this ſecond occaſion, every thing paſſed very quietly. The Imam ſat on the loweſt bench beſide the throne, upon a chair wrought of reeds. We kiſſed the hem of his robe, and both ſides of his hand. Nobody was preſent but the Vizier, the ſecretary, by whom we had been conducted into the preſence, and ſix or ſeven ſlaves or ſervants. None of our ſervants were permitted to accompany us; as the Vizier thought us qualified to expreſs ourſelves in the language of the country. All that we ſhewed the Imam ſeemed to pleaſe him highly; and both he and his miniſter put many queſtions to us concerning the manners, trade, and learning of the Europeans. A ſmall cheſt of medicines, which the Imam had received from an Engliſhman, was then brought in. Mr. Cramer was aſked to explain the virtues of thoſe drugs; and the Imam cauſed what he ſaid, concerning their nature, to be taken down in writing.

I had

I had been indiſpoſed when I came out to wait on the Imam; and, in conſequence of ſtanding ſo long, I felt myſelf ſo weak that I was obliged to aſk permiſſion to retire. Before the door I found ſome of the firſt officers in the court, ſitting on piles of ſtones along the wall.

The Great Chamberlain, Gheir Allah, with whom I had often had occaſion to ſpeak, immediately made me an offer of his ſeat, and gathered ſtones to make himſelf another. In this company I was again addreſſed with a number of queſtions concerning the manners and cuſtoms of Europe. Thoſe Arabs ſtrongly diſapproved of our practice of drinking ſpirituous liquors. But when I aſſured them that the Chriſtians were forbidden to indulge in drunkenneſs, and that no ſenſible European drank more wine than was good for his health, they allowed the cuſtom to be rational. They even acknowledged that it was abſurd to abſtain entirely from the uſe of a liquor of which they had ſuch abundance, and which, on many occaſions, might prove ſalutary as a remedy.

I returned into the hall; and, after Mr. Cramer had finiſhed his account of the drugs, and we had anſwered various other queſtions, we took our leave with the ſame ceremonies which we had obſerved at entering. In the afternoon we went to take leave of Vizier Fakih Achmed, and ſome other perſons of diſtinction.

CHAP. LIII. — *Our Departure from Sana.*

WE had, indeed, good reaſons to induce us to return to Mokha, by the ſame way by which we had come. It is better frequented; and upon it I ſhould have had an opportunity of copying the inſcriptions of which the Arabs had ſpoken to me: But I had been ſo often deceived already by ſtories of pretended antiquities, that to the uncertain hopes which thoſe inſcriptions held out to me, I preferred the certain advantage of ſurveying another part of Yemen, and of ſeeing the Tehama in the rainy ſeaſon. We acquainted the Vizier, therefore, that we wiſhed to travel by Moſhak to Beit el Fakih. He not only approved of our intention, but told us, that the Imam would ſupply us with camels and aſſes for our journey.

On the 25th of July, the Imam ſent each of us a complete ſuit of clothes, with a letter to the Dola of Mokha, to pay us two hundred crowns, as a farewell preſent. We were at firſt afraid that this prince might ſuppoſe us to have come, like the Turks, to draw money from him, or that we had made our preſents with intereſted views. But, after reflecting that we had been obliged to ranſom ourſelves, in a manner, at Mokha, we reſolved to accept that letter of credit. When we afterwards preſented it to the Dola he ſent us to receive the money from his Saraf, or banker, who paid us by inſtalments, but never without an air of diſſatisfaction.

We could hardly think the Vizier ſerious in his offer, when he told us that the Imam would furniſh us with beaſts of burthen. We were even afraid that this might be an arrangement to delay our journey, and would rather have hired camels at our own expence. We thereupon came to an explanation with the ſecretary, whoſe anſwers led us to ſuſpect an intereſted underſtanding between him, and the Arabian camel-hirer, or poſt-maſter.

We therefore ventured to addreſs the Vizier again. He ſhewed ſurpriſe at our perplexity; becauſe he had delivered to the ſecretary a written order, ſigned by the Imam's own hand, in which he was directed to furniſh us with camels and aſſes for our whole journey, and with a ſheep for our proviſions. The ſecretary, on account of our impatience to depart, had not had time to bargain for a ſhare of the profits with

with the camel-drivers, and was obliged to deliver up the written order, with ſome pieces of ſtuff which the Imam had ſent us for clothes to our ſervants. He gave us alſo notice, that ſome other preſents were intended us, which could not be ready till after a certain number of hours. We ſet out without them, and the ſecretary, probably, kept them to himſelf.

The dreſs which I received from the Imam was exactly like that worn by the Arabs of diſtinction through Yemen. They wear the ſhirt over wide drawers of cotton-cloth. The Jambea, a ſort of crooked cutlaſs, hangs by a broad girdle; and a veſt with ſtrait ſleeves is covered by a flowing gown. The Arabs are ſtrangers to the uſe of ſtockings. The only thing they wear on their feet is a ſort of half-boots, or ſlippers.

The Turks appear to abuſe the generous hoſpitality with which the Imam treats ſtrangers travelling through his dominions. Poor pilgrims of that nation often come from Jidda, are entertained for months at Sana, and then aſk money to defray the expences of their journey home. The Imam even orders a ſum of money to be paid them in ſome of his ſea-port towns, that they may return no more to be farther chargeable to ſo hoſpitable a people.

Within a ſhort time after our arrival, a Turk, who had attended his maſter, an Egyptian nobleman, to Mecca, came by the way of Jidda and Hodeida to Sana, in hopes of obtaining inſtantly one of the firſt poſts in the Imam's army: for the Turks have ſo high an idea of their military talents, that they ſuppoſe it would be too great a happineſs to the Arabs to be able to engage a Turkiſh officer in their ſervice. But the Imam, after entertaining this man ſome time at Sana, ſent him to Hodeida, and ordered him a ſum of money ſufficient to carry him to Baſra. On my return from India, I met with this ſame Turk, who had performed the voyage in a veſſel belonging to Maſkat, and had found it not more dangerous than the paſſage between Jidda and Hodeida.

OUR RETURN FROM SANA TO MOKHA.

CHAP. LIV. — *Route from Sana to Beit el Fakih.*

ON the 26th of July, the day of our departure from Sana, we made a ſhort ſtage along a bad road among bare hills, with few villages interſperſed over them. Next day the road was ſtill worſe, lying over rocky mountains. This was the moſt rugged road I ſaw in all Yemen. The hills were bleak and wild, and the deep vallies among them contained only a few wretched hamlets.

On the 28th of July, we proceeded down ſteep declivities. But the hills began now to diſplay a ſmall ſhare of verdure: And we here met with ſeveral camels, loaded with very bad wood, for Sana. The towns were poor and thinly ſcattered. In the evening, we were attacked by legions of locuſts: but theſe were ſoon driven away by a violent ſtorm of wind, accompanied by heavy rain.

We travelled this day onward to Moſhak, a ſmall town ſituate on the ſummit of a precipitous hill. The houſes in which travellers lodge ſtand at the foot of the hill. We preſented the Imam's written order to the Dola of this city, who accordingly furniſhed us with camels, provender, a good meal for our ſervants, a ſheep for our own ſupper, and even paid for our lodging. The revenue of Moſhak, and the territory annexed to it, is enjoyed by one of the Imam's ſons.

Our next day's journey was upon a ſtill more diſagreeable road. Nothing can be worſe, indeed, than the roads between Moſhak and Sehan. Upon the hill we found

ſix large reſervoirs, in which rain water is collected. It becomes putrid, after ſtanding for ſome time, and is then very diſagreeable. In this country the Arabs believe they have moſt to fear from the worm in the nerves. If it be ſo, the cauſe muſt lie in their drinking that putrid water.

Leaving Sehan on the 30th of July, we continued our journey upon ſomewhat better roads which winded round the hills. Upon Harras, one of thoſe hills, we came to a defile ſo narrow that a ſingle camel could hardly paſs. On either ſide are ſteep rocks; and rain, which had fallen on the preceding day, had broken a gap eight feet deep, preciſely in the narroweſt part of this road, and made it abſolutely impaſſable. There was no other paſſage; and all our Arabs were of opinion, that we ſhould return ſtraight to Sana, and take the road by Taœs: but we were unwilling to turn ſo far about, and therefore reſolved to fill up the gap with ſtones. Our Arabs laughed to hear us propoſe an undertaking which they ſuppoſed would give us work for ſeveral days. But we began to gather ſtones, and by promiſes prevailed with them to aſſiſt us. Three hours of hard work completed our cauſeway, and we paſſed ſafe over. The Arabs maintained, that, in ſuch a caſe, the firſt Dola of Yemen would rather have returned to Sana, than have undertaken what we had accompliſhed. This gave no favourable impreſſion of the ſpirit or induſtry of the nation.

On our way, we met with a wandering family, the firſt of this character that I ſaw in Yemen. They had no tents, but lived under trees with their aſſes, ſheep, dogs, and fowls. I forgot to aſk the name of this horde. But their mode of life is perfectly like that of our European gypſies. They are confined to no place, but go about the villages begging and ſtealing; and the poor peaſants often give them ſomething voluntarily, to remove them from their neighbourhood. A young girl of this company came to aſk alms from us: Her face was uncovered.

At a ſmall diſtance from the dangerous paſs above mentioned, we ſaw the firſt plantation of coffee trees. We had ſeen none of theſe ſince our excurſions in the month of May; but this production does not appear to enrich thoſe by whom it is here cultivated. The villages in the coffee-country are declining into a ſtate of wretched poverty: the houſes conſiſt of dry walls, covered with reeds, and reſemble thoſe of the hills about Beit el Fakih and Dsjobla. The river Sehan was ſo ſwoln that we had difficulty of paſſing it with our aſſes.

We ſpent the night at Samfur, a poor village, where I loſt my compaſs. In the morning, we found ourſelves obliged to paſs more than a dozen of times in the ſpace of a mile, over the river Sehan, which runs with a meandering courſe, among rocks, and with a very rapid current. This country being very poor, the roads are not exceedingly ſafe, and we were therefore obliged to travel ſlowly, without going before our baggage. We ſaw here many ſhrubs of the ſpecies which affords the balſam of Mecca; but the inhabitants of the country know not their value, and therefore neglect to cultivate them.

In the coffee-houſe of Til we met with ſeveral pilgrims returning from Mecca; among others an Arab from Doan, a city five-and-twenty days journey eaſt from Sana, and twelve days journey from Kerchin; conſequently, in a country entirely unknown to Europeans: I was vexed at the ſhort time of our interview; and the great difference between the dialect which he ſpoke and that of Tehama, which diſqualified me from obtaining from him more particular information concerning his country.

From this inn the country improves. It is covered with verdure. In the valley are a number of rivulets, which diſcharge themſelves into the river Sehan; and a great many villages are ſcattered over the hills.

We ſaw a rivulet which loſes itſelf under ground, and appears again at a conſiderable diſtance. After leaving the hills, it diſappears entirely, and its waters are diſperſed over the plains of the Tehama. The arable grounds among theſe hills are ſown only with durra, a ſort of coarſe millet, of which the poorer people make their bread. The peaſants cut out ſeats in the trees, and ſit in theſe to watch their fields.

The rocks on the confines of the Tehama are baſaltic, like thoſe of the coffee-country near Beit el Fakih. We came yet to another rivulet which loſes itſelf in the ſands of the Tehama. At laſt we reached the plain, and arrived at Beit el Fakih in the evening of the 1ſt of Auguſt.

CHAP. LV. — *Route from Beit el Fakih to Mokha.*

THE greater part of this city having been burnt down in the month of April laſt, we had expected to find it deſolate. We were, therefore, greatly ſurpriſed to ſee all the houſes, or rather huts, rebuilt. Several edifices of ſtone, fitter to reſiſt the force of fire, had likewiſe been raiſed.

We ſent notice to the Dola of our arrival, and deſired him to have camels in readineſs, on which we might continue our journey. Our Arabian ſervants would have demanded proviſions from him, that they might make merry, and ſhew the people in what an honourable manner they were received.

I ſhall now only mention ſome changes produced by the rains upon this part of the country. Indeed, as we had already ſeen the face of the country, we preferred travelling by night at this time, to avoid ſuffering from the torrid heats of the day.

Having ſet out from Beit el Fakih on the evening of the 2d of Auguſt, we met with two men, on our way to Zebid, who were leading aſſes loaded chiefly with ſilver, which had been received by the merchants from Egypt, for coffee, and which they were ſending to Mokha, to purchaſe India goods. This mode of carrying money about, was a proof to us, that in this province there were no fears from robbers.

On the 3d of Auguſt, the Dola of Zebid was obliged to furniſh us with proviſions and camels. We had expected to find the river Zebid conſiderably ſwoln; but near the city its channel was entirely dry; the waters having been turned off, to overflow a great extent of the adjacent fields, which were ſurrounded by dykes. It ſhould ſeem that the waters are not ſuffered to run in the channel of the river, till after they have been plentifully diſtributed over the country. The peaſants conſtruct their dykes in a very ſimple manner. After plowing up a field, they yoke a plank of wood to two oxen, lead theſe over the field, till the plank is loaded with earth, empty it upon the line where the dyke is to be drawn, and repeat this till it is formed. We ſtopped to reſt for a few hours at Mauſchid, and on the morning of the 5th of Auguſt arrived at Mokha.

We had been extremely earneſt to return to this city, leſt the Engliſh ſhip, in which we intended to ſail for India, might be gone before our arrival. But ſeveral circumſtances happened to detain that veſſel ſome time longer at Mokha; and we ſoon felt that we had travelled too haſtily in that ſultry climate. I fell ill on the 8th of Auguſt; Mr. Baurenfeind was confined to his bed within a few days after; and in a ſhort time Mr. Cramer likewiſe, and all our European ſervants. We fortunately found our friend, Mr. Scott ſtill here, who kindly ſupplied us with European refreſhments, which did us more ſervice than we could have received from the uſe of the beſt medicines. But all his friendly cares could not remove the lurking diſtemper, which ſoon afterwards broke out with renewed violence, and deprived me of all my remaining fellow-travellers; as I ſhall relate in the proper place.

CHAP. LVI. — *Of the city of Mokha.*

THIS city ſtands in a very dry and barren ſituation. Its fortifications are the walls which ſurround it, ſome towers on the way to Muſa, which are dignified with the name of caſtles, and two other caſtles of the ſame ſort, upon the two arms of the harbour. The greateſt of theſe two caſtles is called Kalla Tejar, and the ſmalleſt, Kalla Abdurrah, from the names of two ſaints, buried in theſe two places. They are provided with ſome few pieces of cannon.

The houſes in the city are built of ſtone; and ſome are handſome, in the ſtyle of thoſe of the ſuburb of Sana. However, there are others, both within and without the walls, no better than the huts common through all the Tehama. In the environs of this city are abundance of date trees, and many agreeable gardens.

Mokha is not an ancient city. It was built about four centuries ſince. It, like many other cities in the Tehama, owes its origin to a ſaint, the celebrated Scheich Schædeli. This Scheich acquired at that period ſo great a reputation, that perſons eagerly reſorted from the moſt diſtant countries to receive his inſtructions. Some of his devout diſciples built huts round his hermitage, which ſtood on the ſea ſide. A ſmall village aroſe on this ſpot, and was by degrees enlarged into a city. Hitherto its hiſtory reſembles that of the other cities in the Tehama. But, the riſe of Mokha was attended with many peculiar circumſtances, which deſerve to be mentioned, as they are related by the Arabs; whoſe accounts ſeem to be founded in truth although daſhed with a little of the marvellous, in the uſual taſte of the Arabian nation.

A ſhip bound from India to Jidda, caſt anchor, one day, about four hundred years ſince, in theſe latitudes. The crew obſerving a hut in the deſart, had the curioſity to go and ſee it. The Schiech gave thoſe ſtrangers a kind reception, and regaled them with coffee, of which he was very fond himſelf, and to which he aſcribed great virtues. The Indians, who were unacquainted with the uſe of coffee, thought that this hot liquid might cure the maſter of their ſhip, who was ill. Schædeli aſſured them, that, not only ſhould he be cured by the efficacy of his prayers, and of the coffee, but that if they would land their cargo there, they might diſpoſe of it to conſiderable advantage. Aſſuming at the ſame time the air and tone of a prophet, he told them that a city ſhould one day be built upon that ſpot, which was to become an eminent mart of the Indian trade.

The merchant to whom the veſſel belonged, being ſtruck with this ſingular language, went on ſhore, to ſee and converſe with this extraordinary man. He drank the coffee preſcribed by the prophet, and found himſelf better. On the ſame day a great number of Arabs came to hear the preacher in his hermitage. Among them were ſeveral merchants, who purchaſed the whole cargo. The Indian returned home well pleaſed, and ſpread the fame of the holy Schædeli, ſo that the place was ſoon frequented by many of his countrymen.

An elegant moſque was raiſed upon the tomb of Scheich Schædeli, which ſtands without the walls of the preſent city. The well from which the common people draw water for drinking, and one of the city gates, bear his name. His deſcendants are held in honour, and enjoy the title of Scheich. The people ſwear by him. The name of Schædeli will be remembered as long as Mokha ſtands.

Beſides, Schædeli is not only the patron of Mokha; but all the Muſſulmans who drink coffee mention him every morning in their Pratha, or prayer, and eſteem him alſo as their patron. They invoke him not, but thank God for having taught mankind the

uſe of coffee, through the mediation of Schædeli, and implore the favour of heaven on the Scheichs, his deſcendants.

A merchant of Mecca made an obſervation upon thoſe ſaints, which I was ſurpriſed to hear from a Mahometan. The vulgar, ſaid he, muſt always have a viſible object to fear and honour. Thus, at Mecca, oaths, inſtead of being addreſſed to God, are pronounced in the name of Mahomet. At Mokha, I would not truſt a man who ſhould take God to witneſs the truth of any thing he happened to aſſert: but I might much more ſafely depend upon him who ſhould ſwear by Scheich Schædeli, whoſe moſque and tomb are before their eyes.

Mokha was the laſt city in Yemen of which the Turks retained poſſeſſion. It is ſaid that the Arabs did not conquer, but buy it. Since the Turks were diſpoſſeſſed, it has never had another maſter than the Imam.

A Dola having enriched himſelf in his government, had fortified the city, and drawn a trench round it, which is now filled up. He was ſuſpected of an intention to make himſelf independent; but his views were fruſtrated, and himſelf caſt into priſon. From that time, a Dola has never been continued above three years in this lucrative government. After the monſoon ſeaſon, the Dola of Mokha is every year obliged to give an account of his adminiſtration, and is then either confirmed in his employment, or inſtantly recalled to Sana.

I know not whether the Chriſtians of the Eaſt have ever ſettled at Mokha. A good many Jews live here, in a ſeparate village, as in the other cities of Yemen. Here are nearly ſeven hundred Banians, Rajaputs, and other Indians, ſome of whom are merchants, and others earn their livelihood by exerciſing different merchanic arts. When they have made a ſmall fortune, they commonly return home to India; and on this account are always looked upon as ſtrangers.

CHAP. LVII. — *Bombardment of Mokha by the French.*

I COULD learn nothing of the hiſtory of this city, except one event, which happened five and twenty years ſince. I relate the circumſtances of this tranſaction, as they were recounted to me by the Arabs; for they will ſerve to give an idea of the power and policy of the Imam.

The Dola of Mokha often purchaſes out of the ſhips from India, goods, of which the value amounts to more than the ſum due for cuſtom-houſe duties and other taxes. He takes thoſe goods upon the Imam's account, and always promiſes to deduct the debt out of the duties which may become due next year. But he continues year after year to take new goods to account, and the debt is thus increaſed, and ſtill remains unpaid. By dealing for ſome time in this manner, the French Eaſt India Company at length found the Imam 82,000 crowns in their debt.

This Company became at laſt anxious to obtain payment of ſo conſiderable a debt, without loſing, however, their trade with Mokha; and therefore, in the year 1738, ſent a man of war to eſcort their merchant ſhips. The captain, upon his arrival, acquainted the Dola, that they were come to ſell their cargo, but would not land or ſend their goods on ſhore, till his debt to them ſhould be diſcharged. The Dola ſtrove to amuſe them with fine ſpeeches, and to perſuade them to land their goods. But the French, to ſhew what they could do, rendered the caſtle unfit for defence, by a few diſcharges of their great guns, before the Arabs were aware that they intended real hoſtilities.

After

After this exploit, the conferences were renewed. The Dola ſtill excuſed himſelf, and ſaid that he had no money, and no orders from the Imam to pay the debt, but aſked fifteen days reſpite, till he ſhould receive orders from Sana. Fifteen days expired, and no orders were received. The French then diſcharged a bomb upon the Dola's houſe, by which an Arab was killed. But this producing no deciſive effects, ſome other bombs were thrown upon the moſque, upon a Friday, while the Dola was within, and by theſe were ſeveral perſons killed.

The citizens, of whom a good number had by this time loſt their life for their ſovereign's debt, now loſt patience, and obliged the governor to take meaſures to ſatisfy his creditors. A treaty was accordingly concluded; and the French landed their goods, and continued their trade as before. Of all their crew, they loſt only one man, who had happened to fall aſleep before the door of his lodging in the town. An Arabian ſoldier ſtabbed him in revenge for the death of a relation of his, who had been killed by a bomb-ſhot.

The Dola was unable to make farther reſiſtance; and had undoubtedly done all that was in his power to ſerve his maſter. The Imam was, however, diſſatisfied, recalled him, and confiſcated his palace at Sana. A merchant of Mokha, who had advanced a large ſum to ſatisfy the demands of the French, had not received payment, even at the time when we were there.

Several of the Arabs ſtill recollect this little affair with pleaſure, and remember, with a degree of gaiety, thoſe pots of fire, as they called them to me, which purſued their Dola backwards and forwards, wherever he went. Since that time the Arabs have entertained a high opinion of the military talents of the Europeans. In any Turkiſh city, no Chriſtians, of whatever nation, could have been ſafe from the fury of the populace during ſuch hoſtilities. But, at Mokha, the Engliſh and Dutch remained in perfect ſecurity during this war with the French.

CHAP. LVIII. — *Of the Trade of Mokha.*

SEVERAL nations formerly traded to this port, which now frequent it no more. The Portugueſe, who were, two centuries ago, very powerful on the Arabic Gulph, have long ſince ceaſed to ſend ſhips hither. The Dutch rarely appear here; and the French never in time of war, although they ſtill continue to rent warehouſes here. The Engliſh at preſent engroſs, almoſt excluſively, the trade of this place. Their Eaſt India Company, indeed, ſend only one veſſel hither in two years, to take in a cargo of coffee. But the trade is ſo much the more advantageous to private merchants ſettled in India. In this year there had come five Engliſh ſhips from different ports in India, not to mention three others which proceeded ſtraight to Jidda. Since the time when an Engliſh merchant reſident at Mokha, was maltreated by the populace in the abſence of the ſhips, the Engliſh have always returned with their veſſels to India, and left the management of their affairs, during their abſence, to a Banian.

Since the trade of Mokha is ſo conſiderable, the cuſtoms cannot but afford a large revenue to the Imam. The Turks, Arabs, and Indians are obliged to carry their goods ſtraight to the cuſtom-houſe, to be there inſpected, and to pay eight or ten per cent. upon their value, at the arbitrary eſtimation of the cuſtom-houſe officers. All Europeans enjoy the privilege of having their goods inſpected in their own warehouſes, and of paying only three per cent. upon their value. Since the Engliſh have become ſo powerful in Bengal, and have imported thoſe goods which were formerly furniſhed by the Indians, they have been required to pay only three per cent. But the government

continue

continue to obſerve their treaties, and yet to maintain their ancient rights, by making the merchants in Mokha pay likewiſe five per cent. on all Indian goods which they purchaſe.

Beſides the duties payable at the cuſtom-houſe, ſhips pay another duty under the name of anchorage, which amounts to ſome hundreds of crowns, and is regulated not by the tonnage of the veſſel, but by the number of its maſts. On the other hand, a merchant, who lades a large European ſhip with coffee in this port, receives from the Dola a premium of four hundred crowns.

According to the obſervation of the Arabians, the monſoons are regular in theſe latitudes. The north wind blows for ſix months, and the ſouth wind for other ſix months. It is not to be ſuppoſed, however, that theſe are the only winds known here. During the month of Auguſt, eſpecially, the wind blows from all the points in the horizon. An Engliſh ſhip bound for Jidda was obliged to return to Mokha, and to wait there ſome months for a favourable wind.

The Arabs have ſcarcely any article for exportation, except coffee, of which the Indians are not very fond. The Engliſh ſhips muſt return empty to India, if they did not gain conſiderably by carrying money, with which the Arabian merchants entruſt them. Theſe merchants had freighted one Engliſh veſſel from Jidda, with a million of crowns; and that on board which we ſailed, had 250,000 crowns of theirs in ſpecie.

Theſe ſums are almoſt always in European coins, Venetian ducats, or German coins. It may be ſuppoſed that other Engliſh and Indian veſſels carry alſo conſiderable ſums from Jidda and Mokha. The ſhips which ſail from Baſra to India, are in the ſame manner freighted with money which has paſſed from Europe through Turkey. When to this we add the quantity of ſpecie carried directly to India and China by the nations of Europe, it appears that Europe muſt have been long ſince exhauſted of gold and ſilver, were it not for the treaſures imported from America.

When a foreign veſſel arrives in the road of Mokha, it muſt not ſalute with guns, but only hoiſt a flag. The Dola then ſends out a boat to examine it, and learn the purpoſe of its approach. If any difficulties are raiſed, the captain needs only ſay, that he will proceed to Hodeida or Loheia. The Dola, unwilling to loſe the preſents which he receives from every ſhip, is ſoon brought by this means to hear reaſon.

It would not be difficult for any other nation to obtain the ſame privileges which the Engliſh preſently enjoy at Mokha. But the trade on the coaſts of the Red Sea can be advantageous to no nation who have not ſettlements in India. The Arabians make no uſe of the productions of Europe. It would be neceſſary, therefore, to ſupply them with India goods, and to take coffee in return, which can be bought cheaper from ſhips which take it in merely to avoid returning empty. There is, indeed, a great quantity of iron ſold in Arabia, which the Engliſh purchaſe chiefly from the Danes. It is, therefore, probable, that the latter nation might find their intereſt in a direct trade with the goods of Denmark, and our colonies between Tranquebar and Mokha.

It will not be amiſs to add one ſlight obſervation concerning the brokers of different nations. A ſtranger cannot be too much on his guard againſt Mahometan brokers. He will find his account in addreſſing himſelf rather to the Banians, among whom are many conſiderable merchants, very honeſt men. Through all the countries in the Eaſt, Mahometan merchants have the knavery to ſeek to irritate the Chriſtians, when, after having duped them, they fear their reſentment: and then when any term of reproach is uttered by the ſtrangers, in the heat of paſſion, the raſcally Muſſulmans make a great noiſe, under pretence that their religion is abuſed, and threaten to complain to the magiſtrates. Several Europeans have been obliged to pay conſiderable ſums by theſe arts of knaves who had previouſly cheated them.

OF ARABIA IN GENERAL.

CHAP. LIX. — *Concerning the Deſcription of Arabia.*

MAN, even in ſociety, where civizilation has been carried perhaps to exceſs, where art extinguiſhes or diſguiſes the ſentiments of nature, never forgets his original deſtination. He is ſtill fond even of the very ſhadow of that liberty, independence, and ſimplicity, which he has loſt by refinement, although they are ſo congenial to his exiſtence. He is charmed to meet with theſe again, even in the illuſions of paſtoral poetry.

We are no leſs fond of tracing theſe native features of the human mind, where they are to be diſcovered in the records of remote ages, in which the natural manners of mankind appear undiſguiſed by affectation, and not yet altered by the progreſs of arts or policy. Even without adverting to the cauſes of the pleaſure which we feel, we are always pleaſed to find ſome faint traces even of our natural and primary rights, and of the happineſs to which we were originally deſtined.

If any people in the world afford in their hiſtory an inſtance of high antiquity, and of great ſimplicity of manners, the Arabs ſurely do. Coming among them, one can hardly help fancying one's ſelf ſuddenly carried backwards to the ages which ſucceeded immediately after the flood. We are here tempted to imagine ourſelves among the old patriarchs, with whoſe adventures we have been ſo much amuſed in our infant days. The language, which has been ſpoken for time immemorial, and which ſo nearly reſembles that which we have been accuſtomed to regard as of the moſt diſtant antiquity, completes the illuſion which the analogy of manners began.

The country in which this nation inhabit, affords many objects of curioſity, no leſs ſingular and intereſting. Interſected by ſandy deſarts, and vaſt ranges of mountains, it preſents on one ſide nothing but deſolation in its moſt frightful form, while the other is adorned with all the beauties of the moſt fertile regions. Such is its poſition, that it enjoys, at once, all the advantges of hot and of temperate climates. The peculiar productions of regions, the moſt diſtant from one another, are produced here in equal perfection. Having never been conquered, Arabia has ſcarcely known any changes, but thoſe produced by the hand of nature; it bears none of the impreſſions of human fury, which appear in ſo many other places.

With all theſe circumſtances, ſo naturally calculated to engage curioſity, Arabia has been hitherto but very little known. The ancients, who made their diſcoveries of countries, by conquering them, remained ignorant of the ſtate and hiſtory of a region into which their arms could never penetrate. What Greek and Latin authors mention concerning Arabia, proves, by its obſcurity, their ignorance of almoſt every thing reſpecting the Arabs. Prejudices relative to the inconveniences and dangers of travelling in Arabia, have hitherto kept the moderns in equal ignorance. I ſhall have occaſion to remark, that our beſt books of geography abound with capital errors upon this head; as, for inſtance, concerning the ſubjection of the Arabs to the Turks and Perſians.

For theſe reaſons, I have reſolved to give a more minute and circumſtantial deſcription of a country, and a people, which deſerve to be better known than they are at preſent. In the courſe of the former part of my travels, I have mentioned in part what I ſaw myſelf. But, as during ſo ſhort a ſtay in Arabia, I had time to travel over only a few of the provinces of that widely extended country, I ſought information

concerning the reſt, from different honeſt and intelligent Arabs. This information I was moſt ſucceſsful in obtaining among the men of letters and the merchants; perſons in public offices were more entirely engroſſed with their own affairs, and generally of a more reſerved character.

This mode of obtaining my information appeared to carry with it ſeveral peculiar advantages; and it will be of no leſs utility, that I diſtinguiſh in this manner between what I obſerved myſelf, and what I was informed of by others. The reader will thus be enabled to diſcern between what I mention barely upon the authority of my own obſervation, and what I relate upon the concurrent evidence of many of the moſt enlightened perſons in the nation. I ſhall find many more favourable opportunities of introducing certain particulars which I could not otherwiſe have inſerted in the account of my travels, without interrupting too frequently the progreſs of the narrative. The reader will alſo be better entertained, when preſented with a ſketch, exhibiting the features no leſs of the country, than of the people inhabiting it.

I ſhould have wiſhed to add a brief compend of the hiſtory of this ſingular nation; but this I found impoſſible. In the Eaſt there are are no libraries, and no men of deep erudition, reſources which a traveller might find with great facility in Europe. Yet there are ancient Arabic hiſtorians; but the copies of their works are very rare, as I learned at Kahira and Mokha. It would be of conſequence, however, to examine thoſe authors, who are ſtill unknown in Europe. The ſearch, I am perſuaded, could hardly prove fruitleſs. Thoſe works would throw new light on ſeveral epochs in the hiſtory of ancient nations.

CHAP. LX. — *Of the Extent and the Diviſions of Arabia.*

ARABIA, properly ſo called, is that great peninſula formed by the Arabic Gulph, the Indian Ocean, and the Perſian Gulph. The ancients appear to have comprehended under the name of Arabia, the whole tract lying between thoſe ſeas, and a line drawn from the point of the Perſian to that of the Arabic Gulph. This line, however, was not the real boundary of the country, but merely fancied ſuch by ignorance.

Whatever may be thought of the limits aſſigned to this country by the ancients, a much wider extent muſt, at any rate, be allowed to preſent Arabia. In conſequence of the conqueſts and ſettlements of the Arabs in Syria and Paleſtine, the deſarts of theſe countries are now to be regarded as part of Arabia, which may thus be conſidered as being bounded on one ſide by the river Euphrates, and on the other by the iſthmus of Suez.

Yet, we are not to conſider all thoſe countries in which this people have ever made conqueſts, or eſtabliſhed colonies, as forming a part of Arabia. Of all nations, the Arabs have ſpread fartheſt over the world; and in all their wanderings, they have, better than any other nation, preſerved their language, manners, and peculiar cuſtoms. From eaſt to weſt, from the banks of the Senegal to the Indus, are colonies of Arabs to be met with; and between north and ſouth, they are ſcattered from Euphrates to the iſland of Madagaſcar. The Tartar hordes have not occupied ſo wide an extent of the globe.

The Senegal in Africa is known to ſeparate the negroes from thoſe people who are only diſtinguiſhed by a dark complexion. On its bank are ſome tribes of wandering Arabs, who live in tents. The mountainous parts of Morocco, and the republics of Barbary, contain many other tribes of the ſame nation, who, it ſhould ſeem, ſpread through Africa in the progreſs of the conqueſts of the Caliphs. Thoſe tribes are all

governed by chiefs of their own; they ſpeak Arabic, and in their manners reſemble the reſt of the Arabian nation. They are to be regarded rather as allies than ſubjects of the governments of the different countries in which they have eſtabliſhed themſelves.

On the eaſtern coaſt of Africa, the Arabs have ſpread themſelves as far as Moſambique. At leaſt, the ſovereigns of ſeveral kingdoms upon that coaſt were anciently Arabs. The ſame nation made themſelves likewiſe maſters of the iſles of Comorra, and of part of the iſle of Madagaſcar, in which Arab colonies ſtill remain.

As I could learn nothing very particular concerning the Arab tribes, diſperſed through Africa, I ſhall not pretend to ſpeak of them; nor do I need to ſay any thing more of the Egyptian Arabs, after what I have already mentioned concerning them, in the account of my travels in that country.

I ſhall likewiſe paſs on, without noticing the pretended Arabian colonies in Habbeſch, or examining the opinion, which repreſents the Abyſſinians as originally ſprung from the inhabitants of Arabia. This notion, which has been advanced by ſome learned men, depends on probabilities ſo ſlender and ſo uncertain, that to enter into a particular diſcuſſion of them, would be taking more pains about them than they are worth.

But I cannot paſs, in equal ſilence, over the more conſiderable colonies, which, although they are alſo ſettled without the limits of Arabia, are, however, nearer to it. I mean the Arabs upon the ſouthern coaſt of Perſia, who are commonly in alliance with, and ſometimes ſubject to, the neighbouring Schiechs. A variety of circumſtances concur to indicate, that theſe tribes were ſettled along the Perſian Gulph, before the conqueſts of the Caliphs, and have ever preſerved their independence. It is ridiculous in our geographers, to repreſent a part of Arabia as ſubject to the Kings of Perſia; when, ſo far from this, the Perſian monarchs have never been maſters of the ſea coaſt of their own dominions, but have patiently ſuffered it to remain in the poſſeſſion of the Arabians.

In order to proceed upon the moſt natural plan in the geographical delineation of this country, I ſhall follow that diviſion of Arabia which is in uſe among the inhabitants. They divide their country into ſix great provinces; Hedjas, lying along the Arabic Gulph, between Mount Sinai and Yemen, and extending inland ſo far back as to the confines of Nedsjed; Yemen, a province ſtretching from the border of Hedjas, along the Arabic Gulph and the Indian Ocean, to Hadramaut, and bounded on the north by Nedsjed; Hadramaut, on the Indian Ocean, conterminous with Yemen on one ſide, and with Oman on the other, bounded northwards by Nedsjed; Oman, lying alſo on the ſhore of the Indian Ocean, and encompaſſed by the provinces of Hadramaut, Lachſa, and Nedsjed; Lachſa, or Hadzjar, extending along the Perſian Gulph, and having Nedsjed for its interior boundary; Nedsjed, comprehending all the interior country, and bounded by the other five provinces; its northern limits are the territories occupied by the Arabs in the deſart of Syria. Theſe territories may indeed be reckoned a ſeventh province; and to them may alſo be added the deſcription of the Arabian eſtabliſhments on the ſouthern coaſt of Perſia.

The two provinces of Yemen and Hadramaut were formerly known by the name of Arabia the Happy. But, as no ſuch name is uſed among the Arabs, I have not thought of attending to this arbitrary diviſion of the country.

CHAP. LXI. — *Of the Revolutions of Arabia.*

ALL that is known concerning the earlieſt period of the hiſtory of this country, is, that it was governed in thoſe days by potent monarchs, called Tobba. This is thought to have been a title common to all thoſe Princes, as the name of Pharaoh was to the ancient Sovereigns of Egypt.

There exiſts, however, a pretty diſtinct tradition among the learned Arabs, with reſpect to thoſe ancient Kings, which deſerves to be taken notice of. They pretend to know, from ancient monuments, that Tobba was the family name of thoſe Sovereigns; that they came from the neighbourhood of Samarcand; were worſhippers of fire; and conquered and civilized Arabia. This tradition accords with the plauſible hypotheſis of an ingenious writer, who derives the knowledge and civilization of the people of the ſouth, from a nation who once flouriſhed in that part of Tartary in which Samarcand is ſituate.

One thing I had occaſion to obſerve myſelf, which ſeems to me to make in favour of the ſame hypotheſis. A Dutch renegado, who had travelled ſeveral times over Arabia, ſhewed me, at Mokha, a copy of an inſcription, in ſtrange and unknown characters, which he had found in a province remote from the ſea coaſt. I was then in ill health, and neglected to copy it. But the uncommon form of the characters, which conſiſted entirely of ſtraight lines, made ſuch an impreſſion upon my memory, that, on my return, I diſtinguiſhed the inſcriptions at Perſepolis to be in the ſame alphabet. A tradition prevails through Perſia, that the conqueror who founded Perſepolis was originally from the vicinity of Samarcand; ſo that both the Arabians and the Perſians would appear to have had Sovereigns from the ſame nation, who ſpoke the ſame language, or at leaſt employed the ſame characters in writing.

Whatever may have been the origin of thoſe conquerors, many circumſtances concur to prove, that, in remote times, the Arabians acted an important part on the theatre of human affairs; although the memory of the revolutions which took place among them has not been handed down to poſterity. There can be no doubt of their having conquered Egypt at a time previous to the commencement of Grecian hiſtory. What Greek hiſtorians ſay of the ſhepherd-kings of Egypt, can be referred to none but the Arabs. The famous republic of robbers muſt undoubtedly have been a tribe of this nation, who, after the expulſion of their countrymen, maintained themſelves for ſeveral ages in a diſtrict in Lower Egypt.

It is certain that moſt of the nations ſo frequently mentioned in the hiſtory of the Jews, muſt have been Arab tribes, who went often to war with thoſe turbulent neighbours, and ſometimes ſubdued them. It may even be conjectured, that the Jews themſelves were originally Arabs, deſcended from ſome branch of thoſe far ſpread tribes.

Thoſe events, in the fate of this nation, which took place in the time of the Perſians, Greeks, Romans, and Parthians, are all unknown to us; except ſome faint and unſucceſsful attempts which theſe conquerors made to reduce the Arabians under ſubjection. They ſucceeded only againſt a few tribes, ſettled in the cities on the Arabic Gulf, or in the vicinity of Syria; and even here their power was extremely tranſient.

Arabia ſeems to have been a rich and powerful country in the time of the ancient Egyptians. The averſion of theſe laſt for the ſea, left to the Arabs the whole commerce with India by the Arabic Gulf. That trade, when once brought within this channel, continued to flow through it, under the Ptolemies, the Romans, the Greek

Emperors, and the Caliphs of Egypt. But the diſcovery of a new line of communication with India, deprived Arabia of the advantages of this traffic, and produced the rapid decline of many flouriſhing cities.

It muſt have been during the more ſplendid ages of the exiſtence of this nation, that the Hamjare Kings reigned over a great part of Arabia. The hiſtory of thoſe Princes is ſo involved in obſcurity, that we are ignorant even of their origin, and know not to what nation they properly belonged. But they were probably indigenous.

Neither do we know in what period to place the Abyſſinian invaſion, of which ſome authors ſpeak. That people muſt have attacked the Arabs, on purpoſe to convert them to Chriſtianity. It is even pretended that, after ſubduing a part of Arabia, they accompliſhed the purpoſe of their enterpriſe, and a great part of the Arabs became Chriſtians. But the circumſtances of this event are ſo vague, and have ſo fabulous an air, that we will be in the right to doubt if it ever took place; or at leaſt, if it was produced by the cauſes to which it has been aſcribed.

A revolution, of the reality of which we are more certain, and which involved in it more important conſequences, was that which Mahomet effected in the religion and the political ſtate of his country. This fortunate uſurper, with the arms of his countrymen, ſpread his conqueſts over diſtant regions. His ſucceſſors, for a while, proſecuted the career of conqueſt with the ſame ſucceſs. But neither he, nor the Caliphs, could ever entirely ſubdue their own nation. Many chiefs in the interior parts of the country, ſtill maintained their independence, without reſpecting the Caliph in any other light than as the head of their religion. The authority of the Caliphs was merely ſpiritual, except in their dominions over a part of the coaſt, where they were acknowledged as Sovereigns.

After the ruin of the power of the Caliphate by the Turks, Arabia ſhook off the yoke to which it had been in part ſubjected, and came to be governed, as formerly, by a number of chiefs, more or leſs powerful, deſcended from different indigenous families.

No neighbouring power ever attempted to ſubdue this country, till the Portugueſe penetrated to India, and made their appearance in the Red Sea. Then, in the beginning of the ſixteenth century, Sultan El Gury, deſirous to rid himſelf of thoſe new comers, whom he viewed as dangerous, fitted out a fleet to expel the Portugueſe. That fleet, availing themſelves of the opportunity, ſeized almoſt all the ſea-port towns of Arabia. But, when the dynaſty of the Mamalukes was terminated by the Turks, theſe cities fell again into the hands of their natural Sovereigns.

The Turks continued the war with the Portugueſe, in order to ſecure Egypt, their new conqueſt. Soliman Pacha, at the head of a powerful fleet, after the example of the laſt Sultan of the Mamalukes, ſeized all the towns upon the Arabic Gulf. His ſucceſſors puſhed their conqueſts ſtill farther, and ſubdued great part of Yemen, penetrating backwards to the highlands; ſo that Arabia became almoſt entirely a province of the Sultan of Conſtantinople, and was governed by Pachas, like the other provinces of the Ottoman empire.

In the interior parts, however, there ſtill were independent Princes and Schiechs, who had never been ſubdued, but continued to haraſs the Turks, and to drive them towards the coaſts. After various reiterated efforts, a Prince of the family now reigning at Sana, at length ſucceeded, about the middle of the laſt century, and obliged the Turkiſh nation to evacuate all the places upon the Arabian coaſt, which they had occupied for more than a century. The Turks now poſſeſs nothing in this country but a precarious authority in the city of Jidda: And it is therefore abſurd to reckon

Arabia among the Ottoman provinces, ſince it is properly to be conſidered as independent of all foreign powers.

A people, who like the Arabs, have ſo long detached themſelves from the reſt of the world, cannot undergo any very important revolutions, that may deſerve to be commemorated in hiſtory. The events which take place among them, are only petty wars and trifling conqueſts, worthy of their poor chiefs, and narrow diviſions of territory. I ſhall not notice them, therefore, unleſs when in the deſcription of any province, ſome event comes into view, that is remarkable either for its ſingularity, or for its influence upon the affairs of other nations.

CHAP. LXII. — *Of the Government of the Arabs.*

THE moſt natural authority is that of a father over his family, as obedience is here founded upon the opinion of benevolence in the ruler. When the mournful ſurvivors of the human race ſettled themſelves anew, after the awful revolution by which the globe was for a time diveſted of its beauty, and depopulated; every family ſubmitted readily to the guidance and direction of him to whom they owed their exiſtence.

As thoſe families multiplied, the younger branches ſtill retained ſome reſpect for the eldeſt branch. Of all the progeny, it was eſteemed the neareſt to the parent ſtem. And, although the ſubdiviſions became more and more numerous, they ſtill regarded themſelves as compoſing but one body, in remembrance of their common origin. Such an aſſemblage of families, all ſprung from the ſame ſtock, forms what we call a tribe. It was, in this manner, eaſy for the repreſentative of the eldeſt branch to retain ſomewhat of the primary paternal authority over the whole tribe to which he belonged.

Sometimes, when a family became too numerous, it divided from the reſt with which it was connected, and formed a new tribe. Upon other occaſions, when ſeveral tribes found themſelves ſeparately too weak to reſiſt a common enemy, they would combine, and acknowledge one common chief. And ſometimes it would happen, that a numerous tribe might force ſome others that were weaker, to unite themſelves to, and become dependent upon it; but ſeldom has this dependence degenerated into ſlaviſh ſubjection.

This primitive form of government, which has ever ſubſiſted without alteration among the Arabs, proves the antiquity of this people, and renders their preſent ſtate more intereſting than it would otherwiſe be. Among the Bedouins it is preſerved in all its purity. In other parts of Arabia it has ſuffered ſome changes, but yet is not materially altered. I ſhall have occaſion to take notice of theſe, ſuch as they are, when I come to deſcribe each particular province by itſelf. For the preſent, I ſhall content myſelf with making ſome general reflections upon the ſpirit of the Arabian government.

The Bedouins, or paſtoral Arabs, who live in tents, have many Schiechs, each of whom governs his family with power almoſt abſolute. All the Schiechs, however, who belong to the ſame tribe, acknowledge a common chief, who is called Schech es Scheuch, Schiech of Schiechs, or Schech el Kbir, and whoſe authority is limited by cuſtom. The dignity of Grand Schiech is hereditary in a certain family; but the inferior Schiechs, upon the death of a Grand Schiech, chooſe the ſucceſſor out of his family, without regard to age or lineal ſucceſſion, or any other conſideration, except ſuperiority of abilities. This right of election, with their other privileges, obliges the Grand Schiech to treat the inferior Schiechs rather as aſſociates than as ſubjects, ſharing with them his ſovereign authority. The ſpirit of liberty, with which this warlike nation are animated, renders them incapable of ſervitude.

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This ſpirit is leſs ſenſibly felt among thoſe who live in towns, or are employed in huſbandry. It was eaſier to reduce them under ſubjection. In the fertile diſtricts of this country, there have always been monarchies, more or leſs extenſive, formed, either by conqueſt, or by religious prejudices. Such are the preſent dominions of the Sherriffe of Mecca, of the Imams of Sana and Maſkat, and of ſome princes in the province of Hadramaut. However, as theſe countries are interſected by large ranges of mountains, the mountains are occupied by independent Schiechs.

But, although ſo many independent chieftains have their domains interſperſed through the territories of thoſe ſeveral ſovereigns, yet nothing of the feudal form of government appears here. The Schiechs poſſeſs no fiefs; they have only a ſort of property in the perſons of the people of their ſeveral tribes. Even thoſe who ſeem to be tributary ſubjects to the princes within whoſe dominions they dwell, are not actually ſo. They remain independent; and the tribute which they pay is nothing but a tithe for the uſe of the land of which they are in ſome ſort farmers. Such are the Schiechs ſettled in Syria, Egypt, and over all Mount Atlas.

A nation of this character cannot readily ſink into a ſervile ſubjection to arbitrary power. Deſpotiſm would never have been known, even in the ſlighteſt degree, in Arabia, had it not been for theocracy, the uſual ſource of it. The Imams being reputed ſucceſſors of Mahomet, and his deſcendants, and being acknowledged both as temporal and ſpiritual heads within their dominions, have thus found means to abuſe the ſimplicity of their ſubjects, and to enlarge their authority. Nevertheleſs, the genius of the people, their cuſtoms, and even their religion, are all inimical to the progreſs of deſpotiſm, and concur to check the Imams in the exerciſe of their power.

The idea of forming republican governments ſeems never to have occurred to the Arabians. This form is not a neceſſary conſequence of the primitive condition of mankind. It muſt have originated among people whoſe patience was exhauſted by the outrages of arbitrary power; or ſometimes, perhaps, from the fortuitous concourſe of perſons not connected by the ties of family relation. The united ſtates of Haſchidu Bekil are not ſo much a federative republic, as an aſſociation of ſeveral petty princes, for the purpoſe of mutual defence againſt their common enemies. Their government reſembles that of the German empire, not the States of Switzerland, or the United Provinces. Concerning the pretended republic of Brava, upon the eaſtern coaſt of Africa, little certain is known. There is ground for thinking that it likewiſe is merely a confederation among the Arabian Schiechs in that country.

The colony of Jews, who occupy a diſtrict in the province of Hedjas, are governed by a hereditary independent Schiech. Having been for ages divided from their countrymen, they have adopted that form of government which they ſaw prevalent among their immediate neighbours.

This multiplicity of petty ſovereigns occaſions ſeveral inconveniences to the people in general. Wars cannot but frequently ariſe among ſtates whoſe territories are ſo intermingled together, and whoſe ſovereigns have ſuch a variety of jarring intereſts to manage. But, happily, theſe quarrels are ſcarcely ever productive of very fatal conſequences. An army of a thouſand Arabs will take to flight, and think themſelves routed, if they loſe but ſeven or eight of their number. Thus, are theſe conteſts terminated as eaſily as excited.

No doubt ſuch a multitude of nobles and petty princes, whoſe numbers are continually increaſed by polygamy, muſt have an unfavourable influence upon the general happineſs of the people. It ſtrikes one with ſurpriſe, to ſee the Arabs, in a country ſo rich and fertile,

fertile, uncomfortably lodged, indifferently fed, ill clothed, and deſtitute of almoſt all the conveniences of life. But the cauſes fully account for the effects.

The poverty of the wandering Arabs is plainly voluntary. They prefer liberty to wealth, paſtoral ſimplicity to a life of conſtraint and toil, which might procure them a greater variety of gratifications. Thoſe living in cities, or employed in the cultivation of the land, are kept in poverty, by the exorbitancy of the taxes exacted from them. The whole ſubſtance of the people is conſumed in the ſupport of their numerous princes and prieſts. The inſtance of the territory of Zebid, which I adduced in my account of that city, ſhews that the huſbandman cannot bear ſuch exceſſive impoſts without being reduced to miſery.

One general cauſe of the impoveriſhment of Arabia is, no doubt, its having ceaſed to be the channel of the trade with India, ſince the diſcovery of the paſſage by the Cape of Good Hope. Yet, if the lands were better cultivated, this country might, without the aid of foreign trade, afford ſufficient reſources to ſupply all its inhabitants with abundance of the neceſſaries and common conveniences of life.

OF THE PROVINCE OF HEDJAS.

CHAP. LXIII. — *Of the general Appearance of this Province, and of ſome of the Towns in it.*

HEDJAS is bounded on the eaſt ſide by Nejed; on the north by the deſart of Sinai; on the ſouth by Yemen; and on the weſt by the Arabic Gulf. Its interior limits I cannot pretend to know diſtinctly, having ſeen only the ſea coaſt: whatever I may mention concerning the other parts, is entirely from hearſay.

By what I have heard, this diſtrict bears an entire reſemblance to Yemen. From the ſea ſhore, a plain, varying in breadth, ſtretches backwards to the bottom of a chain of mountains, running in a direction parallel to the Red Sea. This plain, like Tehama, is entirely ſandy and barren, with the exception only of the openings of the valleys, which may be watered by torrents from the mountains.

The highlands of Hedjas produce abundance of fruits, and other commodities of various kinds: Yet I have not heard coffee mentioned among their productions. Balm of Mecca comes from thoſe lofty regions, and chiefly from the extenſive mountain of Safra, which is a three days journey diſtant from the Arabic Gulf.

This barren plain cannot be populous. I have mentioned already, that I could ſee no towns or villages in my paſſage from Suez to Loheia. I have deſcribed Jambo, Jidda, and Ghunfude, the only towns or harbours on all this extenſive coaſt. The other villages, that may be thinly ſcattered here and there, are too few and too paltry to merit notice.

In the interior parts of this country, I could diſcover no conſiderable city, except Taaif, ſituate upon a lofty mountain, in ſo agreeable a country, that the Arabs compare its environs to thoſe of Damaſcus and Sana. This city ſupplies Jidda and Mecca with excellent fruits, particularly raiſins, and carries on a conſiderable trade in almonds, which grow in great plenty in its territories.

There are ſome towns, of no great conſequence, belonging to the Schiech of the tribe of Harb. I was alſo told of a charming valley, called Wadi Fatima, between Mecca and Medina, which Mahomet gave for dowry to his favourite daughter Fatima, and which is preſently poſſeſſed by the Dani Barkad, a younger branch of the reigning family of Mecca, and conſequently deſcendants from that princeſs.

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The curioſities of Mecca and Medina, the two capitals of Hedjas, are ſo numerous, that each of theſe cities muſt be conſidered in a chapter by itſelf.

CHAP. LXIV. — *Of the Power of the Turks in Hedjas.*

THE grand ſignior ſtyles himſelf ſovereign of Hedjas; and our geographers, upon the faith of that empty title, repreſent this part of Arabia as a province of the Turkiſh empire. But, the authority of the Sultan is here nothing but a mere ſhadow, which the Arabs would long ſince have annihilated, if they had not found their intereſt in preſerving it.

Notwithſtanding the lofty pretenſions of the grand ſignior, his power in Arabia conſiſts ſolely in a few ſlender prerogatives. He ſends yearly caravans to Mecca, with troops to protect them, that are often obliged to make their way by force of arms. Like any other powerful ſovereign, when he chooſes to oppreſs a weak neighbour, he can depoſe the reigning Sherriffe, and exalt another, while his caravan lords it at Mecca. He ſends a Pacha to Jidda, who ſhares the government of this city with the Sheriffe, but who dares neither go to the ſeat of his government, nor return from it, unleſs when he can be protected by the great caravan. Laſtly, the Arabs ſuffer the Turkiſh ſovereign to maintain, for the ſecurity of the pilgrims, and in order to guard the wells, a few janizaries, cooped up in ſome wretched towers.

The revenues which he draws from this pretended province are proportionate to his power in it. The Sultan divides with the Sherriffe the duties paid at the cuſtom-houſe of Jidda. But, the revenue thus obtained, is not ſufficient to defray the expences of the Pacha's houſehold. A Turk, therefore, thinks himſelf diſgraced when nominated to this fine government, and is unhappy till he be recalled.

If the Arabs did not receive, every year, large ſums of money, and other advantages of all ſorts from the Sultan, they would long ſince have expelled this handful of Turks from their country. The Sultan allows large penſions to all the Sherriffes, and to the principal nobility of Hedjas, as guardians of the ſacred family. With theſe penſions, and the freight of four or five large veſſels, which he ſends every year to Jidda, laden with proviſions, he ſupports almoſt all the inhabitants of Mecca and Medina. During the whole time, while the pilgrims remain in the city of Mecca, as much water as two thouſand camels can bear is daily diſtributed gratis; not to ſpeak of the vaſt number of preſents with which he adorns the Kaba, and gratifies the deſcendants of Mahomet.

The principal Arabs likewiſe gain by the many pious foundations eſtabliſhed by the Sultans, or by opulent private perſons among the Turks, at different holy places. Through all the cities of the Ottoman empire are kans, baths, and houſes belonging to the Kaba. Some perſons, to ſecure their property, after their deceaſe, from the rapacity of deſpotiſm, bequeath it, failing their own family, to the moſque at Mecca. The revenues of this moſque, and of the Kaba, are ſhared between the Sherriffe and the chief nobility of Hedjas. Theſe Arabs would therefore endanger their income, if they offered to break off an apparent dependence, which flatters the Sultan's vanity, without affecting their liberty.

The Sultan no longer commands reſpect upon the Arabic Gulf. Poſſeſſing only a precarious authority over Egypt, and having but a poor navy, he cannot hinder the Arabs from plundering Turkiſh ſhips, whenever theſe approach ſo near to the ſhores as to fall into their hands, nor yet puniſh ſuch acts of inſolent piracy.

CHAP. LXV. — *Of the Sherriffe of Mecca.*

SHERRIFFE, as I have already had occaſion to remark, is the title of the deſcendants of Mahomet by Haſſan ibn Ali. Although this branch of the poſterity of Mahomet have never attained to the dignities of Caliph or Imam, they, however, appear to have always enjoyed the ſovereignty over moſt of the cities in Hedjas.

The deſcendants of Haſſan ibn Ali are now divided into ſeveral branches, of which the family of Ali Bunemi, conſiſting at leaſt of three hundred individuals, enjoy the ſole right to the throne of Mecca. The Ali Bunemi are, again, ſubdivided into two ſubordinate branches, Darii Sajid, and Darii Barkad; of whom ſometimes the one, ſometimes the other, have given ſovereigns to Mecca and Medina, when theſe were ſeparate ſtates.

Not only is the Turkiſh Sultan indifferent about the order of ſucceſſion in his family, but he ſeems even to foment the diſſentions which ariſe among them, and favours the ſtrongeſt, merely that he may weaken them all. As the order of ſucceſſion is not determinately fixed, and the Sherriffes may all aſpire alike to the ſovereign power, this uncertainty of right, aided by the intrigues of the Turkiſh officers, occaſions frequent revolutions. The grand Sherriffe is ſeldom able to maintain himſelf on the throne; and it ſtill ſeldomer happens that his reign is not diſturbed by the revolt of his neareſt relations. There have been inſtances of a nephew ſucceeding his uncle, an uncle ſucceeding his nephew; and ſometimes of a perſon, from a remote branch, coming in the room of the reigning prince of the ancient houſe.

When I was in Arabia, in 1763, the reigning Sherriffe Meſad had ſitten fourteen years on the throne, and during all that period, had been continually at war with the neighbouring Arabs, and with his own neareſt relations ſometimes. A few years before, the Pacha of Syria had depoſed him, and raiſed his younger brother to the ſovereign dignity in his ſtead. But, after the departure of the caravan, Jafar, the new Sherriffe, not being able to maintain himſelf on the throne, was obliged to reſign the ſovereignty again to Meſad. Achmet, the ſecond brother of the Sherriffe, who was much beloved by the Arabs, threatened to attack Mecca while we were at Jidda. We were ſoon after informed of the termination of the quarrel, and of Achmet's return to Mecca, where he continued to live peaceably in a private character.

Theſe examples ſhew, that the Muſſulmans obſerve not the law which forbids them to bear arms againſt their holy places. An Egyptian Bey even preſumed, a few years ſince, to plant ſome ſmall cannons within the compaſs of the Kaba, upon a ſmall tower, from which he fired over that ſacred manſion, upon the palace of Sherriffe Meſad, with whom he was at variance.

The dominions of the Sherriffe comprehend the cities of Mecca, Medina, Jambo, Taaif, Sadie, Ghunfude, Hali, and thirteen others leſs conſiderable, all ſituate in Hedjas. Near Taaif is the lofty mountain of Gazvan, which, according to Arabian authors, is covered with ſnow and froſt in the midſt of ſummer. As theſe dominions are neither opulent nor extenſive, the revenue of their Sovereign cannot be conſiderable.

He finds a rich reſource, however, on the impoſts levied on pilgrims, and in the gratuities offered him by Muſſulman monarchs. Every pilgrim pays a tax of from ten to an hundred crowns, in proportion to his ability. The great Mogul remits annually ſixty thouſand roupees to the Sherriffe, by an aſſignment upon the government of Surat. Indeed, ſince the Engliſh made themſelves maſters of this city, and the territory belonging to it, the Nabob of Surat has no longer been able to pay the ſum. The

Sherriffe once demanded it of the Engliſh, as the poſſeſſors of Surat; and, till they ſhould ſatisfy him, forbade their captains to leave the port of Jidda. But the Engliſh diſregarding this prohibition, the Sherriffe complained to the Ottoman Porte, and they communicated his complaints to the Engliſh ambaſſador. He at the ſame time opened a negociation with the nominal Nabob, who reſides in Surat. But theſe ſteps proved all fruitleſs; and the Sovereign of Mecca ſeems not likely to be ever more benefited by the contribution from India.

The power of the Sherriffe extends not to ſpiritual matters. Theſe are entirely managed by the heads of the clergy, of different ſects, who are reſident at Mecca. Rigid Muſſulmans, ſuch as the Turks, are not very favourable in their ſentiments of the Sherriffes, but ſuſpect their orthodoxy, and look upon them as ſecretly attached to the tolerant ſect of the Zeidi.

CHAP. LXVI. — *Of the City of Mecca.*

THIS city is ſituate in a dry and barren tract of country, a full day's journey from Jidda. A few leagues beyond it, nearer the highlands, however, abundance of excellent fruits is to be found. In the ſummer months, the heat is exceſſive at Mecca; and to avoid and moderate it as much as poſſible, the inhabitants carefully ſhut their windows and water the ſtreets. There have been inſtances of perſons ſuffocated in the middle of the ſtreets by the burning wind called Samoum or Samiel.

As a great part of the firſt nobility in Hedjas live at Mecca, the buildings are better here than in any other city in Arabia. Among its elegant edifices the moſt remarkable is the famous Kaba, or houſe of God, which was held in high veneration by the Arabians, even before the days of Mahomet.

My curioſity would have led me to ſee this ſacred and ſingular ſtructure; but no Chriſtian dares enter Mecca. Not that there is any ſuch expreſs prohibition in the laws of Mahomet, or that liberal minded Mahometans could be offended; but the prejudices of the people in general, with reſpect to the ſanctity of the place, make them think that it would be profaned by the feet of infidel Chriſtians. They even perſuade themſelves, that Chriſtians are reſtrained from approaching it by a ſupernatural power. They tell of an infidel, who audaciouſly advanced within ſight of Mecca, but was there attacked by all the dogs of the city, and was ſo ſtruck with the miracle, and with the auguſt aſpect of the Kaba, that he immediately became Muſſulman.

There is therefore ground for the preſumption, that all the Chriſtians of Europe, who deſcribe Mecca as eye witneſſes, have been renegadoes who have eſcaped from Turkey. A recent example confirms this ſuſpicion. Upon a promiſe of being ſuffered to adhere to his religion, a French ſurgeon was prevailed with to attend the Emir Hadgi to Mecca, in the quality of his phyſician. But he had not proceeded far, when he was forced to ſubmit to circumciſion, and then ſuffered to continue his journey.

Although the Mahometans permit not Europeans to viſit Mecca, they make no difficulty of deſcribing the Kaba to them. I even obtained at Kahira a drawing of that holy place, which I had afterwards an opportunity of correcting, from another draught by a Turkiſh painter. This painter gained his livelihood by making ſuch draughts of the Kaba, and ſelling them to pilgrims.

To judge from thoſe deſigns, and from the relations of many Muſſulmans of ſufficient veracity, the Kaba muſt be an awkward ſhapeleſs building; a ſort of ſquare tower it is, covered on the top with a piece of black gold embroidered ſilk ſtuff. This ſtuff

is wrought at Kahira, and changed every year at the expence of the Turkiſh Sultan. The gutters upon this building are of pure gold.

What ſeems to be moſt magnificent about this ſacred edifice, is the arcades around the ſquare in which the Kaba ſtands. They ſpeak, in terms of high admiration, of a vaſt number of lamps and candleſticks of gold and ſilver, with which thoſe arcades are illuminated. However, even by theſe accounts, in which the truth is apparently exaggerated, the riches of the Kaba are far from equal in value to what is diſplayed in ſome Catholic churches in Europe.

In the Kaba is particularly one ſingular relic, which is regarded with extreme veneration. This is the famous black ſtone, ſaid to have been brought by the angel Gabriel in order to the conſtruction of that edifice. The ſtone, according to the account of the clergy, was at firſt, of a bright white colour, ſo as even to dazzle the eyes at the diſtance of four days journey; but it wept ſo long and ſo abundantly for the ſins of mankind, that it became at length opaque, and at laſt abſolutely black. This ſtone, of ſo compaſſionate a character, every Muſſulman muſt kiſs, or at leaſt touch, every time he goes round the Kaba. Neither the ſtone of Abraham, nor that of Iſmael, receives the ſame honours; pilgrims are not obliged either to viſit or to kiſs them.

The Arabs venerate the Kaba, as having been built by Abraham, and having been his houſe of prayer. Within the ſame incloſure is the well of Zemzem, valued for the excellence of its water, and no leſs for its miraculous origin. Hagar, when baniſhed by her maſter, ſet little Iſmael down here, while ſhe ſhould find ſome water to quench his thirſt. Returning, after an unſucceſsful ſearch, ſhe was ſurpriſed to ſee a ſpring burſting up from the ground between the child's legs. That ſpring is the preſent well of Zemzem.

Another ornament of the Kaba, is a row of metal pillars ſurrounding it. Theſe pillars are joined by chains, on which hang a vaſt number of ſilver lamps. The porticos or arcades above mentioned are deſigned to protect the pilgrims from the torrid heat of the day. They anſwer likewiſe another purpoſe; for the merchants, of whom great numbers accompany the caravans, expoſe their wares for ſale under thoſe arcades.

The Mahometans have ſuch high ideas of the ſanctity of Mecca, that they ſuppoſe it to extend even to the environs of the city. Its territory is reputed ſacred to a certain diſtance round, which is indicated by marks ſet for this purpoſe. Every caravan find one of thoſe marks on their way, which warns the pilgrims to put on the modeſt garb which it becomes them to wear on that ſacred ground.

CHAP. LXVII. — *Of the Pilgrimage of the Muſſulmans.*

EVERY Muſſulman, it is well known, is obliged, once in his life, to viſit Mecca, and perform acts of devotion in the ſacred places. If this law were ſtrictly obſerved, the concourſe of pilgrims would be immenſe; nor could the city contain ſuch crowds from every country in which the Mahometan religion has been introduced. It may be preſumed, therefore, that none but ſuch as are more than ordinarily devout diſcharge this duty.

Thoſe, indeed, whoſe circumſtances do not admit of their undertaking ſo diſtant a journey, are allowed to hire a perſon to perform it for them. But a pilgrim, in this character, can act for no more than one perſon at the ſame time; and, to prevent impoſture, he muſt bring back a formal atteſtation from an Imam in Mecca, bearing, that he has actually performed the appointed devotional exerciſes in the holy places,

in the name of ſuch a perſon, living or dead; for, even after the death of a man, who, during his life, neglected the fulfilling of this point of the law, the duty may ſtill be diſcharged in his name, and for his benefit. I have ſometimes met with pilgrims by profeſſion, who had been ill paid by their employers, and were obliged to aſk alms.

Few as the caravans are, in proportion to the numbers of the Muſſulmans, even thoſe few are compoſed, in great part, of perſons who go upon other motives than devotion; ſuch as merchants, who think this the ſafeſt opportunity for the conveyance of their goods, and the moſt favourable for the ſale of them;—purveyors of all ſorts, who furniſh the pilgrims with neceſſaries; and ſoldiers, paid by the caravan for eſcorting them. From this it happens, that many perſons have ſeen Mecca ſeveral times, without ever viſiting it upon any but views of intereſt.

The moſt conſiderable of theſe caravans is that of Syria, commanded by the Pacha of Damaſcus. At a certain diſtance from Mecca, it joins that from Egypt, which is the ſecond in numbers, and is conducted by a Bey, who takes the title of Emir Hadgi. A third comes from Yemen; and a fourth, ſtill ſmaller in number, from the country of Lachſa. A few pilgrims come by the Red Sea, and from the Arabian ſettlements on the coaſt of Africa. The Perſians join that which is from Bagdad, and is conducted by the Pacha. His poſt is lucrative; for he ſqueezes large ſums from the Perſian heretics.

When giving an account of what I ſaw on board our veſſel, in the paſſage between Suez and Jidda, I had occaſion to ſpeak of the Ihhram, and of the place where pilgrims are obliged to aſſume that garb of humility. I may add, that they muſt proceed without delay to Mecca, as ſoon as they arrive on the border of the ſacred territory. A Greek renegado, who had come in our company from Suez, was diſpoſed to reſt for ſome time at Jidda; but the reproaches which he found thrown out upon him, for ſuch an inſtance of indifference about the object of his journey, obliged him to ſet off for Mecca ſooner than was favourable to the ſtate of his buſineſs in Jidda.

Beſides, it is truly advantageous to a pilgrim to haſte forward to the holy places. If he has not been preſent from the commencement, at the celebration of all the ceremonies, and performed every appointed act of devotion, he cannot obtain the title of Hadgi; an honour much coveted by the Turks, becauſe it confers ſubſtantial privileges, and commands reſpect to thoſe who bear it. The rarity of this title in Mahometan countries, is a proof how negligently the law enjoining pilgrimage is obſerved.

A ſimilar cuſtom prevails among the Chriſtians in the eaſt, who alſo make much ado about the title of Hadgi or Mokdaſi, which they gave to pilgrims of their communion. In order to acquire this title, it is not enough for a perſon to go in pilgrimage to Jeruſalem; he muſt ſpend the ſeaſon of the paſſover in that city, and aſſiſt at all the ceremonies in the holy weeks.

CHAP. LXVIII. — *Of the City of Medina.*

ABOUT a day's journey diſtant from the port of Jambo ſtands Medina, a city of moderate extent, ſurrounded with indifferent walls, and ſituate in a ſandy plain. It belongs to the Sherriffe of Mecca, but has of late been governed by a ſovereign of its own, of the family of Darii Barkad. At this preſent time, the Sherriffe rules it by a Vizir, who muſt be of the royal family.

Before the days of Mahomet, this city was called Jathreb. But it was called Medinet en Nebbi, the City of the Prophet; from the period at which Mahomet, upon his expulſion out of Mecca by the Koreiſchites, took refuge here, and continued to make it the place of his reſidence for the reſt of his life.

The tomb of Mahomet at Medina is held in reſpect by the Muſſulmans; but they are not obliged to viſit it in order to the performance of any devotional exerciſes; only, as the caravans from Syria neceſſarily paſs near by Medina, in their return from Mecca, they turn aſide to behold the Prophet's tomb.

I alſo obtained from a Turk a drawing of the moſque in which the tomb ſtands. It is ſituate in a corner of the great ſquare; whereas the Kaba is in the middle of the ſquare at Mecca. For fear that the people might ſuperſtitiouſly offer worſhip to the aſhes of the Prophet, the tomb is incloſed within iron rails, and is only to be ſeen by looking through theſe. It is of plain maſon-work, in the form of a cheſt; and this is all the monument. I could never learn the origin of the ridiculous ſtory, which has been circulated in Europe, concerning vaſt magnets ſaid to ſupport the coffin of Mahomet in the air.

This tomb is placed between two other tombs, in which reſt the aſhes of the two firſt Caliphs. Although not more magnificent than the tombs of the founders of moſt other moſques, the building that covers it is hung with a piece of ſilk ſtuff embroidered with gold, which is renewed every ſeven years by the Pacha of Damaſcus.

This building is guarded by forty eunuchs, chiefly for the ſecurity of the treaſure which is ſaid to be kept in it. This treaſure conſiſts chiefly of precious ſtones, the offerings of rich Muſſulmans. But there was evidently ſuch a mixture of fable in the account I received of it, that I knew not what to think. Several reſpectable Mahometans ſeriouſly aſſured me, that the philoſopher's ſtone, or a large quantity of powder for converting other metals into fine gold, was one of the moſt valuable articles of that treaſure. An eminent Arabian merchant informed me, that the guard was poſted for no other purpoſe but to keep off the populace, who had begun to throw dirt upon the tomb, which they afterwards ſcraped off, and preſerved as a ſort of relic.

CHAP. LXIX. — *Of the independent Schiechs, Arab and Jewiſh.*

THE highlands of Hedjas are poſſeſſed by a number of independent ſovereign Schiechs. The moſt powerful of theſe is the Schiech of the tribe of Harb, who can bring two thouſand men into the field. He reſides in the city of Makſchous; and his domains contain ſeveral cities, and a number of villages.

During the months favourable for paſturage, the moſt diſtinguiſhed perſons of this tribe live in tents; in the reſt of the year, they inhabit the towns and villages. The lower claſs live, commonly through the whole year, in huts thatched with graſs. This principality is ſituate upon the mountains between Mecca and Medina.

I could not learn either the names or the ſituation of the territories of the other independent Schiechs in this province. What I know is, that they all live with their ſubjects in towns and villages, through the whole year, and have for their places of defence ſome caſtles built upon precipitous rocks. They ſometimes join their neighbours to attack the Turkiſh caravans; but theſe never paſs through their dominions.

The chief of the tribe of Harb is the perſon who chiefly haraſſes the caravans, and lays them under contribution. Unleſs the Syrians and Egyptians pay the tribute he demands, for permiſſion to paſs through his territories, he muſters up an army of his own ſubjects and his neighbours, all of whom are very willing to pillage a caravan.

The moſt remarkable, and the leaſt known of thoſe highland communities, is that which the Jews have formed upon the mountains lying to the north eaſt of Medina. That tract of country is called Kheibar; and the Jews inhabiting it are known in Arabia by the name of Beni Kheibar. They have independent Schiechs of their own, and are divided

divided into three tribes; Beni Miſſead, Beni Schahan, Beni Anaeſſe. So odious are they to the Mahometans, who accuſe them of pillaging the caravans, that, in Syria, the greateſt affront which can be offered a man is to call him Beni Kheibar. Thoſe robberies ſeem, however, to be unjuſtly imputed to them. Some Mahometans, whom I could credit, aſſured me, that the Jews indeed furniſhed auxiliaries to the Arab army, which had lately pillaged the caravan from Damaſcus; but, that the authors of that enterpriſe were, the Schiech of the tribe of Harb in Hedjas, and he of the tribe of Anaeſſe in Nejed.

It does not appear that the Jews of Kheibar keep up any intercourſe with their brethren who are diſperſed over Aſia. When I aſked the Jews in Syria concerning them, they told me, that thoſe falſe brethren durſt not claim their fellowſhip, for that they did not obſerve the law. The Beni Kheibar muſt therefore be of the ſect of the Karaites, who are not numerous, and are much diſperſed; and, by the other Jews, who are in general attached to the ſect of the Phariſees, are ſtill more deteſted than the Chriſtians or Mahometans.

The name of Anaeſſe is not unlike Hanaſſi, the name of a tribe of whom Benjamin de Tudela ſpeaks as being his countrymen. It alſo has a conſiderable reſemblance to Baruc Anzab, a race of Jews who gave much trouble to Mahomet and the firſt Caliphs. It ſhould ſeem, therefore, that this branch of the Jews muſt have ſubſiſted here for more than twelve centuries. Barthema was the firſt modern that made mention of this little ſtate of independent Jews, in the neighbourhood of Medina.

The circumſtances of this ſettlement have, perhaps, given riſe to the fable of the Sabbatical River. Theſe Jews cannot accompany a caravan, becauſe their religion permits them not to travel on the Sabbath. Yet the country which they inhabit is ſurrounded by ſuch vaſt and ſandy deſarts, that, unleſs with a caravan, ſo ſequeſtered a tract cannot be ſafely either entered or left.

OF YEMEN IN GENERAL.

CHAP. LXX. — *Of the Boundaries and Subdiviſions of Yemen.*

THIS great province, comprehending the fineſt and moſt fertile part of Arabia, is ſurrounded by the Arabic Gulph, and by the provinces of Hadramaut, Nejed, and Hedjas.

Yemen is naturally divided into two parts, differing greatly in ſoil and climate. That bordering on the Arabic Gulph is a dry and ſandy plain, nearly two days journey in breadth, and is ſcorched by the moſt torrid heats. The other, extending immediately beyond this, is a high-lying country, full of precipitous, yet fertile hills, and enjoying a much more temperate air. But, theſe circumſtances will fall properly within the natural hiſtory of Arabia; and I am here ſpeaking only of its political diviſions.

Yemen is, like the reſt of Arabia, parcelled out among a number of different ſovereigns in unequal portions. Some of them are princes of conſiderable power; but many are petty Schiechs, who are, however, perfectly independent.

The moſt conſiderable of thoſe princes is the Imam, who reſides at Sana. Having travelled through a part of his dominions, and by conſequence acquired particular knowledge of them, I ſhall deſcribe them in a ſeparate article, and the rather, as they extend through the greater part of Yemen. At preſent, I proceed to give an abſtract of what I could learn concerning the reſt of this province.

The

The independent ſtates of Yemen, beſide the dominions of the Imam, are, as I learned from perſons who were the moſt likely to be accurately informed,

1. The territory of Aden, which has been for ſome time governed by a particular prince;

2. The principality of Kaukeban, poſſeſſed by a Sejid;

3. Kobail, or Haſchid-u-Bekil, in which are many Schiechs, united in a ſort of confederation;

4. The principality of Abu Ariſch, belonging to a Sherriffe;

5. A large diſtrict between Abu Ariſch and Hedjas, inhabited by free Bedouins;

6. The territory of Khaulan, under the dominion of its own Schiech;

7. The territory of Sahan, comprehending the principality of Saade, which belongs to a Sejid, with the domains of ſome independent Schiechs;

8. Nedsjeran;

9. Katchtan;

10. Nehhm;

11. Eaſt Khaulan, conſiſting of four ſmall ſovereignties, under the government of as many independent Schiechs;

12. The vaſt country of Dsjof or Mareb, governed by a Sherriffe, and ſome independent Schiechs;

13. The territory of Jafa, in which are at leaſt three independent Schiechs.

There are poſſibly ſeveral other ſovereign ſtates in Yemen, which might be too ſmall to come to my knowledge. A traveller, who ſhould only ſtop a ſhort time on his way, could not readily learn the names of all the petty German baronies. What I know certainly, however, as having witneſſed ſtriking enough inſtances of it, is, that thoſe endleſs ſubdiviſions of territory, among ſuch a multitude of petty ſovereigns, are, in a great meaſure, the cauſe of the ſtate of decline in which Arabia at preſent appears: ſuch a collection of jarring intereſts is naturally fatal to trade and induſtry.

CHAP. LXXI. — *Of the Principality of Aden.*

THIS ſmall ſtate is bounded on the ſouth by the Indian Ocean; on the weſt and north by the dominions of the Imam; and on the eaſt by the country of Jafa. It formerly belonged to the Imam; but, in 1730, the inhabitants expelled the Imam's governor, and elected a Schiech, who is perfectly independent.

Aden, an ancient and celebrated city, gives its name to this principality. It has ſtill a good harbour, although much declined from what it once was. Its trade is now trifling; for the ſovereign is never at peace with his neighbours. Coffee from Jafa is the only article for export which this city affords.

Among a number of cities, and a good many caſtles of no great ſtrength, belonging to this ſmall ſtate, the only place that is ſtill in any degree conſiderable, is Lahadsje, the ſeat of the preſent Schiech Abd ul Kerim el Foddeli. This town was beſieged by the famous Abd Urrab, from whom it ſuffered conſiderably. Foddeli is a narrow diſtrict, containing a city and ſeveral villages, known from its having been the original ſeat of the reigning family.

CHAP. LXXII. — *Of the Principality of Kaukeban.*

THE country bearing this name, is ſurrounded almoſt on all hands by the dominions of the Imam of Sana; only, on one ſide, meeting the territory of the confederated Schiechs of Haſchid-u-Bekil. The reigning family are deſcendants from Mahomet, by Hadi, Imam

Imam of Saade. They, for ſeveral ages, poſſeſſed conſiderable dominions in Yemen; and retained the title of Imam, even during the uſurpation of the Turks. But when this nation was driven out of Yemen by Khaſſem el Kebir, that illuſtrious family were obliged to yield up their title of Imam to the new Arabian conqueror, and to content themſelves with that of Sidi or Sejid. However, they ſtill retain ſovereign authority over a conſiderable territory.

A ſeries of thoſe ſovereigns was communicated to me; but I could not find means to ſatisfy myſelf of its authenticity. The reigning prince, in 1763, was Sejid Achmet. He had ſeveral ſons and brothers, and a good many nephews.

He reſides at Kaukeban, a ſmall unfortified town, but ſituate on the ſummit of an almoſt inacceſſible mountain. The aunt of the reigning prince has made a cauſeway be formed, by which loaded camels can now advance up to the city.

In the different diſtricts into which this country is divided, are a good many towns and villages, moſt of which have caſtles or citadels upon adjoining hills. Theſe are not unneceſſary precautions for the defence of thoſe petty princes, againſt ſo powerful a neighbour as the Imam of Sana.

Wadi Laa is a valley fertile in coffee, which belongs to Sejid Ibrahim, brother to the reigning Imam. In its neighbourhood are ſome hot mineral ſprings.

CHAP. LXXIII. — *Of the allied Princes of Haſchid-u-Bekil.*

THE extenſive country of Haſchid-u-Bekil, poſſeſſed by a number of confederated Schiechs, is properly named Bellad el Kobail, the country of the highlanders: but the other, expreſſive of the confederacy, is the name by which it is more commonly known. It extends northward as far as to the Deſart of Amoſia; on the ſouth and the eaſt, it is bounded by the dominions of the Imam, and the principality of Kaukeban; weſtward, it meets the ſovereign ſtate of Abu Ariſch. The republican ſpirit prevails ſo little through Aſia, that theſe ſtates may be regarded as a ſingular political phenomenon in the eaſt.

This highland country contains many Schiechs, deſcended from very ancient noble families, each of whom rules within his own domains as a ſovereign prince. Theſe Schiechs, finding themſelves unable to make ſeparately any ſucceſsful reſiſtance to a powerful neighbour, have combined, in order to defend themſelves by the common force.

It is not eaſy, even in Europe, to obtain a thorough knowledge of the principles of any political conſtitution; but among the miſtruſtful, ſuſpicious inhabitants of the eaſt, ſuch a thing is almoſt impoſſible. I could not learn upon what laws and conditions the confederation of Haſchid-u-Bekil is maintained. All I know is, that they chooſe a certain number of chiefs, and, in war, ſo many generals, to command their united forces.

Theſe allied princes, and their ſubjects, are much better ſoldiers, and more inclined to war, than the reſt of the Arabians. The Imam of Sana, and the Sherriffe of Mecca, entertain each ſeveral regiments of thoſe highlanders, and pay them better than their other troops. They muſt have officers of their own nation; and the Shiechs uſually both raiſe the regiments, and nominate the officers. For this reaſon, the Imam fears to quarrel with the confederates. When they go to war with the Sovereign of Sana, their countrymen in his ſervice deſert and join them.

A tradition which ſubſiſts concerning their common origin, may have been the cauſe which firſt gave riſe to the confederation among thoſe Schiechs, and which has diſpoſed them to maintain it hitherto. Haſchid and Bekil, whoſe names the confederates have aſſumed,

assumed, were, by this tradition, brothers, sons of one Babrosham, by a princess called Nedsjema. Babrosham, who was born of honourable parents in Natolia, after some romantic adventures, carried off that princess, who was daughter to the King of Bithynia, and sought refuge upon these mountains of Yemen; where, through his sons, Hasched and Bekil, he became the ancestor of all the Shiechs of Bellad el Kobail; and they accordingly look all up to him as their common parent.

It is certain, however, that in this country are Shiechs, whose families can be traced farther back than the date of this tale. In the district of Kheivan, and in the city of Beit il Toba, resides the chief of the family of Toba, a descendant from the ancient Arabian monarchs of this name.

I was told of fifty of these independent Schiechs, some of whom possess domains in the midst of the Imam's territories. It is needless to put down their names.

The country inhabited by these confederates is of various degrees of fertility. Some valleys, which produce fruits in great abundance, are interspersed among the hills; and even the higher grounds are cultivated and fertile.

A number of castles are scattered upon the heights; but few considerable villages are to be seen. The town of Kheivan, in the district of the same name, is remarkable for having been the seat, first of the Hamjare Monarchs, and afterwards of the Imams. Ruins of a very ancient palace are still to be seen there.

In some other small villages are several monuments, from which it appears, that before the Turkish conquest, a great part of Bellad el Kobail was under the dominion of the ancient Imams.

CHAP. LXXIV. — *Of the Principality of Abu Arisch, and the neighbouring Bedouins.*

THE principality of Abu Arisch, which is also named after its capital, is properly a part of Tehama. It stretches along the Arabic Gulph, northward from Loheya, for the space of two degrees. Like the rest of the Tehama, it is every where dry and barren, except only where watered by the rivers from the mountainous parts of Yemen.

This country was, not long since, within the Imam's dominions. The sovereigns of Sana usually entrust the government of their provinces to none but persons of mean birth; often to slaves, who may be less likely than the Arab nobles to aspire at independence. But a late Imam imprudently appointed a Sherriffe, named Achmed, to the government of Abu Arisch. The consequence was, that this Sherriffe revolted against his sovereign; thus justifying the saying among the Arabs, that the posterity of Mahomet have all a thirst for sovereign power.

His son Mahommed, the reigning Sherriffe of Abu Arisch, has hitherto withstood all the efforts of the Imam to reduce him to his obedience. The confederates of Hasched-u-Bekil have been repeatedly excited, by presents from the Imam, to attack the Sherriffe; but their attacks have been made without any regular concerted plan of conquest. Shiech Mecrami of Nedsjeran likewise penetrated into this country, with a small army, in two successive winters. To expel this enemy, the Sherriffe levied six hundred men in the country of Hasched-u-Bekil, and gave him battle in January 1763. The Sherriffe was defeated, with the loss of six or seven men, upon which he shut himself up in despair, in his palace. But Schiech Mecrami did not avail himself of his victory; for learning that the Shiech of Kachtan had entered Nedsjeran in his absence, he hastened home to the defence of his own dominions.

The remarkable places in the principality of Abu Arisch, are the capital, known by the same name, which is encompassed with walls, and is the seat of the Sherriffe; and

the town and harbour of Gezan, a day's journey from Abu Arifch. This province of Gezan, ſituate upon the Arabic Gulph, and in a fertile country, carries on a conſiderable trade in ſenna; great plenty of which grows in the circumjacent territory; and in coffee, which is brought hither from the mountains of Haſchid-u-Bekil. It has a trade likewiſe with the ports on the oppoſite ſide of the Arabic Gulph; but has no intercourſe with the ſubjects of the Imam. A few towns, and ſeveral large villages, form the reſt of this principality.

The plain extended along the Arabic Gulph, for the ſpace of a degree, from the borders of Abu Arifch to Hedjas, is occupied by a tribe of free Arabs, called Beni Halal. Theſe Bedouins live in tents, under the government of Shiechs. They are poor, and addicted to robbery, as I have already obſerved in the account of our journey from Jidda to Loheia. But they value themſelves on their courage, and glory in bearing pain without ſhrinking.

Theſe Bedouins, when aſked what religion they are of, call themſelves Muſſulmans. But their neighbours, not crediting this account, call them infidels, and accuſe them of profeſſing a peculiar religion, the followers of which are called Maſaliks. It appears, indeed, that they depart widely, in ſeveral points, from pure Mahometiſm; their circumciſion at leaſt is totally different. It may be thought, that theſe wandering Arabs, having never been ſubdued, by either Mahomet or his ſucceſſors, have retained ſome part of their ancient religion. The Muſſulmans conſider the Bedouins, in general, as ſcarcely orthodox, and reproach them as not being true believers.

Theſe Arabs of Beni Halal inhabit a barren territory. They are poor, and live upon the ſcanty produce of their flocks.

CHAP. LXXV. — *Of the Territories of Sahan and Khaulan.*

THE Arabs call the mountainous tract between Haſchid-u-Bekil and Hedjas, Sahan. This tract of country is of conſiderable extent, and produces abundance of excellent fruits of all kinds, but eſpecially grapes. Iron mines have alſo been diſcovered in it, but for want of wood have not been wrought. From this circumſtance, the iron in Yemen is both dear and bad.

The inhabitants of this country, eſpecially the highlanders, who have little intercourſe with ſtrangers, are ſaid to ſpeak the beſt Arabic, correſponding more entirely than that ſpoken any where elſe with the language of the Alcoran; although at the ſame time, they are almoſt abſolutely ſtrangers to the book.

Theſe people differ eſſentially in their manners from the Arabs in the cities of Yemen. They ſeldom take more than one wife each. Their women are not permitted to marry till they have completed their fifteenth year; whereas in the dominions of the Imam, girls are married at the age of nine or ten. They live upon meat, honey, milk, and ſome vegetables. Their country affords plenty of theſe articles. By this ſimple mode of living, they commonly attain to a very advanced age, retaining the perfect uſe of their ſight to the laſt. They are very hoſpitable, and yet rob with no leſs rapacity, when they meet with travellers not embodied in a caravan, than the Bedouins of the deſart.

In this country are many independent lordſhips. The principal of theſe is Saade, in the poſſeſſion of Prince Khaſſem, a deſcendant from Imam Hadi, of the ſame ſtock as the preſent royal families of Kaukeban and Sana. This Prince takes alſo the title of Imam; but his principality is ſo ſmall, that he can hardly defend himſelf againſt the Schiechs of the neighbouring mountains.

At Saade, his capital, and the place of his reſidence, is a cuſtom houſe, which brings him a conſiderable revenue. All goods from the dominions of the Imam muſt paſs this way to Nedsjeran, Kachtan, or Mecca; and high duties are exacted. In the neighbourhood of this city is a high hill, famous as being the poſt upon which a prince of this ſtate ſuſtained a ſeven years ſiege by the Turks.

A part of the great deſart of Amaſia lies between Saade and Haſchid-u-Bekil. In the middle of that deſart is Birket Soidan, the only place where travellers can halt for refreſhment.

The ſmall diſtrict of Khaulan, which comes to be here taken notice of, and which is to be carefully diſtinguiſhed from that of the ſame name near Sana, lies among the mountains weſtward from Saade, upon the road from Sana to Mecca, four days journey from Hali, the extreme city upon that ſide of the Sherriffe's territory. It has likewiſe an independent Schiech. This is all that I could learn concerning it.

CHAP. LXXVI. — *Of the Principalities of Nedsjeran and Kachtan.*

NEDSJERAN is ſituate in a pleaſant and well watered country, three days journey north-eaſt from Saade. This narrow territory is fertile in corn and fruits, eſpecially in dates. It affords excellent paſturage; and its horſes and camels are in high requeſt through all Arabia.

Its preſent Schiech, whoſe name is Mecrami, has gained a very high reputation. He is ſaid not to be of the ſtock of the ancient nobility. In his youth, he travelled through all Arabia, Perſia, and India. After his return, the Imam of Saade intruſted him with the government of the province of Nedsjeran. But ſcarce had Mecrami been inveſted in this office, when he threw off his allegiance.

The new Schiech of Nedsjeran has made himſelf formidable by his genius and valour, not merely to his neighbours, but even to diſtant princes. Not long ſince, he introduced his troops, by ſmall detachments, into the territory of Haſchid-u-Bekil; penetrated into the dominions of the Imam; and made himſelf maſter of the province of Safan. In January 1763, as has already been mentioned, he defeated the Sherriffe of Abu Ariſch. In the end of the ſame year, he had traverſed all Arabia with his army, and entered the province of Lachſa. In Europe, it would be impoſſible to conduct an army, in ſo ſhort a time, through ſuch an extent of ſtrange and deſart countries. But an army of Arabs are not incumbered with artillery, tents, or ammunition. The ſcanty proviſions which they need are borne by camels; and the ſoldiers, being light armed, and almoſt naked, fear no fatigue.

Schiech Mecrami enjoys through Arabia the reputation, no leſs of a profound theologian, than of a valiant warrior. His religious opinions differ eſſentially from thoſe of the ſtanding ſects among the Muſſulmans. He honours Mahomet as the Prophet of God, but looks with little reſpect on his ſucceſſors and commentators. Some of the more ſenſible Arabs ſay, that this Schiech has found means to avail himſelf of heaven, even in this life; for, to uſe their expreſſions, he ſells paradiſe by the yard; and aſſigns more or leſs honourable places in that manſion, according to the ſums paid him. Simple ſuperſtitious perſons actually purchaſe aſſignments upon heaven, from him and his procurators, and hope to profit by them. A Perſian, of the province of Kirman too, has lately begun to iſſue ſimilar bills upon heaven, and has gained conſiderably by the traffic. The people of the eaſt appear to approach daily nearer to the ingenious invention of the Europeans in theſe matters.

The

The knowledge of many ſecrets, and, among others, of one for obtaining rain when he pleaſes, is likewiſe aſcribed to this Schiech. When the country ſuffers by drought, he appoints a faſt, and after it a public proceſſion, in which all muſt aſſiſt, with an air of humility, without their turbans, and in a garb ſuitably mean. Some Arabs of diſtinction aſſured me, that this never fails to procure an immediate fall of rain.

The capital of this ſmall kingdom is Nedsjeran, an ancient city, famous in Arabian hiſtory. The other towns in it are places of little conſequence.

The ſmall diſtrict of Kachtan lies among the mountains, three days journey northward from Nedsjeran. At Loheia, I ſaw a perſon of diſtinction from that country, who had been at Sana with horſes for the Imam. He became ſuſpicious of my intentions, when I put ſome queſtions to him reſpecting his country, and would give me no information. All that I could learn concerning Kachtan was, that it is governed by a peculiar Schiech.

CHAP. LXXVII. — *Of the Principalities of Nehhm and Khaulan.*

NEHHM is a ſmall diſtrict between Dsjof and Haſchid-u-Bekil. The preſent Schiech, who is of a warlike character, and often troubleſome to the Imam, is an independent prince. He poſſeſſes a few ſmall inconſiderable towns, with a fertile mountain, on which are many villages. The inhabitants of Deiban are free; but they always join the Schiech of Nehhm in his wars with the Imam.

The ſmall diſtrict of Khaulan, which is different from that of the ſame name of which ſome account has already been given, lies a few leagues ſouth-eaſt from Sana. It is governed by an independent Schiech, the repreſentative of a very ancient family. Schiech Rajech Khaulani, who reigned in 1763, dwelled at Sana, being general of the Imam's troops. His ordinary place of reſidence is at Beit Rodsje, a ſmall town in his own dominions.

In this principality is the ſmall city of Tanaiem, famous among the Jews of Arabia, who had anciently their chief ſeat, with many ſpacious ſynagogues in it. At preſent it is almoſt deſolate; and few Jews are among its inhabitants. Beit el Kibſi is a village inhabited ſolely by Sherriffes, one of whom muſt always be at the head of the caravan which goes annually from Sana to Mecca. This caravan conſiſts of about three thouſand perſons, and is forty-five days upon the road, although the whole length of the journey be not more than an hundred German miles, at leaſt if it could be travelled in a ſtraight line.

Several places, which once pertained to the prince of Khaulan, have been by degrees annexed to the dominions of the Imam.

CHAP. LXXVIII. — *Of the Country of Dsjof.*

THIS great province of Yemen extends ſouthward from Nedsjeran to Hadramaut, and eaſtward from Haſchid-u-Bekil to the Deſart, by which Yemen is ſeparated from Oman. It is full of ſandy and deſart plains. In ſeveral places, however, the inhabitants want neither cheeſe nor durra, nor any other of the neceſſaries of life. The horſes and camels of Dsjof are greatly in requeſt in the Imam's dominions.

The country of Dsjof is divided into Bellad el Bedoui, that diſtrict which is occupied by wandering Arabs; Bellad es Saladin, the highland diſtrict, governed by independent chiefs, who take the title of Sultan; and Bellad es Scheraf, the diſtrict in which the ſupreme power is poſſeſſed by Sherriffes.

The wandering Arabs in this country are of a martial character. In their military expeditions they ride upon horſes or camels. Their arms are a lance, a ſabre, and ſometimes a match-firelock. Sometimes they put on coats of mail, a piece of defenſive armour which the other Arabs have ceaſed to wear. They are not a little troubleſome to their neighbours, who are ſettled in villages,—plundering them, and often carrying off their young women. But neither theſe, nor any other of the Bedouins, are ferociouſly cruel; they only rob ſtrangers, but never kill them. Theſe Bedouins of Dsjof are ſaid to have uncommon talents for poetry, and to excel all the other Arabs in this elegant art.

In the diſtrict of Bellad es Saladin are many petty ſovereigns. Of theſe, none was named to me but the Sultan of Baham. The title of Sultan is no where uſed in Arabia, except in Dsjof and Jafa. It ſeems to be applied to diſtinguiſh the Schiechs of the Highlanders from thoſe of the Bedouins.

The moſt conſiderable princes in the diſtrict of Bellad es Scheraf, are the three Sherriffes of Mareb, Harib, and Rachvan. But the firſt, although chief of the deſcendants of Mahomet in this country, poſſeſſes only the town of Mareb, with ſome adjacent villages.

Mareb, though conſiſting only of about three hundred poor houſes, is the capital of the province. It is ſituate ſixteen leagues north-eaſt from Sana. It was known to the ancients as the capital of the Sabæans, by the name of Mariaba. It is not certain whether it was ever called Saba. In its neighbourhood are ſome ruins, which are pretended to be the remains of the palace of Queen Balkis. But there is no inſcription to confirm or refute this aſſertion.

The Sabæans had a reſervoir or baſon for water, which was anciently famous, and which I often heard talked of in Arabia; but nobody could give me an exact deſcription of it, except one man of rank, who had been born at Mareb, and had always lived there. He told me, that the famous reſervoir, called by the Arabs Sitte Mareb, was a narrow valley between two ranges of hills, and a day's journey in length. Six or ſeven ſmall rivers meet in that valley, holding their courſe ſouth and ſouth-weſt, and advancing from the territories of the Imam. Some of theſe rivers contain fiſhes, and their waters flow through the whole year; others are dry, except in the rainy ſeaſon. The two ranges of hills which confine this valley, approach ſo near to each other upon the eaſtern end, that the intermediate ſpace may be croſſed in five or ſix minutes. To confine the waters in the rainy ſeaſon, the entrance into the valley was here ſhut up by a high and thick wall; and, as outlets, through which the water thus collected might be conveyed, in the ſeaſon of drought, to water the neighbouring fields,—three large flood-gates were formed in the wall, one above another. The wall was fifty feet high, and built of large hewn ſtones. Its ruins are ſtill to be ſeen. But the waters, which it uſed formerly to confine, are now loſt among the ſands, after running only a ſhort way.

Thus, was there nothing incredibly wonderful in the true account of the Sabæan reſervoir. Similar, although much ſmaller reſervoirs, are formed at the roots of the mountains in many places through Yemen. Near Conſtantinople is a vale, the entrance into which is likewiſe ſhut up by a wall to confine the water, which is conveyed thence in aqueducts into the capital of the Ottoman empire.

The tradition, that the city of Mareb was deſtroyed by a deluge, occaſioned by the ſudden burſting of the wall, has entirely the air of a popular fable. It ſeems more probable, that the wall, being neglected, fell gradually into diſrepair, when the kingdom of the Sabæans declined. But the ruin of the wall proved fatal to the city in a

different way. The neighbouring fields, when no longer watered from the reſervoir, became waſte and barren; and the city was thus left without means of ſubſiſtence. Beſides, Mareb is not ſo ſituate that it could ſuffer an inundation in conſequence of the demolition of the wall. It ſtands upon a ſmall eminence, at a league's diſtance from it, upon the water ſide.

The fertility of the diſtrict might be renewed by the reparation of this work. But ſuch undertakings can be executed only by opulent ſovereigns. Mariaba was the ſeat of a powerful prince, who reigned over Yemen and Hadramaut. Mareb is but the abode of a poor Sherriffe, who can ſcarcely withſtand the encroachments of feeble neighbours.

The only other place in the country of Dsjof, that I heard of as remarkable, is Kaſſer el Nat, a citadel which ſtands upon a lofty hill, and was built by the Hamjare Princes.

CHAP. LXXIX. — *Of the Country of Jafa.*

THIS territory is ſurrounded by Aden, ſome part of the Imam's dominions, and the extenſive province of Hadramaut. It is fertile, and abounds particularly in coffee and cattle.

It was formerly under the dominion of the Imam; but, in the end of the laſt century, the inhabitants revolted, and made themſelves independent. They are governed at preſent by three ſovereign princes, who have conquered alſo a part of the province of Hadramaut. Thoſe princes are, 1. The Sultan of Reſſes, who reſides at Medsjeba; 2. The Sultan of Moſaka, who takes his title from the place of his reſidence; 3. The Sultan of Kara, who reſides in a caſtle upon the mountain of Kara.

One of theſe Sultans of Jafa likewiſe poſſeſſes Schæhhr, a ſea port town, from which incenſe, but inferior in quality to that of India, is exported. Nobody could inform me concerning the interior parts of this diſtrict of Schæhhr.

Bellad Schafel, and Ed Dahla, are the dominions of two petty Schiechs. Medina el Aſfal, is a city famous for the tombs of various ſaints. The inhabitants are conſequently Sunnites.

OF THE DOMINIONS OF THE IMAM OF SANA.

CHAP. LXXX. — *Of the Extent and Diviſion of the Imam's Dominions.*

SPEAKING of Yemen in general, I unavoidably gave ſome account of that part of this province which is ſubject to the Imam. The ſame intermixture of fertile and barren territory, and the ſame productions, appear every where through the whole province. The Imam, however, ſeems to be maſter of the richeſt, the moſt agreeable, and the moſt intereſting part of this tract of country.

It would not be eaſy to explain diſtinctly the extent and limits of this ſovereign's territories, as they are ſo interſected by the domains of a number of petty princes. On the north ſide they meet the territory of Haſchid-u-Bekil; weſtward they are bounded by the principality of Abu Ariſch and the Arabic Gulph; to the ſouth by the principality of Aden; and on the eaſt by the territories of Dsjof and Jafa.

The general diviſion of Yemen into Tehama, the Lowlands, and Djebal, the Highlands, obtains in the Imam's dominions, as well as elſewhere. Upon this grand diviſion depends the ſubdiviſion of the kingdom of Sana into thirty governments

or countries. Tehama contains ſix of theſe governments, and the highland country twenty-four.

Theſe ſmall governments are not all alike populous or remarkable. It would be a tedious and ſuperfluous labour, therefore, to enumerate the names of all the towns and villages contained in them. I ſhall content myſelf with taking notice of the principal of thoſe, after I have given ſome general account of the ſovereign of theſe dominions, and of the nature of his government.

As there are, in the territory of the Imam, many Schiechs diſperſed among the mountains, who acknowledge not his authority, and are but in a very ſlight degree dependent upon him, I ſhall be more careful to take notice of theſe independent lords, than of the petty towns and villages. The reader will be more entertained by an account of the political conſtitution under which this ſingular people are united, than he could poſſibly be by a liſt of Arabic names.

CHAP. LXXXI. — *Origin and Hiſtory of the Imams.*

IN the abſtract of the revolutions of Arabia, I have briefly mentioned that by which the expulſion of the Turks was accompliſhed. This event took place in 1630; and, from this period, are we to date the elevation of the preſent royal family of Sana. Their great anceſtor is Khaſſem Abu Mahomed, who was the chief author of that revolution.

Khaſſem was deſcended from Mahomet by Imam Hadi, who is buried at Saade, where his poſterity ſtill reign. From him are ſprung both the Imams of Saade, and the princes of Kaukeban, whom the Turks could never ſubdue. Khaſſem lived as a private perſon, upon the revenue of an eſtate which had been left him by his anceſtors, upon the mountain of Schæhara, north eaſt from Loheia. Although but a private individual, he enjoyed the friendſhip of the independent Schiechs in the highlands; and, ſeeing the Turks to be odious to his countrymen, he, with the aid of thoſe Schiechs, attacked the Pachas, and, by degrees, expelled them out of the cities of Yemen. Thus attaining the dignity of a Sovereign Prince, and aſſuming the title of Sejid Khaſſem, he ſtill continued, however, to reſide upon the mountains of Schæhara, and died there, after a reign of nine years. The gratitude of the nation honoured him with the epithet Great; and he has accordingly been denominated Khaſſem el Kebir, or Khaſſem the Great.

After this revolution, the ancient royal family of Kaukeban, being obliged to yield its prerogatives to the family of Khaſſem, the eldeſt ſon of Khaſſem aſſumed the title of Imam, and the name of Metwokkel Allah. The Imam is properly the clergyman who ſays public prayers in the moſques. The royal ſucceſſors of Mahomet have continued the practice of performing theſe religious ſervices, in proof that they enjoy ſpiritual, no leſs than temporal, power. Various Arabian Princes, who dare not aſſume the title of Caliph, content themſelves with that of Imam, or Emir el Mumenim, Prince of the Faithful. All thoſe ſovereigns, thus inveſted with ſpiritual authority, whether Caliphs or Imams, obſerve the ancient cuſtom of changing their name, like the Popes in Chriſtendom, when they mount the throne. This change ſeems to indicate, that the whole character of the man is entirely altered, upon his being inveſted with an employment, which impreſſes a degree of ſanctity upon the character.

Imam Metwokkel Allah proceeded to deliver his country from the Turks, who do not appear to have made any very vigorous efforts to maintain themſelves in ſo remote a conqueſt, by which they were rather loſers than gainers. The Arabs honour that Imam as a ſaint: To ſpare the public revenue, he, like many other Mahometan mo-

narchs, earned his livelihood by his labour, employing himſelf in making caps. He had only one wife, and ſhe contented herſelf with one houſehold ſervant. Metwokkel Allah reſided at Doran, and reigned thirty years.

His ſon Mejid Billah ſucceeded him; was no leſs ſcrupulous than his father with reſpect to the revenues of the ſtate; and reigned ſeven years.

His ſucceſſor was his couſin Mahadi Achmet, who, after reigning likewiſe ſeven years, notwithſtanding his devout turn of mind, extending by his conqueſts the limits of the kingdom, was ſucceeded by

His nephew Mejid Billah. He was proclaimed Imam by the name of Mahadi Hadi. This prince had reigned only two years, when Mahadi Mahomed, ſon of Imam Mahadi Achmet, dethroned him, and aſſumed his place.

This Imam Mahadi Mahomed reſided at Mouahheb, and reigned thirty years. The French viſited his court in 1707: an account of the circumſtances of which viſit has been publiſhed by La Roque. Hamilton ſpeaks alſo of this prince, and ſays, that he was eighty years of age in the year 1714. Mahadi Mahomed was continually at war with the confederates of Haſchid-u-Bekil. In the beginning of this conteſt, he put his nephew Khaſſem at the head of his army, and he proved victorious; but the Imam ungratefully ſhut up the ſucceſsful general in the citadel of Damar. At a ſubſequent period, the Imam's ſon being defeated by the confederates, that prince was obliged to releaſe Khaſſem, and intruſt him again with the command of his forces. Khaſſem was again victorious; but, before he could return to his uncle's court, another perſon, of the ſame family, from Schæbara, had poſſeſſed himſelf of the throne, aſſuming the name of El Naſer. However, the uſurper had ſcarcely enjoyed the ſupreme power two years, when Khaſſem expelled him, and aſcended the throne under the name of El Metwokkel.

Imam El Metwokkel choſe Sana for the place of his reſidence, and there reigned in tranquillity for ten years.

After his death, El Manſor, his ſon, aſcended the throne. But hardly was he ſeated upon it, when a nephew of Mahadi Mahomed, with the aſſiſtance of the prince of Kaukeban, made himſelf maſter of all the country except Sana. El Manſor, however, found means to ſeize the perſons of the uſurper and his protector, and caſt them both into confinement. He, with the ſame good fortune repreſſed the rebellion of another of his couſins, and of one of his brothers; and ſhut theſe alſo up for the reſt of life. He reigned one and twenty years.

CHAP. LXXXII. — *Of El Mahadi, the reigning Imam.*

IMAM El Manſor left ſeveral ſons, the eldeſt of whom, Ali, had naturally the beſt right to ſucceed him. His mother was the firſt wife that his father had married, and daughter to the prince of Kaukeban: conſequently he was lineally deſcended from Mahomet, both by father and mother. But, the princeſs, who was living at Sana in 1763, had not influence or addreſs enough to ſecure the ſucceſſion to her ſon, although it was the general wiſh of the country that he ſhould be ſovereign.

A ſon, who was named Abbas, had been born to El Manſor by a negreſs ſlave. This woman artfully concealed her maſter's death, till the Kadi Jachja, one of El Manſor's principal miniſters, had time to ſecure the troops, and the governors of the provinces, in the intereſt of her ſon Abbas, whom ſhe then made to be proclaimed Imam, by the name of El Mahadi. Prince Ali was thrown into confinement, in which he died in the year 1759.

In

In the beginning of El Mahadi's reign, the prince of Kaukeban repeatedly diſputed with him the title of Imam. But, being twice defeated, and his beard being burnt in the ſecond engagement by the accidental exploſion of his magazine of powder, he renounced his pretenſions to the character of Imam, and made peace with the Monarch of Sana.

In the year 1750, an army of three thouſand Arabs from Nehhm and Deiban advanced nearly to Sana; but they were routed and diſperſed by the Imam. Seven years after, the confederates of Haſchid-u-Bekil attacked the Imam, and routed his forces. But in the year following, 1758, the Imam's general ſurpriſed and routed the allies.

Imam El Mahadi Abbas was five and forty years of age, and had reigned ſeventeen years, in 1763. He was of a dark complexion, like his anceſtors by the mother's ſide, and did not at all reſemble the other deſcendants of Mahomet. Had it not been for ſome negro traits, his countenance might have been thought a good one. He had twenty brothers, of whom ſome that I ſaw were black as ebony, flat-noſed, and thick-lipped, like the Caffres of the ſouth of Africa. He had married the daughter of a relation, one of the pretenders to the crown of Taœs; and, beſide her, ſeveral other free women; but he kept fewer female ſlaves than his father had. El Manſor had more than two hundred of theſe in his haram.

The reigning Imam had a number of ſons; but only four of them were ſo much grown up as to be permitted to appear in public. His relations, who are numerous, live all at Sana; and ſome of them are very well provided for. He has ſeveral uncles; but he leaves all his relations in private ſtations, employing none of them in any public office.

On his acceſſion to the throne, he continued Kadi Jachja, to whom he owed his advancement, for ſome time in the poſt of Prime Miniſter. But finding that his ſubjects were diſcontented with the adminiſtration of Jachja, and ſtill regretted Ali, who, before his death, had written an affecting letter to his brother; the Imam ſacrificed his miniſter to the public hatred, depoſing him, confiſcating his effects, and throwing him and his confidential ſervant into priſon. The degraded miniſter was reſtored to liberty ſoon after our arrival at Sana. But inſtead of reſtoring his effects, the Imam only allowed him a ſmall penſion, which was ſcarcely enough to make him live.

CHAP. LXXXIII. — *Hiſtory of Schiech Abd Urrab.*

OF the enemies of whom Imam El Mahadi had to contend, the moſt formidable, both by genius and courage, was Schiech Abd Urrab of Hodsjerie. When ſpeaking of the ſiege of Taœs, I mentioned by the way ſomething of the adventures of this Schiech, who is regarded as a hero among his countrymen. I found his hiſtory intereſting, and ſhall now enter into it more at length, becauſe it involves ſeveral particulars illuſtrative of the principles of the Imam's government, and of the general manners of the Arabs.

Abd Urrab, ſon to a Nakib or General, who was governor of a ſmall province, ſucceeded his father in the government. The Imam, pleaſed with his ſervices, conferred on him the government of Kataba, which was more conſiderable; and at the ſame time intruſted him with a commiſſion to demoliſh the caſtles of ſome neighbouring lords. The zeal with which he carried this order into execution, raiſed him many enemies among the nobility; the moſt bitter of whom was a Nakib, of the ancient family of Wadei, who, among others, had loſt his caſtle.

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This Nakib prepoſſeſſed the Imam againſt Abd Urrab, by accuſing him of rebellion; and obtained three thouſand men to reduce him to obedience. With this army, he beſieged the pretended rebel for eleven months in Kataba, the capital of the diſtrict under this government. When Abd Urrab could no longer hold out, he ſallied forth with ſix hundred men, made his way through the midſt of the enemy, and retired to the diſtrict of Hodsjerie, where his friends opened to him the gates of their fortreſſes, and acknowledged him their Schiech. Another army, ſent by the Imam to beſiege him here, was as unſucceſsful as the firſt.

As yet, the new Schiech had only ſtood upon the defenſive; but, beginning now to feel his ſtrength, he attacked the dominions of the Imam, made himſelf maſter of various places, and levied heavy contributions. The Imam, unable to reduce him to obedience, entered into an alliance againſt him with the prince of Aden. Abd Urrab upon this entered Aden, beſieged the ſovereign in his capital, and forced a large ſum of money from him. The Imam on this occaſion entirely abandoned his ally.

In the account of the ſiege of Taœs, I have already related in what manner the Imam concluded a peace with the Schiech, and how the latter took that city. The conditions, I may here add, were, that the Imam ſhould treat the Schiech as a friend, acknowledge him Schiech of Hodsjerie, and renounce all his own pretenſions to the ſovereignty of that province. This engagement the Imam not only confirmed with ſeven oaths; but, according to a prevalent cuſtom in the Eaſt, ſent to the Schiech the copy of the Koran upon which he had ſworn, and the roſary which he uſed at prayers, as pledges of his ſincerity. Moreover, his two generals, El Mas, and Achmed el Hamer, alſo bound themſelves that the Imam ſhould abide by his promiſe.

Truſting to ſo many oaths, to thoſe pledges of faith, and to the aſſurances of the two generals, Abd Urrab yielded to the preſſing invitations of the Imam, and repaired to his court. By the way he was treated with the higheſt marks of reſpect. The inhabitants of Sana went out to meet, and gaze upon him, as a hero. His valour, his addreſs, his noble exploits, were generally talked of with paſſionate admiration.

It is not known whether the Imam had any previous intention of deſtroying him, or became jealous of thoſe praiſes, and began to fear that a party might be formed, even in his own capital, in behalf of the rebel. However it might be, the Schiech, ſoon after his arrival, was ſeized, bedaubed on the face and hands with red paint, and, in this condition, placed on a camel, with his face to the tail, and conducted through the ſtreets. His ſiſter, who was at this time in Sana, ſeeing her brother thus maltreated, ſprang from the roof of a houſe, and fell dead at his feet. After being led about in this plight, and ſtill farther abuſed with blows, the Schiech was thrown upon a dunghill, and at the end of three days beheaded.

This perfidious act of the Imam moved the indignation of his ſubjects. The two generals, who had pledged themſelves for the ſafety of Abd Urrab, were particularly enraged. The firſt, Nakib El Mas, was commander of the national troops; the other, Nakib Achmed el Hamer, commanded the mercenaries from Haſchid-u-Bekil, and his brother Khaſſem was general of the confederates. Theſe two conſiderate perſons thought that it became them to ſhew their reſentment.

El Hamer, therefore, reproached the Imam for his perfidious cruelty, but was immediately caſt into priſon. El Mas, now more enraged than ever, formed a party to dethrone the Imam; but the prince preventing him, made coffee to be given him, upon a friendly viſit; by the effects of which the Nakib died before he could leave the palace.

As ſoon as Khaſſem received notice of the impriſonment of his brother El Hamer, he attacked the Imam's dominions with the forces of the confederates; but happening to loſe his ſon in a ſkirmiſh, he retreated home. The Imam, fearing new movements on the part of the allies of Haſchid-u-Bekil, ſet Nakib El Hamer at liberty, by beheading him in priſon. Since that time, the allies have never ceaſed avenging his death, by inroads upon the dominions of the Imam; in which they burnt ſeveral cities, ſoon after our arrival in Arabia.

The conduct of the Imam, in reſpect to this unfortunate Schiech of Hodsjerie, has rendered him odious to his neighbours and ſubjects, and may probably occaſion his depoſition from the throne, and premature death.

CHAP. LXXXIV. — *Of the Conſtitution and Government of the Dominions of Sana.*

THE throne of Yemen is hereditary. If generally approved of by the ſubjects, the eldeſt legitimate ſon of an Imam is his rightful ſucceſſor. But, the revolutions which I have briefly narrated, ſhew, that this order of ſucceſſion is often violated. In the deſpotic governments of the Eaſt, indeed, no order can be cloſely obſerved, becauſe there are no fundamental laws. The practice of polygamy has alſo a tendency to confound the order of ſucceſſion in Aſia, as it often happens, that brothers, by different mothers, found their pretenſions to ſucceed their father upon grounds equally falſe, or equally ſpecious. The blind preference of a father, ſunk into dotage, or the intrigues of a favourite, in ſuch caſes, determine the difference.

The Imam is an abſolute prince, and the more ſo for uniting in his own perſon ſupreme authority, both ſpiritual and temporal over his ſubjects. His juriſdiction in eccleſiaſtical matters, however, extends not over the dominions of other ſovereigns of the ſame ſect. Theſe ſtates have each a Mufti or Kadi for its ſpiritual uſe.

Although the Imam be abſolute, he is checked in the exerciſe of his authority by the ſupreme tribunal of Sana, of which he is only preſident. This tribunal, conſiſting of a certain number of Kadis, poſſeſſes the ſole power of life and death. The Imam may not order any of his ſubjects for execution, but ſuch as have been condemned in conſequence of a criminal proſecution before this Court. The Kadis are generally eſteemed to be perſons of incorruptible integrity, of blameleſs lives, and devoted to the faithful diſcharge of their duties. They are not changed here ſo often as in Turkey, but hold their offices uſually for life.

Yet, when one of theſe Monarchs is diſpoſed to abuſe his authority, he can break through any reſtraints impoſed upon him by this tribunal. The aſſeſſors are nominated by the Imam, and removeable at his pleaſure. He has it thus in his power to extort their ſuffrages by threatening them with diſgrace. But the ſovereigns of Sana have never found their advantage in having recourſe to violent meaſures. Acts of tyranny have commonly ended in the depoſition of the Prince who hazarded them. This fate ſeems to await the preſent Imam, whoſe cruelty and extortion have nearly wearied out the patience of his ſubjects.

At the Imam's court, public offices are many, and titles of honour few. The firſt miniſter has no other title but Fakih; an appellation ſo vague, that his ſecretaries, and men of learning who think themſelves in any degree above the vulgar, aſſume it as well as the miniſter. The other miniſters, the ſecretary of ſtate, the ſuperintendent of pious eſtabliſhments, the ſurveyor-general of public buildings, the inſpector of the camels, and, by conſequence, all thoſe who occupy the firſt employments, are, in the ſame manner, only Fakihs, without any other title of honour to diſtinguiſh them.

Every petty diſtrict in the dominions of the Imam has its governor. If not a prince, or one of the higher nobility, this governor is called Wali and Dola; or ſometimes Emir, when he happens to be a perſon of low birth. I have already remarked, that the ſovereigns of Sana find it generally the beſt policy to confer thoſe governments upon men who have riſen merely by perſonal merit, rather than upon their nobles.

A Dola in Yemen is much ſuch another as a Pacha in Turkey, only acting upon a narrower ſtage. He commands the forces ſtationed in his province, regulates the police, and collects the taxes. From lucrative governments, the Dolas are recalled every two or three years, to prevent their accumulating too much wealth. When the Imam continues a Dola in his office, he ſends him a horſe, a ſabre, and robes. All are obliged to render an account, from time to time, of their adminiſtration; and, when guilty of high miſdeameanors, or convicted of malverſations in office, they are puniſhed by impriſonment, or by confiſcation of their property, but ſeldom capitally. Sometimes a Dola, who has been thus diſgraced, is raiſed from priſon to an office of greater conſequence than that of which he was diveſted. This cuſtom marks the character of deſpotiſm, where honour, and degradation by puniſhment, of conſequence, are utterly unknown.

In every little town, a Sub-dola, with a ſmall garriſon, conſiſting ſometimes of only five or ſix ſoldiers, reſide, to maintain order. The chief of a large village is a Schiech; he of a ſmall one, a Hakim.

The Dolas of conſiderable governments are attended by a Baſkateb or comptroller, whoſe buſineſs is to keep a ſtrict eye upon their conduct, and to inform the Imam of what is going forward. This ſpy often ſucceeds the Governor who has been removed upon his repreſentation; but another Baſkateb is, at the ſame time, ſent to do for him what he did for his predeceſſor.

Every city in which a Dola reſides has alſo a Kadi, dependent on the chief Kadi of Sana. The Kadi is ſole judge in civil and eccleſiaſtical affairs; nor may the Dola interfere to contradict his ſentences, or render them inefficacious. The Kadis in the provinces, no leſs than in the capital, are in high reputation for wiſdom and integrity.

In the ſea port towns, the Emir Bahrr, who is inſpector of the port, enjoys the chief authority under the Dola. In other towns, the chief magiſtrate is denominated Schiech el Belled. He it is who levies the taxes, and determines what each individual muſt pay. The Emir es Souk regulates ſales and markets. In Yemen the poſt of keeper of the priſon is honourable, and an object of ambition.

Chap. LXXXV. — *Of the Revenues of the Imam.*

IT is no doubt difficult for a traveller to gain any tolerably accurate knowledge of the public revenue of a ſtate in which he ſpends only a ſhort time. In Arabia it is peculiarly difficult; as he muſt here be very cautious in putting queſtions, that he may not render himſelf ſuſpected among a nation of whom ſo few have any knowledge of public affairs.

I, however, had the advantage of conſulting upon this head a man who had held employments, in which he could not avoid making himſelf acquainted with the ſtate of the Imam's finances. This perſon was Oræki, the Jew, ſurveyor general of the buildings, who had been the favourite of two ſucceſſive Imams, and of whoſe adventures I have given ſome account in the narrative of our journey to Sana.

By this Jew's calculation, the revenues of Imam El Mahadi Mahomed amounted to 830,000 crowns in the month. But the reigning family having loſt a number of pro-

vinces, Kataba, Aden, Abu Ariſch, and Taœs, with part of Bellad Anes, and Harras, and having beſtowed the diſtricts of Oſab and Mechader in fief, El Manſor's monthly income was thus reduced to 300,000 crowns. The preſent Imam had recovered ſome of the diſmembered territories, and had acquired others which had never before belonged to the empire. His revenue might therefore be nearly 500,000 crowns a month.

But from this I cannot make an eſtimate of the Imam's wealth; for Oræki, the Jew, could give me no information concerning his expenditure. In the provinces, I was told, every Dola pays the troops belonging to his government; defrays the charges of the police; and, after deducting all that the public expences require, remits the ſurplus to the Imam.

This revenue ariſes from a land and a poll tax of long ſtanding, and from duties payable upon articles of merchandiſe. Coffee affords a very conſiderable tax. Before it can be put a board a ſhip for exportation, the Imam muſt receive a fourth part of the price for which it was ſold. It is remarkable, that Pliny even mentions it as an old cuſtom, for the Arabs to grant their princes a fourth of the value of their productions.

CHAP. LXXXVI. — *Of the Military Force of Sana.*

THE Imam keeps up a body of regular troops; but their preciſe number I could not learn. According to common opinion, it conſiſts ordinarily of four thouſand infantry, raiſed chiefly in Haſchid-u-Bekil, and of one thouſand cavalry.

The principal commanding officers of this army were the four Schiechs of Hamdan, Wada, Sefian, and Khaulan. Beſide theſe four general officers of high birth, many Nakibs or officers of inferior deſcent, ſome of whom had even been ſlaves in their youth, were alſo in the army. Nakib is the higheſt title that the Imam can confer. Schiech is a title that can only come by deſcent, and is peculiar to ſovereign princes and independent lords.

In time of peace, a ſoldier ſerving in the cavalry has nothing to do but to take care of his horſe, and attend the Imam or Dola to the moſque, according as he happens to be quartered at Sana, or in one of the provinces. The Arabs are extremely attentive to the breeding and management of their horſes. Each horſe is under the care of a particular groom. Their heads are left at liberty; but, to hinder them from kicking, they are confined almoſt cloſe to the ground by the legs. After conducting their maſter home from the moſque, the cavalry perform their exerciſe, which conſiſts merely in riding after one another at full gallop with their lances couched. As the nights are very cold in Yemen, cloths are always put upon the horſes, except when they are ridden.

Moſt of thoſe who ſerve in the cavalry have likewiſe civil employments, in which they occupy themſelves in time of peace. Their arms are lances and ſabres. Some carry piſtols in the holſters of the ſaddle. They know nothing of the uſe of uniforms; every one dreſſes after his own fancy.

The infantry in the garriſons are equally unemployed; they never ſtand as ſentinels but at the gates of cities. The Dola is attended by foot guards likewiſe to the moſque; they march in rank and file. Four men in arms leap before them with antic geſtures. On his return from the moſque, they ſalute him with ſome irregular diſcharges of muſquetry. This too is all the exerciſe uſed by the infantry.

They are ſtill more ſuitably clothed than the cavalry. The greater part wear nothing but a piece of linen about their loins, and a handkerchief upon their heads. Some are a little better dreſſed, with a blue cap of linen and a ſhirt.

The Arabs have a ſingular way of diſplaying their courage in engagements, not unlike the devotement to the infernal gods among the ancients. A ſoldier, willing to ſignalize his attachment to his maſter, binds his leg to his thigh, and continues to fire away upon the enemy, till either they be routed, or he himſelf be ſlain upon the field of battle. I could take this only for a fable when it was firſt told me; but I was afterwards convinced of its truth, by a late inſtance in the caſe of a Schiech of Haſchid-u-Bekil, in the Imam's ſervice, who devoted himſelf in this manner, in a battle againſt his own countrymen. Six ſlaves charged muſkets for him, which he continued to fire upon the enemy, till being at laſt deſerted by the Imam's troops, and even by his own ſervants, he was cut in pieces.

Thoſe armies uſe no artillery. The Arabs know not how to manage cannons. In ſome towns they have renegadoes or vagabond Turks for gunners, little leſs ignorant than themſelves.

The Imam, as he has no dread of enemies or corſairs upon the Arabic Gulph, needs not to keep up a naval force. His ſubjects are in general unſkilled in navigation, as I have had occaſion to remark. The fiſhermen only diſcover ſome degree of courage and dexterity, venturing far out at ſea in ſmall canoes, ſcarcely furniſhed with oars.

CHAP. LXXXVII. — *Of the Arts and Commerce of Yemen.*

NOTWITHSTANDING the natural abilities of the Arabs, the arts receive no encouragement, and are totally neglected in the the Imam's dominions, and no leſs throughout the neighbouring countries. Books are ſcarce in Arabia, becauſe the Arabs have a diſlike of printed characters. Their intricate alphabetical writing is beſt performed with the hand; they can hardly read books from our preſſes. It was for this reaſon, that the attempt of Ibrahim Effendi to introduce printing at Conſtantinople failed of ſucceſs, and the renegado was ruined by the project. The Hebrew characters, indeed, are much eaſier caſt, and therefore the Jewiſh preſſes at Conſtantinople, Smyrna, and Salonica, may poſſibly maintain their ground.

The devotees among the Muſſulmans, and chiefly the ſect of the Sunnites, have a ſtrong abhorrence againſt images; in conſequence of which there is neither painter nor ſculptor in Yemen; but a great many inſcriptions are engraven.

The Turks have ſome muſicians; but the Arabs never apply to muſic as a ſeparate art. In Yemen, I never heard any muſical inſtrument but the drum and the pipe.

Much gold and ſilver work is prepared here; but the workers in theſe precious metals are all Jews and Banians. All the current coin too is ſtruck by Jews.

All Arabian workmen ſit while they work; a habit not conſiſtent with very great activity. In walking, they have their feet always bare; as the wearing of their ſandals would be troubleſome. Many work with their feet, with little leſs dexterity than with their hands.

The mills in Yemen are of a very ſimple conſtruction. But I ſaw in Tehama an oil-preſs wrought by an ox; and it is ſurpriſing, that the ſame mode of operation has never yet been employed in the corn mills.

The manufactures of a people of ſo little induſtry cannot but be very trifling. No fabres are manufactured in Yemen, nor any edged weapon, except a ſort of crooked knives called Jambea. The making of match-firelocks has been attempted here within theſe few years; it ſucceeds but indifferently. It is only of late that glaſs works have been

been eſtabliſhed at Mokha. Some coarſe cloth is manufactured here; but not ſo much as is required for the uſe of the country. Broad cloths are neither made nor worn here. The Engliſh brought ſome goods of this ſort to Mokha, but were obliged to carry them back to India unſold.

A country which affords ſo few articles for ſale, cannot have a great trade. Coffee is almoſt the ſole article exported from Yemen; a valuable commodity, in exchange for which many of thoſe things which this country needs from abroad may well be obtained.

I have mentioned the imports in my account of the trade of Mokha. All the commerce of Yemen is carried on by this port, except only that ſome ſmall quantities of coffee are exported by Loheia and Hodeida. What has been ſaid, therefore, of the trade of Mokha, may be conſidered as relating to the trade of all Yemen.

CHAP. LXXXVIII. — *Of the Principal Towns in the Imam's Dominions.*

IN the travels of our whole party, and in my own ſeparate excurſions, I traverſed a great part of the Imam's dominions, which I have occaſionally deſcribed in the courſe of my narrative. I am now, therefore, only to ſpeak of ſome places more remote from the coaſt, which I had not occaſion to viſit myſelf, and which yet ſeem to deſerve notice. I ſhall mention nothing but what I learned from perſons who had full acceſs to certain information.

I have already given a general deſcription of Tehama, that vaſt plain through which I travelled from one end of it to the other. I have, therefore, nothing to add to what has been ſaid concerning the governments of Mokha, Hæs, Jebid, Beit el Fakih, Hodeida, and Loheia.

In the highlands I ſaw and have deſcribed the governments of Sana, Damar, Jerim, Mechader, Dsjobla, Taæ, Bellad Aklan, Udden, Harras, and Moſhak. The following are the other towns and diſtricts, which I know only by hearſay.

Doran, in which ſeveral Imams reſide, is a very ancient city, ſituate on the declivity of a mountain, not far from the roads between Sana and Damar. The diſtrict is under the government of a particular Schiech, as is alſo Dsjebbel Scherki, a great mountain in its vicinity.

Kataba is a city governed by a Dola, and defended by a ſtrong citadel, lying in a fertile country, through which paſſes a fine river, whoſe waters are diſcharged into the ſea at Aden. In this diſtrict is a range of wild and lofty mountains, bordering on the territories of the Imam.

Hodsjerie was originally a diſtrict and government belonging to Sana; became afterwards the domain of the famous Schiech Abd Urrab; but is now reunited to the dominions of the Imam. It contains Dimlu, a ſtrong city, upon a mountain, which Abulfeda calls the King's Treaſury; and Mukatera, a fortreſs ſaid to be impregnable, which ſtands upon a lofty and precipitous hill, acceſſible only by one narrow path, which is ſhut up by a gate; but fertile on the ſummit in corn, and plentifully ſupplied with water.

Oſab is a diſtrict held in fief from the Imam by one of his relations. In it are a ſmall village, and three ſtrong caſtles, upon hills.

Kuſma is a ſmall town, ſtanding upon a high hill. Its confines I had occaſion to ſee, where it meets Tehama. The mountains in it produce coffee, and extend far through the interior country. They are free Arabs who inhabit them. Dsjebi, a town, with a diſtrict of conſiderable extent, in which are a number of independent Schiechs,

Schiechs, lies farther northward. Theſe two diſtricts form together the country of Rema; the merchants of which are often mentioned in ancient hiſtory. It is a fertile tract of country, abounding chiefly in grapes and coffee.

Homran is an ancient city, with a ruinous citadel. In a hill, in its vicinity, there are ſaid to be three hundred and ſixty reſervoirs for water cut in the rock. The diſtrict in which it lies, approaches near to the road between Sana and Beit el Fakih. Burra, a large and fertile mountain, is comprehended in it.

In the province of Hofæſch, extended over the mountains of Melhan, ſtands Sefekin, a town of conſiderable ſize.

Manacha is alſo a conſiderable town, and famous for its fairs. It is the ſeat of the Dola of Harras. In the heart of his government lies the diſtrict of Safan, in which Schiech Mecrami has an almoſt impregnable caſtle, which he took, ſome years ſince, by ſurpriſe.

North weſt from Sana is a mountainous and extenſive tract of country, which is conſidered as belonging to the Imam. But many Schiechs are in it, who acknowledge not this Prince for their Sovereign. He poſſeſſes, however, a number of towns in it, and governs theſe by Dolas, whoſe authority is commonly confined within the walls of the places of their reſidence. Such are the following:

Tulla, a ſtrong town, with a citadel, in which a Dola reſides, whoſe juriſdiction extends over another ſmall town with a citadel. The reſt of the environs belongs to Schiechs. In this diſtrict is Schhæhhava, a large mountain, on which are more than three hundred villages, under the dominion of various Schiechs; famous, too, as having been the ſeat of Khaſſem, the founder of the reigning family.

Khamir, a fortified town, ſituate in the middle of the territories of the confederates of Haſchid-u-Bekil.—It coſt the Imam no ſmall trouble to retain poſſeſſion of this town.

Medem, the capital of Hamdan, in which the Schiech has a palace. This principality is two days journey in length, and one in breadth. It is reckoned among the dominions of Sana, becauſe the reigning chief has been made to acknowledge himſelf the Imam's vaſſal.

Amran, a town with a citadel in a fertile country, which once belonged to the allies of Haſchid-u-Bekil. Saad el Khammel, one of the moſt ancient and famous kings of Yemen, is interred in this diſtrict.

CHAP. LXXXIX. — *Of the Princes and Schiechs within the Dominions of the Imam.*

ONE of the moſt ſingular and curious facts in the hiſtory of Arabia, is, its having always been, even from the moſt remote antiquity, parcelled out among ſuch a number of petty princes and independent lords. The hiſtory of Arabia exhibits, through its whole courſe, nearly the ſame political arrangements which appear to have prevailed in Europe, for ſome centuries, in the middle age; with this difference only, that the Schiechs have ſeldom been in a ſtate of vaſſalage, and never knew the feudal government.

The nature and local circumſtances of Arabia are favourable to the ſpirit of independence, which diſtinguiſhes its inhabitants from other nations. Their deſarts and mountains have always ſecured them from the encroachments of conqueſt. Thoſe inhabiting the plains have indeed been ſubdued; but their ſervitude has been only temporary; and the only foreign powers to whoſe arms they have yielded, have been thoſe bordering on the two gulphs between which this country lies.

Independent

Independent Schiechs are therefore to be found among the Bedouins, or wandering Arabs, who eſcape oppreſſion in conſequence of the barrenneſs of their lands, and of the facility with which they retire into the deſarts, whither no armies can follow them; and among the Kobails, or Arabian Highlanders, who inhabit wild and lofty chains of mountains, yet of ſufficient fertility to afford ſubſiſtence to a frugal race, blocked up by their enemies in this retreat.

Of the latter are the Schiechs eſtabliſhed within the Imam's dominions. The hills which they occupy are high and precipitous, yet cultivated up to their loftieſt peaks, and abounding in productions of various ſorts. Theſe hills are very difficult of acceſs; and the paſſes through the valleys are uſually barred, either by fortifications, or by caſtles upon inſulated rocks. A circumſtance, to ſhew with what eaſe the Schiechs defend themſelves, is, that the Imams, although they had little difficulty in expelling the Turks from the low country, have never been able, with all their efforts, to reduce thoſe Highlanders, except only a ſmall number who have been brought to recognize their territorial ſuperiority.

I could not learn the names, either of all thoſe Schiechs, or of their dominions. From the few, however, that came to my knowledge, one may conceive how numerous they are; ſince the domains of ſo many are intermixed through territories of no greater extent than thoſe of the Imam of Sana.

There is not one independent Schiech in the Tehama. But not far from the royal reſidence, in the province of Sana, is a tribe of Bedouins, denominated Beni Dabbean.

In the government of Bellad Anes are two Schiechs of eminence, the Schiech of Bellad Anes, and of the mountains of Scherki.

The lofty and extenſive mountain of Sumara belongs in part to Schiech Wadey, and partly to the Schiech of Beni Haſſan: theſe are both vaſſals to the Imam. But the town of Hofæch, in the vicinity of this mountain, is ruled by an independent Schiech.

The famous hill of Sabbar, which I mentioned in my account of Taœs, is ſaid to be parcelled out among more than a hundred free and hereditary Schiechs, perfectly independent of the Imam, although ſurrounded on all hands by his territories. This fertile mountain conſiſts of a chain of hills of various heights.

In the government of Hodsjerie are the Schiechs of Manſora and Aſæs. The diſtrict of Beni Juſof, and the hill of Habbeſchi, contain alſo a good number of hereditary independent lords.

I have already ſpoken of the prince of Beni Aklan, who reſides at Dorebat, and of the independent Schiechs who poſſeſs mount Kamara, lying within this principality. In giving an account of my excurſion through the highlands of Yemen, in company with Mr. Forſkal, I at the ſame time mentioned the prince of Udden, and his dominions. In nobility of family, and dignity of rank, theſe two princes are inferior to none in Arabia.

The prince of Oſab is of the Imam's family, and a vaſſal to that prince; his principality being a territory that has been detached from the dominions of Sana.

In no diſtrict are there a greater number of conſiderable Schiechs than in Kuſma, the moſt weſtern range of the coffee mountains. This diſtrict, conſiſting entirely of precipitous hills, planted with coffee trees to the very ſummits, is naturally populous, in conſequence of affording ſo profitable a produce as coffee, in ſuch abundance. Hence it is, that thoſe gentry are here ſo rich and numerous. I was told of more than thirty, who draw large revenues from the markets within their dominions, at which an aſtoniſh-

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ing quantity of coffee is ſold. Theſe Schiechs are all independent, and reſide in fortified caſtles upon the mountains.

The government of Dsjebi being, with reſpect to external appearance, ſoil, and productions, preciſely of the ſame character as Kuſma, is, like it, full of Schiechs of eminence. I learned the names of a dozen of them. They live in the ſame ſtyle as the others.

On Mount Harras, a large hill, fertile in vines, are likewiſe ſome caſtles, belonging to independent lords. This, among other diſtricts, was ſeized by Schiech Mecrami.

In the territories which have been conquered by the Imams from the allies of Haſchid-u-Bekil, are ſtill many free domains. About ten or a dozen of the moſt eminent Schiechs, are the Schiechs Beni Aſchiab, Shemſan, and Marani. Near Tulla, is alſo Sejid Machſen of Hadsje, a principality anciently held under the reigning family.

The mountain Schæhara, with its three hundred villages, is ſhared out among a great many Schiechs, moſt of whom were related to the royal family before its elevation to the throne of Sana.

The prince of Hamdan is diſtinguiſhed for his power, and the antiquity of his family; he being deſcended from the tribe of Hamdan, which was known long before the days of Mahomet. Yet, with theſe advantages, he has been reduced to a ſtate of vaſſalage, probably becauſe his country was too plain and too narrow for defence againſt an enemy. In this principality is Muakeb, a city of a ſingular conſtruction; its houſes are all cut out in the natural rock.

From this detail, it appears, that the ſtate of Yemen is not unlike to that of Germany. The Arabs want only a head; they have princes, a body of nobility, and an ariſtocratic league. But their conſtitution is not of recent origin; nor did it take its riſe in the foreſts. It is as ancient as ſociety itſelf, and will probably laſt while the country endures in which nature has eſtabliſhed it.

OF THE PROVINCE OF HADRAMAUT.

CHAP. XC. — *Of the general Character, and of the Commerce of this Province.*

HADRAMAUT is bounded on the weſt by Yemen, on the ſouth-eaſt by the ocean, on the north-eaſt by Oman, and on the north by a great deſart. It comprehends a wide extent of country, eſpecially if, with the Arabians, we include in it the diſtrict of Mahhra. Mahhra ſeems to be like Tehama, a ſandy plain, extending in breadth, from the ſhores of the ocean backward to where the hill country commences. Theſe plains have probably been once covered by the ſea.

Such being the ſtate of the coaſt, and of the Highlands, Hadramaut, like Yemen, exhibits great diverſities of ſoil and ſurface. Some parts of it are dry and deſart; but the hills are extremely fertile, and are interſected by well watered vales.

The inhabitants of this province, too, are divided, like thoſe of Yemen, into Arabs ſettled in towns, wandering Bedouins, and Kobails or Highlanders. A native of Hadramaut, with whom I had opportunities of converſing, deſcribed his country as the ſeat of ſcience and religion. The other Arabs are leſs favourable in their accounts, and not without reaſon, if one may judge from the coarſeneſs of the dialect ſpoken in this province. It differs ſo conſiderably from that of Yemen, that I needed an interpreter to aſſiſt me in converſing with the perſon who entertained me with the above pompous eulogium of his country. The religion of his countrymen muſt be a tiſſue of fantaſtic pieces of ſuperſtition; for the Sunnites are the prevalent ſect among them.

Arabia the Happy, comprehending, as I have above remarked, the two provinces of Yemen and Hadramaut, enjoyed, in the remoteſt times, a very extenſive commerce. Its exports conſiſted not only in its own productions, but in thoſe of India likewiſe, which were brought into its harbours, upon the ſhores of the ocean, by veſſels from India. As the navigation of the Arabic Gulph was always reckoned dangerous, thoſe articles of merchandize were conveyed by land into Egypt and Syria. The caravans were a ſource of wealth to the whole nation; the inhabitants of the towns gained by purchaſes and ſales, and the Bedouins by hiring out their camels. There is, therefore, the greateſt truth in the accounts of the ancients, which deſcribes ſo pompouſly the opulence of the Happy Arabia, although its preſent ſtate be far from flouriſhing.

Since the Europeans have diſcovered a different route to India, the trade of South Arabia has neceſſarily declined. To Yemen the loſs is made up by the exportation of ſuch immenſe quantities of coffee; a traffic begun two centuries ago, and ſtill increaſing: but Hadramaut, producing little coffee, has no ſuch reſource, and is therefore not likely to recover ſuddenly from the diſadvantages which it has ſuffered by the loſs of its Indian trade.

Yet this province ſtill carries on ſome trade in its native productions; for theſe, ſhips from Maſkat viſit its harbours upon the ocean. The little coffee which it affords, incenſe, gum Arabic, dragon's blood, myrrh, and aloes, are the articles of this trade. The incenſe of Arabia is not of the very beſt quality; but the aloes of Soccatra, an iſle belonging to the princes of Hadramaut, has been always in the very higheſt eſtimation.

The inhabitants of Hadramaut have likewiſe ſome trivial manufactures. Yemen is furniſhed from this province with coarſe cloths, carpets, and the knives called Jambea, which are hung from the girdle. But the inhabitants of Hadramaut being averſe to a maritime life, the trade from their ſea ports is all carried on in foreign bottoms.

CHAP. XCI. — *Of the Principal Towns in Hadramaut.*

THERE are in Hadramaut a good many conſiderable towns, which were known to the ancients, perhaps better than they are at preſent. Notwithſtanding the pains which I took, I could learn the names only of a few of thoſe places. What I know of the reſt, I had from ſome perſons not very well acquainted with the preſent ſtate of Hadramaut. I ſhall repeat what was told me concerning ſome of thoſe cities.

Schibam, a large city, and the ſeat of a powerful prince, is eight days journey diſtant from Sana, and ten from Mareb. An Arabian from Mareb informed me, that he had not found a ſingle village in Dsjof, on his way from his native city; but that, as he travelled through Hadramaut, he had been in ſeveral conſiderable towns. Schibam ſeems to be the Saba of the ancients, from which the Sabæans were denominated. This people occupied the ſouthern parts of Arabia, before Mareb became the capital of their empire.

Doan, in which a Schiech reſides, is five and twenty days journey eaſtward from Sana, and eleven from Keſchim. An inhabitant of Doan, whom I met with in Yemen, told me, that it was a larger and more elegant city than Sana.

Dafar is a well known ſea port town, from which incenſe, called in Arabia Oliban or Liban, is exported. This incenſe is not nearly ſo good as that of India. The Arabians are blamed for ſelling both their incenſe and their gum without purifying them. This neglect

neglect occaſions a deterioration in the quality, and a reduction in the price. A Schiech likewiſe reſides in Dafar.

Keſchim is a ſea port town, and the ſeat of a ſovereign prince. Its inhabitants are ſaid to be highly civilized, and to receive all ſtrangers hoſpitably. The Engliſh ſometimes viſit this harbour.

Merbat and Haſek are two cities, known only for the traffic which their inhabitants carry on in incenſe produced in that neighbourhood. The quantity of this incenſe is not ſo conſiderable as that which comes from Dafar; but it is better in quality than that from Schæhhr. The great conſumption of incenſe in the Indian temples, and even in private houſes, through ſome countries in the Eaſt, is what chiefly occaſions the demand for this article. It is not uſed in the moſques.

Ainad is a conſiderable town, thirteen days journey from Keſchim, and ſeven from Schæhhr. An inhabitant of this town, whom I ſaw in Maſkat, told me, what divers other Arabians confirmed, that the tomb of the ancient prophet Kachtan or Jaktan, mentioned in the Koran, ſtands within a day's journey of Ainad. Even before the days of Mahomet, pilgrims uſed to viſit this tomb. The inhabitants of Hadramaut ſtill aſſemble at a certain time to perform their devotions there. A famous fair is held at it. It is remarked, that all pilgrimages to one place, for ſo many centuries, owe their continued exiſtence to commerce.

This ſame Arab from Ainad named to me more than a ſcore of cities, in the interior parts of the province, which he had viſited. As I know nothing of them but their names, I ſhall not ſet down the bare liſt.

There are alſo ſeveral ſea ports, concerning which I could obtain no particular information. What was particularly ſtriking in the liſts of names mentioned to me, was the remarkable reſemblance of the names of many of the preſent cities in Hadramaut, to thoſe of the cities of Arabia ſpoken of by the moſt ancient hiſtorians. Many of theſe eſtabliſhments, in this province, muſt have exiſted in the ſame ſtate from the moſt remote antiquity.

Theſe obſervations lead me to think, that a journey through this province might prove at leaſt no leſs intereſting than our journey through Yemen. The difficulties attending ſuch an expedition, could not be greater than thoſe which we had to ſtruggle with. I was acquainted with a Turk, who related to me with what eaſe and ſafety he had viſited the ſeveral ſea port towns in South Arabia. The inhabitants of that coaſt, remembering the wealth which ſtrangers uſed to bring thither in former times, and long accuſtomed to receive them well, would undoubtedly give Europeans a favourable reception at preſent.

CHAP. XCII. — *Of the Sovereign Princes in Hadramaut.*

THE Bedouins, and inhabitants of the hills, have here, as well as through the reſt of Arabia, a number of independent Schiechs; but, not knowing particulars, I can ſay nothing of them.

The coaſts, and the adjacent country, are ſhared among ſovereigns of higher dignity, whom travellers have called Kings, although they take only the title of Schiech or Sultan. The Schiech of Schibam I have already mentioned as one of the moſt powerful.

Doan belongs to a Schiech, whom I believe to be a deſcendant of Mahomet, and of the family of the Imams; for he who reigned in 1763 was called Sejid Iſa el Amudi. In a neighbouring city, are the tombs of all the princes of the illuſtrious houſe of Amudi.

The Schiech of Dafar is alſo a Sovereign Prince; but I know not either his name, or the extent of his power.

He of Keſchim, called by ſome travellers, King of Fartak, is the moſt powerful. His dominions comprehend a conſiderable number of cities, among which is that of Fartak; and hence the fancied kingdom of Fartak, repreſented in various maps. One of the princes of Keſchim may have, ſome time or other, reſided in that city, and may thus have given riſe to the idea of a Sovereign of Fartak. Beſide his poſſeſſions on the continent, the Schiech of Keſchim is likewiſe Lord of the iſland of Soccatra, or Soccatora, famous for its aloes. The preſumptive heir to the reigning Schiech is always governor of this iſland, which ſeems to have belonged to theſe Arabian Princes from time immemorial. Arrian relates that, in the period concerning which he writes, it was ſubject to the Sovereigns of the incenſe country. The firſt Portugueſe who viſited Arabia found the Prince of Keſchim ſtill in the undiſturbed poſſeſſion of this part of the ancient dominions of his family.

The principality of Ainad muſt be extenſive, if the account may be credited, which I received from a native of a city of the ſame name. But I have reaſon to ſuſpect, that the Sovereign of Ainad is one of thoſe Sultans of Jafa who have conquered ſome territories in Hadramaut.

There are probably ſtill other ſovereign ſtates in this widely extended province. But I had not opportunities of acquiring farther knowledge of a country, which, for many reaſons, deſerves to be better known.

OF THE PROVINCE OF OMAN.

CHAP. XCIII. — *Of Oman in general.*

THE province of Oman is bounded on the eaſt by the ocean; on the north by the Perſian Gulph; on the weſt and the ſouth by extenſive deſarts. I viſited no part of it, but the environs of Maſkat; and, therefore, do not ſpeak concerning it from perſonal obſervation.

It is poſſeſſed by a number of petty Sovereigns, the moſt conſiderable of whom is the Imam of Oman or Maſkat. The Princes of Dsjau, Gabria, Gafar, Rank, Gabbi, Dahhara, Makaniat, and Seer, have the title of Schiech.

The whole weſtern ſide of Oman is one ſandy plain, a day's journey in length, and extending from the village of Sib to the town of Sohar. The Imam's territories are mountainous to the very brink of the ſhore. The rivers continue to flow throughout the year, all, except that near which Sohar ſtands, which, traverſing an arid plain, loſes itſelf among the ſands, and reaches the ſea only in the rainy ſeaſon.

The country affords plenty of cheeſe, barley, lentiles, with ſeveral different ſorts of grapes. Of dates ſuch abundance is here produced, as to yield an annual exportation of ſeveral ſhips lading; and there is variety of other fruits, and of pulſe. Here are alſo lead and copper mines. Fiſhes are ſo plentiful upon the coaſt, and ſo eaſily caught, as to be uſed not only for feeding cows, aſſes, and other domeſtic animals, but even as manure to the fields.

The inhabitants are of different ſects in religion, and mutually regard one another as heretics. The ſubjects of the Imam follow one Muſſulman doctor; thoſe of the Schiechs another.

CHAP.

CHAP. XCIV. — *Of the Territories of the Imam of Oman, or Maſkat.*

THE territory poſſeſſed by the Imam of Oman is pretty extenſive, and contains a good many towns, moſt of which are but little known. I ſhall mention only ſome few particulars, which I learned concerning the more remarkable among them.

Roſtak, a city at ſome diſtance from the ſea, is the ſeat of the Sovereign. In its neighbourhood is Dsjebbel Akdar, the higheſt and largeſt mountain in Oman, and diſtinguiſhed for its fertility in fruits, eſpecially grapes. Sohar is an ancient and celebrated city, but greatly decayed.

South from Roſtak, ſtands Kalbat, an ancient city, which was once in a flouriſhing condition.

The Imam of Oman poſſeſſes alſo Kiloa and Sinsjibar, upon the eaſtern coaſt of Africa, which were, not long ſince, conquered by one of his anceſtors.

The moſt important and beſt known city in the dominions of this Imam is Maſkat; in conſequence of which, he is, by many travellers, called King of Maſkat. It ſtands at one end of a beautiful plain, beſide a ſmall gulph, encompaſſed with ſteep rocks, forming an excellent harbour, in which the largeſt veſſels may find ſhelter. This harbour is likewiſe protected by forts; and the city thus fortified both by art and nature.

Arrian calls it Moſca, and ſpeaks of it as being, even then, a great emporium of the trade of Arabia, Perſia, and India. Maſkat has ever enjoyed this advantage, and even at preſent poſſeſſes a conſiderable trade. The Portugueſe made themſelves maſters of it in 1508. Two churches, one of which is now a magazine, and the other the houſe of the Wali or Governor, ſtill remain to ſhew that they were once eſtabliſhed here. An hundred and fifty years after their conqueſt of Maſkat, the Portugueſe were driven hence by the Arabs, through the treacherous aid of a Banian, who had been robbed of his daughter by the Portugueſe governor.

In no other Mahometan city are the Banians ſo numerous as in Maſkat; their number in this city amounts to no fewer than twelve hundred. They are permitted to live agreeably to their own laws, to bring their wives hither, to ſet up idols in their chambers, and to burn their dead. If a Banian intrigues here with a Muſſulman woman, government does not treat him with the ſame ſeverity as he would meet with elſewhere.

With reſpect to the Imam's revenue, I could learn nothing, but that the duties levied upon merchant goods amount to about 100,000 rupees. At Maſkat, Europeans pay five per cent. upon imports; Mahometans ſix and a half; and Jews and Banians ſeven per cent. The Imam's natural ſubjects pay ſix per cent. in kind, upon dates exported; which are the principal article that the country affords.

CHAP. XCV. — *Of the Revolutions of Oman.*

THERE are in Oman three very ancient and illuſtrious families; thoſe of Gafari, Hamani, and Arrabi. The latter pretends to be deſcended from the Koreiſch of Mecca, who were famous before the days of Mahomet. However this may be, the family of Arrabi have long reigned at Maſkat, but are not at preſent in poſſeſſion of the ſupreme power. The events which degraded them from the throne are connected with the hiſtory of Nadir Schah, the laſt Monarch of Perſia. In order to convey

diſtinct ideas of them, it will be neceſſary to go back to ſome things that happened in the laſt century.

Imam Malek, of the houſe of Arrabi, was maſter of all Oman, and added to his dominions, by conqueſt, Kunk, Kiſchme, Hormus, and Baharein. His ſon ſtill extended theſe conqueſts, making himſelf maſter of Kiloa and Sinsjibar, in Africa. But, in the reign of his grandſon Ben Seif, the new Monarch of Perſia, Schah Nadir ſent an army to conquer Oman. The Perſians loſt many of their number among the hills, and were repulſed. Ben Seif accordingly continued to occupy the throne till his death.

Upon his deceaſe, Mohammed Gafari, prince of Gabrin, made himſelf maſter of the greater part of Oman, and aſſumed the title of Imam. His ſon El Naſer proved unable to maintain the conqueſts of his father. Seif el Aſdi, ſon to the laſt Imam of the family of Arrabi, made himſelf be proclaimed Imam, and forced Naſer to content himſelf with his patrimony, the principality of Gabrin.

Imam Seif el Aſdi was an indolent voluptuous prince. Not content with a numerous Haram, he would occaſionally attempt the chaſtity of his ſubjects daughters. He addicted himſelf to the uſe of wine and ſtrong liquors. He neglected his affairs; and, not paying his ſoldiers, who were Caffre ſlaves, ſuffered them to haraſs and pillage his ſubjects. This conduct rendered him ſo odious, that Sultan Murſched, one of his relations, eaſily procured himſelf to be proclaimed Imam, and took poſſeſſion of almoſt all Oman.

Maſkat ſtill remained in allegiance to Imam Seif; and he maintained himſelf in it, by means of four ſhips of war, and of the profits of its trade. But, becoming yet more odious to the few ſubjects who ſtill obeyed him, by perſeverance in his imprudent conduct, he ſoon found it impoſſible to ſtand out longer. In this extremity, he reſolved rather to yield up his dominions to the Perſians, than to his relation Imam Murſched.

Sailing to Perſia, with ſome veſſels which ſtill remained to him, he obtained from Nadir Schah a fleet, under the command of Mirza Tœki Khan, Governor of Schiraz. The Perſian Admiral, upon arriving at Oman, made Imam Seif drunk, and ſeized Maſkat, with its citadels. Seif not knowing well what to do, purſued his rival Murſched with the Perſian forces, till Murſched, reduced to deſpair by the loſs of his friends, died by a voluntary death. Imam Seif died himſelf ſoon after, at Roſtak, oppreſſed with the mortification of finding himſelf duped by the Perſians.

Tœki Khan, on his return to Schiraz, revolted againſt Nadir Schah, and ſought to eſtabliſh himſelf in the ſovereignty of Farſiſtan. It is well known, how that the Perſian Monarch quaſhed this rebellion, and puniſhed its author. But theſe diſturbances withdrew the attention of the Perſians from the affairs of Arabia, and made them neglect to keep up the garriſon in Maſkat.

CHAP. XCVI. — *Of the reigning Imam.*

AT the period of Tœki Khan's expedition into Oman, there was at Sohar a governor of the name of Achmed ben Sajid, a native of a ſmall town within the Imam's dominions. This Achmed, being a man of ability and enterpriſe, and ſeeing that, after the death of the two Imams, he ſhould be under a neceſſity of ſubmitting to ſuch potent enemies as the Perſians, made his peace with the invaders, and managed matters ſo well, that Tœki Khan confirmed him in his government.

During the civil wars in Perſia, a prince of Rank, of the houſe of Arrabi, the prince of Seer, and a nobleman named Bel Arrab, had ſhared among themſelves the ſpoils of the laſt Imam. Bel Arrab had even aſſumed the title.

Achmed, ſeizing the Perſian officers in Maſkat by ſurpriſe, forced the garriſon to ſurrender, and made himſelf maſter of the city, without any effuſion of blood. Gaining to his intereſt the firſt Kadi, who officiates as Mufti in Oman, he obtained from him a deciſion, that he, as the deliverer of his country, deſerved to be raiſed to the dignity of its Sovereign. In virtue of this deciſion, Achmed was proclaimed at Maſkat, Imam of Oman.

As ſoon as Imam Bel Arrab heard this news, he prepared to attack his rival with an army of four or five thouſand men. Achmed, too weak for reſiſtance, retired into a fortreſs among the hills, in which he was inveſted by his enemy, and would have been obliged to ſurrender himſelf, had he not happily eſcaped in the diſguiſe of a camel driver. Being beloved in his former government, he found means to aſſemble ſome hundreds of men, and with theſe marched againſt Bel Arrab, whoſe army was ſtill encamped among the hills. He divided his little troop into detachments, who ſeized the paſſes of the valleys, and ſounded their trumpets. Bel Arrab, ſuppoſing himſelf to be circumvented by a ſtrong army, was ſtruck with a panic, fled, and was ſlain in his flight by a ſon of Achmed.

After the defeat and death of Bel Arrab, no perſon gave Imam Achmed ben Sajid any further diſturbance in the poſſeſſion of the throne of Omam, except a ſon of Imam Murſched, who has made ſome unſucceſsful efforts to deprive him of the ſovereign authority. Notwithſtanding theſe attempts, the reigning Imam has yielded up to his rival the town of Nahhel, with the territory belonging to it. A brother and two ſons of the laſt Imam, of the ancient family, are ſtill living, in a private ſtation indeed, but in circumſtances ſo opulent, that they maintain three or four hundred ſlaves. The reigning Imam has married the daughter of one of thoſe princes; thus connecting his own family with the moſt illuſtrious perſons in his dominions. It may be preſumed, therefore, that the reigning family, although but newly royal, may continue to keep poſſeſſion of the throne.

In 1765, Imam Achmed had reigned ſixteen years, to the full ſatisfaction of his ſubjects. He ſaw juſtice promptly and uprightly adminiſtered, without partiality to rank or religion. Theft was ſcarce ever heard of. At Maſkat goods remained ſafely in the ſtreets by night; and few were at the pains to bolt their doors. The reigning Imam's troops conſiſt chiefly of Caffre ſlaves, who are well paid, armed with matchlocks, and ſtrictly diſciplined. Imam Seif's ſlaves and ſoldiers were very thieviſh; ſtrangers had moſt to fear from them who were guardians of the public ſecurity.

To eke out his ſcanty revenue, the Prince does not diſdain to deal himſelf in trade. He keeps four ſhips of war, and a number of ſmall veſſels, which, in time of peace, he employs in the conveyance of goods, chiefly to and from the eaſtern coaſt of Africa, where he poſſeſſes ſtill Kiloa and Sinjibar. Some other ſhips are kept to guard the coaſt; but this they do ſo negligently, or fearfully, that pirates venture into the very road of Maſkat.

The inhabitants of Oman, although not fond of ſea fights, are nevertheleſs the beſt mariners in all Arabia. They have ſeveral good harbours, and employ many ſmall veſſels in the navigation between Jidda and Baſra. To this laſt town there come annually fifty ſuch veſſels, called Trænkis; the ſtructure of which I deſcribed in the account of our paſſage from Jidda to Loheia. They are ſewed together without nails, the planks being bound with cords.

Two numerous tribes of Arabs are chiefly employed in carrying coffee by ſea. One of theſe tribes once dwelled on the ſhores of the Perſian Gulph; but, being haraſſed

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by turbulent neighbours, at length ſought refuge in the dominions of the Imam of Omam.

CHAP. XCVII. — *Of the Principality of Seer.*

THIS petty ſovereignty extends from Cape Muſſendom along the Perſian Gulph. The Perſians call it the country of Dsjulfar, another cape near Muſſendom. The Europeans alſo have thus learned to call theſe people the Arabs of Dsjulfar.

The other Arabs call it Seer, from the town of the ſame name, which has a good harbour, and is the ſeat of the Schiech. He formerly poſſeſſed, and indeed ſtill retains, the iſle of Scharedsje, with ſome conſiderable places upon the oppoſite ſide of the Gulph, among which are Kunk and Lundsje.

This country not long ſince acknowledged the ſovereign authority of the Imam; but it has withdrawn itſelf from this condition of dependence; and the Schiech often goes to war with his old maſters. Yet he is not ſtrong enough to defend himſelf without aſſiſtance; and therefore takes care to live in a good underſtanding with the other independent Schiechs, eſpecially with the Schiech of Dsjau, whoſe dominions lie weſtward from Oman.

The prince of Seer makes ſome figure among the maritime powers in theſe parts. His navy is one of the moſt conſiderable in the Perſian Gulph. His ſubjects are much employed in navigation, and carry on a pretty extenſive trade.

OF THE PROVINCES OF LACHSA AND NEDSJED.

CHAP. XCVIII. — *Of Lachſa in particular.*

THIS country is bounded towards the eaſt by the Perſian Gulph, towards the ſouth by Oman, weſtward by the province of Nedsjed, and northward by the territories of the wandering Arabs in the neighbourhood of Baſra.

It is alſo denominated Hadsjar, and ſometimes Bahhrein. The latter of theſe names, in ſtrict propriety, belongs only to the iſland of Aual, and the ſmall iſles depending upon it.

Lachſa affords no great variety of productions. Its aſſes and camels are eſteemed to be of an excellent breed; and, of the latter, ſome thouſands are annually ſold into Syria. In the interior parts of this province, the inhabitants live much upon dates: Upon the coaſts, pearl-fiſhing is followed with advantage; and there is a conſiderable trade in foreign commodities.

With reſpect to religion, the inhabitants of Lachſa are divided. Thoſe living in the towns are Shiites; but the peaſants are, like the Bedouins, Sunnites. Here are alſo Jews, and a great many Sabæans, or Chriſtians of St. John.

This country was once a province of the Ottoman empire. The Arabs have long ſince, however, ſhaken off the Ottoman yoke. Many Turks, deſcended from the ancient Pachas, ſtill remain in the province, and enjoy conſiderable eſtates, but have no ſhare in the government.

The province of Lachſa belongs in ſovereignty at preſent to the Schiech of the Arabian tribe of Beni Khaled. The reigning Schiech, in 1765, was Arar. The tribe of Beni Khaled is one of the moſt powerful in Arabia. They are ſo far ſpread through the deſart, as often to haraſs the caravans paſſing between Bagdad and Kaleb. The greater part of Lachſa is inhabited by Bedouins, and other petty tribes; but theſe all acknowledge the dominion of the Schiech of Beni Khaled.

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I could learn nothing concerning the cities in the interior parts of this province. Lachſa, the ſeat of the reigning Schiech, is probably a large city, containing conſiderable buildings.

Katif, a town of ſome magnitude, ſtands upon the coaſt, at the diſtance of about five German miles from the iſle of Bahhrein. The inhabitants earn their ſubſiſtence by the pearl fiſhery. When any are too poor to fiſh at their own riſk and expence, they hire their labour to ſtranger adventurers, who reſort hither in the hotter months of the year, the ſeaſon for the fiſhing. The air of this country is, however, believed to be very infalutary in ſummer. The ruins of an old Portugueſe fortreſs are ſtill to be ſeen near this place.

Koueit or Græn, as it is called by the Perſians and Europeans, is a ſea port town, three days journey from Zobejer, or old Baſra. The inhabitants live by the fiſhery of pearls and of fiſhes. They are ſaid to employ in this ſpecies of naval induſtry more than eight hundred boats. In the favourable ſeaſon of the year, this town is left almoſt deſolate, every body going out either to the fiſhing, or upon ſome trading adventure. Græn is governed by a particular Schiech, of the tribe of Othema, who is a vaſſal to the Schiech of Lachſa, but ſometimes aſpires at independence. In ſuch caſes, when the Schiech of Lachſa advances with his army, the citizens of Græn retreat, with their effects, into the little iſland of Feludsje. Near Græn are the remains of another Portugueſe fortreſs.

Between the territories of the Schiech of Lachſa, and the dominions of the ſovereign of Oman, are a numerous tribe, denominated Al Muſillim, and poſſeſſing ſeveral conſiderable towns, the names of which are unknown to me.

CHAP. XCIX. — *Of the Province of Nedsjed.*

THIS province is of vaſt extent. It comprehends all the interior parts of Arabia, lying between the provinces which I have above briefly deſcribed, and the deſart of Syria. The ſoil is various; among the hills fertile, and bearing abundance of fruits, eſpecially dates; but, being bounded by arid tracts of country, its rivers are only ſhort ſtreams, which, after paſſing through the valleys, have their waters abſorbed in the ſandy plains, before they can reach the ocean. Upon this account, the inhabitants are, in many places, obliged to dig deep wells; and cultivation is there difficult, or almoſt impoſſible.

The Bedouins inhabit a great part of this province. The remainder is mountainous, full of cities and villages, and parcelled out among ſo many petty ſovereigns, that almoſt every little town has its own Schiech. Formerly when the power of the Sherriffes was at its height, many of theſe Schiechs, who were ſituate in the vicinity of Hedjas, were obliged to pay tribute to the Sherriffe of Mecca. At preſent they pay nothing.

The inhabitants of this vaſt country reſemble the other Arabs in their moral qualities; they are at once robbers and hoſpitable. As thoſe petty ſovereigns are ſo numerous in Nedsjed, it is impoſſible for any traveller to paſs ſafely through this country; the firſt Schiech whoſe territory he enters, will be ſure to rob him, if it were only to prevent a neighbour with whom he is at war from profiting by this act of rapacity, if he himſelf ſhould abſtain from it. The caravan, indeed, travels ſafe between Oman and Mecca, becauſe it conſiſts of beggars from whom nothing is to be gained. But the Schiechs of Nedsjed levy a contribution upon the caravan from Bagdad, on its way to Mecca, in the ſame manner as the Schiechs of Hedjas levy contributions upon thoſe from Syria

and Egypt. I have, however, learned that the inhabitants of Nedsjed carry on a conſiderable trade among themſelves, and with their immediate neigbhours; and it is therefore not improbable that an European might travel in ſafety, even through this remote part of Arabia.

The people appear to be of a very warlike character, and are almoſt conſtantly in arms. It is ſaid that none of their young men is ſuffered to marry till after he has performed ſome gallant action.

Nedsjed is divided into two wide diſtricts; El Arad, which joins Oman; and El Kherdsje, ſtretching to the confines of Yemen. Several of the towns in El Arad were named to me; among others, El Aijæne, the birth place of the new prophet Abd ul Wahheb, of whom I ſhall ſhortly ſpeak.

In the diſtrict of El Kherdsje, extending northward from Hedjas to the deſart, is the city of Imam, famous, even before the days of Mahomet, for being the native city of Moſeilama, who ſet himſelf up for a prophet. This diſtrict contains alſo many other cities.

North from Nedsjed, and about ten days journey from Bagdad, is the famous mountain of Schamer, of conſiderable extent and fertility. Between this mountain and Syria is a hilly tract of country, denominated Dsjof al Sirhan, populous and cultivated.

CHAP. C. — *Of the new Religion of a Part of Nedsjed.*

IN this province are Sabæans, or Chriſtians of St. John, and a few Jews. Its other inhabitants are all Mahometans, and were once rigid Sunnites. Some time ſince, a new religion ſprang up in the diſtrict of El Ared. It has already produced a revolution in the government of Arabia, and will probably hereafter influence the ſtate of this country ſtill farther.

The founder of this religion was one Abd ul Wahheb, a native of Aijæne, a town in the diſtrict of El Ared. This man, in his youth, firſt ſtudied at home thoſe ſciences which are chiefly cultivated in Arabia; he afterwards ſpent ſome time at Baſra, and made ſeveral journies to Bagdad, and through Perſia.

After his return to his native place, he began to propagate his opinions among his countrymen, and ſucceeded in converting ſeveral independent Schiechs, whoſe ſubjects conſequently became followers of this new prophet.

Theſe Schiechs, who had hitherto been almoſt conſtantly at war among themſelves, were now reconciled by the mediation of Abd ul Wahheb, and agreed to undertake nothing in future without conſulting their apoſtle. By this aſſociation, the balance of power in Nedsjed was deſtroyed: Thoſe petty Schiechs, who could maintain their independence againſt any of the members of the league ſeparately, were unable to reſiſt the whole acting together. Wars alſo became, from the ſame cauſes, more keen and frequent, religion now intermingling itſelf with other grounds of diſpute.

Abd ul Wahheb having thus reduced great part of El Ared, the Schiechs who were worſted, called in to their aſſiſtance Arar, Schiech of Lachſa. That prince, from motives as well of policy as of religion, complied with their requeſt, and ſent an army into El Ared. This army being defeated by Abd ul Wahheb, Schiech Arar marched thither himſelf, at the head of four thouſand men, with a train of artillery, conſiſting of three old pieces of cannon and a mortar. He laid ſiege to a fortreſs ſtanding on a hill; but as he could make no uſe of his artillery, he was compelled, after ſuffering ſome loſſes, to return to Lachſa.

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I have already given ſome account of the adventures of Schiech Mecrami of Nedsjeran; and I at the ſame time mentioned that he was in ſome ſort the head of a particular ſect. An Arabian of Lachſa told me, that there was a great ſimilarity between the principles of Abd ul Wahheb, and thoſe of Schiech Mecrami. It ſeems to be ſo. At leaſt thoſe two innovators in religion muſt have been good friends; otherwiſe Schiech Mecrami could not have paſſed through Nedsjed with a ſmall army, to attack the potent chief of Lachſa, as he did in 1764. It ſhould ſeem, that he had joined Abd ul Wahheb, or rather his ſon Mahomet, who had by this time ſucceeded his father, in order to reduce the Sunnite Schiechs. I was even told, that theſe two acting in concert, had ſubdued many of their neighbours. The reſt wrote to all the Arabs in the neighbourhood of Baſra, during the time of my ſtay in that city, begging their aſſiſtance.

After the death of Abd ul Wahheb, his ſon retained the ſame authority, and continued to proſecute his views. He ſuſtains the ſupreme eccleſiaſtical character in El Ared. The hereditary Schiechs of the ſmall ſtates in that country, which were once independent, do indeed ſtill retain a nominal authority; but Mahommed is, in fact, ſovereign of the whole. He exacts a tribute, under the name of Sikka, or aid, for the purpoſe of carrying on the war againſt the infidels.

The Sunnites complain of his perſecution. But, more probably, this bigotted and ſuperſtitious ſect hate and calumniate Mahomet for his innovations in religion. However the matter be, certain it is, that ſuch of the inhabitants of Nedsjed as are unwilling to embrace the new religion are retiring to other parts of the country. Zobejer, the ancient Baſra, which had decayed to little better than a hamlet, has been peopled by theſe refugees, and is now a large town.

As I had no opportunity of becoming acquainted with any of the diſciples of this new religion, I can ſay nothing poſitive with reſpect to its tenets. I had a converſation upon this head, indeed, with an Arabian Schiech, who had been accuſtomed from his youth to travel with merchants through all Arabia, and had viſited the principal cities in Nedsjed. This Bedouin Schiech, who appeared to be an intelligent man, gave me the following account of the religion in queſtion.

Abd ul Wahheb taught, that God is the only proper object of worſhip and invocation, as the creator and governor of the world. He forbade the invocation of ſaints, and the very mentioning of Mahomet, or any other prophet, in prayer, as practices favouring of idolatry. He conſidered Mahomet, Jeſus Chriſt, Moſes, and many others, reſpected by the Sunnites in the character of prophets, as merely great men, whoſe hiſtory might be read with improvement; denying, that any book had ever been written by divine inſpiration, or brought down from heaven by the angel Gabriel. He forbade, as a crime againſt Providence, the making of vows, in the manner of the Sunnites, to obtain deliverance from danger.

This account of the Schiech does not entirely accord with what was told me by ſome Sunnites, of the doctrines of Abd ul Wahheb. But, upon this head, it would be unfair to give credit to the diſciples of a ſuperſtitious ſect, whoſe falſe opinions are all combated by the new religion.

The Muſſulman religion, as profeſſed by the Sunnites, is ſurely far different from what it was inſtituted by Mahomet. This ſect follow the authority of ſome commentators, who explain the Alcoran by their own whimſies, and exalt their private opinions into doctrines of the Mahometan ſyſtem. It acknowledges a long train of ſaints, who are invoked in caſes of neceſſity, and to whom many abſurd miracles are aſcribed, and theſe ſaid to have been wrought in favour of perſons who addreſſed themſelves to the

ſaints, in preference to God. It gives faith to the virtues of amulets, and the efficacy of fooliſh vows. In ſhort, it has gradually adopted many pieces of ſuperſtition, which are condemned in the Alcoran, and juſtified only by the ſtrained interpretations of the doctors. Other ſects, ſuch for inſtance, as that of the Zeidites, have corrupted the religion of Mahomet leſs; although even among them it is far from remaining in its original purity.

The new religion of Abd ul Wahheb deſerves therefore to be regarded as a reformation of Mahometiſm, reducing it back to its original ſimplicity. He has gone farther perhaps, than ſome other reformers; but an Arab can hardly be expected to act in ſuch matters with a delicate hand. Experience will here ſhew, whether a religion, ſo ſtripped of every thing that might ſerve to ſtrike the ſenſes, can maintain its ground among ſo rude and ignorant a people as the Arabs.

The impoſture of Schiech Mecrami is nowiſe inconſiſtent with the ſpirit of reformation. The Schiech, taking advantage of the rudeneſs of his countrymen, has impreſſed them with a fanatical idea of the efficacy of his prayers, giving out, that he obtains in this way whatever he aſks from God. This confidence in the power of prayer is not inconſiſtent with ſimplicity of doctrine. We have among ourſelves inſtances, that are apt to ſeize upon the mind, in an age illuminated by ſcience, and profeſſing the pureſt of religions.

OF THE INDEPENDENT ARABIAN STATES UPON THE SEA-COAST OF PERSIA.

CHAP. CI. — *Of the Arabs inhabiting around the Perſian Gulph.*

OUR geographers are wrong, as I have elſewhere remarked, in repreſenting a part of Arabia as ſubject to the monarchs of Perſia. So far is it from being ſo, that, on the contrary, the Arabs poſſeſs all the ſea-coaſt of the Perſian empire, from the mouths of the Euphrates, nearly to thoſe of the Indus.

Theſe ſettlements upon the coaſt of Perſia belong not, indeed, to Arabia properly ſo called. But, ſince they are independent of Perſia, and uſe the ſame language, and exhibit the ſame manners, as the native inhabitants of Arabia, I ſhall here ſubjoin a brief account of them.

It is impoſſible to aſcertain the period at which the Arabians formed their ſettlements upon this coaſt. Tradition affirms, that they have been eſtabliſhed here for many centuries. From a variety of hints in ancient hiſtory, it may be preſumed, that the Arabian colonies occupied their preſent ſituation in the time of the firſt kings of Perſia. There is a ſtriking analogy between the manners aſcribed to the ancient Ichthyophagi, and thoſe of theſe Arabs.

They live nearly in the ſame manner, leading a ſeafaring-life, and employing themſelves in fiſhing, and in gathering pearls. They uſe little other food but fiſh and dates; and they feed alſo their cattle upon fiſh.

They prize liberty as highly as do their brethren in the deſart. Almoſt every different town has its own Schiech, who receives hardly any revenue from his ſubjects; but, if he has no private fortune, muſt, like his ſubjects, ſupport himſelf by his induſtry, either in carrying goods, or in fiſhing. If the principal inhabitants happen to be diſſatisfied with the reigning Schiech, they depoſe him, and chooſe another out of the ſame family.

Their arms are a match-firelock, a ſabre, and a buckler. All their fiſhing boats ſerve occaſionally as ſhips of war. But a fleet like this, that muſt frequently ſtop to take

take fiſh for food, when they ſhould purſue the enemy, can never perform any very great exploits. Their wars are mere ſkirmiſhes and inroads, never ending in any deciſive action, but producing laſting quarrels, and a ſtate of continual hoſtility.

Their dwellings are ſo paltry, that an enemy would not take the pains to demoliſh them. And as from this circumſtance, theſe people have nothing to loſe upon the continent, they always betake themſelves to their boats at the approach of an enemy, and lie concealed in ſome iſle in the Gulph till he have retreated. They are convinced that the Perſians will never think of ſettling on a barren ſhore, where they would be infeſted by all the Arabs who frequent the adjacent ſeas.

Theſe Arabs are Sunnites. They regard the Perſians, who are Shiites, with abhorrence, and ſhun all alliance with them. The mutual hatred of the two ſects, was even one cauſe of the failure of Nadir Schah's attempt to ſubdue theſe Arabs. In the proſecution of this object, the uſurper had, at immenſe expence, equipped a fleet of twenty-five large ſhips upon the Perſian Gulph. But as he had no Perſian ſailors, he was obliged to take Indians, who were Sunnites. Theſe refuſing to fight againſt their brethren of the ſame orthodox faith, maſſacred their Schiite officers, and carried off the ſhips. Towards the end of his life, Nadir Schah was meditating to ſeize theſe Arabs, to tranſport them to the ſhores of the Caſpian Sea, and ſettle a colony of Perſians in their room. His tragical death prevented the execution of this project; and the diſturbances in Perſia have ever ſince prevented all encroachments from that quarter upon the liberty of theſe Arabs.

Their government and preſent political ſituation ſeem to me to bear a great reſemblance to thoſe of ancient Greece. Hoſtile engagements are continually a fighting, and important revolutions happening upon the Perſian Gulph; but the Arabs have no hiſtorian to ſpread their fame beyond their own narrow confines.

CHAP. CII. — *Of Places ſubject to the Dominion of Perſia.*

THE Kings of Perſia, although not maſters of theſe coaſts, yet retained ſome places upon them. In later times, the Perſian governors of theſe places have ſhaken off their allegiance, and have, in ſome meaſure, erected them into independent ſovereignties. The chief of theſe are Gambron and Hormus.

Gambron, a ſea-port town in the province of Lariſtan, belonged anciently to the Perſian monarch. After the death of Nadir Schah, a Perſian named Naſer Khan, made himſelf maſter of the province, and by conſequence, of the city. He acknowledges himſelf vaſſal to Vakeel Kerim Khan of Schiraz, yet pays no tribute, and reſpects not the Vakeel's authority, unleſs when he comes with his army to compel him.

The city of Gambron, which has been alſo called Bender Abbas, was famous through all the laſt century, and in the beginning of the preſent, as the port of Schiraz, and of all the ſouth of Perſia. Its trade was, at that time, very extenſive. At preſent it is very low; nor is there a ſingle European counting-houſe in the city. This decline has been occaſioned by the domeſtic diſturbances in Perſia, and the wars and diſputes between the French and the Engliſh. The Dutch for a while continued to carry on a petty trade here. But ſince they formed a ſettlement in the iſle of Karek, they have entirely deſerted Gambron.

The iſle of Ormus, ſo celebrated of old, now retains nothing of its ancient ſplendour. It belongs at preſent to Mulla Ali Schah, a Perſian, who made himſelf maſter of it immediately after the death of Nadir Schah, whoſe admiral he had been. This

prince

prince of Ormus poſſeſſes likewiſe a part of the iſle of Kiſhme, the other part being ſubject to the prince of Seer.

South from Lariſtan is Minau, a conſiderable inland town, ſix leagues diſtant from the ſea ſhore. The inhabitants of the diſtrict in which it lies are Shiites, and are chiefly employed in agriculture; from theſe circumſtances, they are ſometimes induced to acknowledge the authority of the Khan of Lauriſtan.

A tribe of Arabs, denominated Belludge, inhabit between Minau and Cape Jaſke. They are maſters of a good many veſſels, and carry on a conſiderable trade with Baſra, upon the Arabic Gulph, and even venture as far as to the coaſts of India. Theſe Arabs are Sunnites; and unity of religious ſentiments has occaſioned their joining the party of the Afghans in the late revolutions of Perſia.

Some geographers repreſent theſe Belludge as inhabiting all along the Perſian coaſt, to the mouths of the Indus, and have deſcribed them as a warlike people, addicted to piracy. I know not whether they are to be conſidered as independent, or as tributary to Perſia. More probably, they acknowledge no ſovereign authority but that of their own Schiechs. Some narratives of travels, performed in the laſt century, relate the extraordinary adventures of a Prince of Jaſke, who withſtood the power of Schah Abbas, till he was, at length taken off by treachery. His widow continued to reſiſt the Perſian king, and performed deeds worthy of the heroines in the ages of chivalry. But, it is to a Schiech of the Belludge that the ſtory is properly to be referred.

The country from Bender Abbas, northward to Delam, reſembles the Tehama in Arabia; it is an arid plain, and is called by the Perſians Kermeſir, or the hot country. In this diſtrict I know no place but Khamir, a caſtle ſituate upon a precipitous rock, which, with a ſmall tract adjoining, is the property of a particular Schiech. Ships come hither for cargoes of ſulphur, of which there is abundance in the neighbourhood.

Chap. CIII. — *Of the Territories of the Tribe of Houle.*

THIS numerous tribe are maſters of all the coaſt from Bender Abbas to Cape Berdiſtan, and poſſeſs all the ports in this extent of coaſt. One part of the tract is parched and barren; but a range of hills, like Dahr Aſban, extend nearly to the ſea, and afford wood, which is cut down and exported by the inhabitants.

Notwithſtanding theſe natural advantages, the Arabs of Houle do not cultivate their lands, but live by hunting and fiſhing. They are Sunnites; and are eſteemed among their neighbours for valour. If their forces could be brought to act in combination, they might eaſily conquer all the cities upon the Perſian Gulph; but almoſt every city is ſubject to a particular Schiech; and, although theſe Schiechs are all deſcendants from the ſame family, they chooſe rather to remain petty and poor, than to raiſe themſelves to a more opulent and reſpectable condition, by ſubmitting to act in concert, under the direction of one Grand Schiech.

The following are the Schiechs or Princes of the tribe of Houle:

The Schiech of Seer, whom I mentioned in the deſcription of Oman; but who, being originally from this country, and of the tribe of Houle, poſſeſſes, in the neighbourhood of Gambron, the cities of Kunk, Lundsje, and Ras Heti. His ſubjects export wood for fuel and charcoal.

The Schiechs of Mogho and Tsjærack. The inhabitants of the latter of theſe diſtricts alſo export wood; and are ſaid to be the braveſt of all the tribe of Houle.

Laſtly, the Schiechs of Nachelo, Nabend, Aaloe, Tæhhrie, Schilu, and Konkoun. The inhabitants of Nachelo are eſteemed to be very ſkilful divers. In the city of Konkoun, the inhabitants of which are of a more pacific character than the other branches of the tribe of Houle, both Jews and Banians reſide.

Perſians, who have no ſhips, but live by huſbandry, occupy the tract between the principality of Abu Schærr and Cape Berdiſtan.

CHAP. CIV. — *Of the Principalities of Abu Schæhhr and Bender Rigk.*

ABU Schæhhr, the capital of the independent ſtate of the ſame name, poſſeſſes a commodious harbour, in which ſhips can come up cloſe to the houſes. This circumſtance induced Nadir Schah to ſtation a fleet here, of which ſome remains are to be ſtill ſeen. Since that time, this city has been better known, and more conſiderable. It is at preſent the ſea-port town of Schiraz; and the Engliſh, the only European nation who continue to trade with Perſia, have a factory here.

The Arabs inhabiting the diſtrict of Abu Schæhhr are not of the tribe of Houle. There are among them three eminent families; the two firſt of which have been, from time immemorial, ſettled in this country. The third, named Matariſch, came lately from Oman, where they were employed in fiſhing, entered into alliance with the other two, and found means to uſurp the ſovereign authority, which they have now held for ſeveral years.

The preſent Schiech, Naſer, of the family of Matariſch, poſſeſſes likewiſe the iſle of Bahhrein, upon the coaſt of Arabia, by which he is enabled to keep on foot ſome ſhipping. He alſo has conſiderable domains in Kermeſir, which he holds from Kerim Khan, with whom Naſer's children are placed as hoſtages for their father's fidelity. It is a happy circumſtance for Schiraz, that the Prince of Abu Schæhhr can thus be retained in the intereſts of Perſia by means of his poſſeſſions in Kermeſir.

Schiech Naſer was a Sunnite; but in hopes of being appointed admiral of the Perſian fleet, he became a Shiite, and married a Perſian lady. Theſe two ſteps have proved very injurious to him and his family. He is odious to his ſubjects and neighbours; and his children are no longer counted among the Arabian nobility.

Bender Rigk, the ſeat of the prince of this name, is a city encompaſſed with walls in an indifferent ſtate, and lies north from Abu Schæhhr. The petty ſtate, of which this is the capital city, comprehends ſeveral other places in Kermeſir, which render its ſovereign in ſome meaſure dependent upon Kerim Khan. The Arabs of this principality are chiefly addicted to a ſea-faring life; the Perſians inhabiting its back parts are huſbandmen.

The reigning family of Bender Rigk are of the Arabian tribe of Beni Saab, and are originally from Oman; but the grandfather of the preſent prince, having become a Shiite, and married a Perſian lady, this family are no longer counted by the Arabs among their genuine nobility.

The reigning Prince of Bender Rigk, Mir Mahenna, is diſtinguiſhed through this country for his vices and cruelties, as one of the moſt execrable tyrants that ever exiſted. He made ſervants murder his father in his own preſence, becauſe the old man had a predilection for his eldeſt ſon. He killed his mother, becauſe ſhe reproached him for his crimes. He cauſed his brother, and ſixteen of his other relations, to be aſſaſſinated, that he might eſtabliſh himſelf in unqueſtioned poſſeſſion of the throne. He drowned two of his ſiſters, becauſe a neighbouring prince had aſked one of them

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in marriage. He expoſes all the female children that happen to be born to him. In 1765, this deteſtable monſter was under the age of thirty years.

Mir Mahenna had fallen twice into the hands of Kerim Khan. From his firſt captivity he made his eſcape, upon a defeat which the governor of Perſia ſuffered. He obtained his liberty the ſecond time, by the good offices of his ſiſter, who was married to a Perſian officer. Upon returning into his own dominions, he immediately began to pillage the caravans which travelled between Schiraz and Abu Schæhhr, and to practiſe piracy. Kerim Khan prepared to chaſtiſe him, and beſieged his capital, but without ſucceſs.

In the year 1765, the ſame Kerim Khan ſent to demand payment of the tribute due for his poſſeſſions in Kermeſir; but Mir Mahenna maltreated the officer who was ſent on the errand, and cauſed his beard to be ſhaven. Kerim Khan then ſent a ſtrong army againſt him, which conquered Bender Rigk, and all his territories. Mir Mahenna had, however, prudently retired, before it was too late, with his troops, and a part of his ſubjects, into a deſart iſle called Khoueri, where he waited till the Perſian army ſhould retire from his country. After they were gone, he returned out of the iſland, expelled the garriſon from Bender Rigk, and recovered poſſeſſion of his dominions.

The tyrant had abandoned himſelf to drunkenneſs; and had begun to exerciſe his cruelties upon his troops to ſuch exceſs, as to cut off the noſes and ears of ſome of the principal officers; yet his ſoldiers were ſtill ſo ſteadily attached to him, that, even in the period of his exile, he took the iſle of Karek from the Dutch. A band of robbers never abandon their chief, while he continues to ſhare the plunder among them.

CHAP. CV. — *Of the Tribe of Kiab, and their Shiech Soliman.*

THE Arabian tribe of Kiab, or as the Perſians pronounce it, Tsjab, inhabit the fartheſt point upon the ſide of the Perſian Gulph. They were in ſmall conſideration before the reign of their preſent Schiech Soliman, whoſe fame hath even reached Europe, in conſequence of a quarrel he had with the Engliſh, in which he took ſome of their ſhips.

This Schiech took advantage of the troubles of Perſia, and of the defects in the government of Baſra. He began with ſubduing his petty independent neighbours; after which he made himſelf maſter of ſeveral large diſtricts in Perſia, and promiſed tribute to the Khans who were contending for the throne of that diſtracted empire. None of them ever attempted to exact tribute but Kerim, and he contented himſelf with a ſmall ſum. Soliman then extended his conqueſts towards Baſra. He cultivated the friendſhip of the Ajals, the chief people of that country; and at laſt made himſelf maſter of all the iſles between the mouths of the Euphrates, commonly called the country of Schat el Arrab.

Having puſhed his conqueſts to the navigable rivers, he endeavoured to form a naval force. He built his firſt veſſel in 1758; and in 1765 he had ten large, and ſeven ſmall ſhips.

In the ſame year, 1765, Kerim Khan ſent a force againſt him, too powerful for him to reſiſt. He then tranſported his treaſures and troops from iſle to iſle, till he had carried them to the weſt of Schat el Arrab. The Perſians could not purſue him for want of ſhips, and were therefore obliged to retire. The Pacha of Bagdad then ordered his forces to attack Soliman; but he retreated among the iſles, and eſcaped the Turks now, as he had before avoided the Perſians.

The territory of the tribe of Kiab extends from the defart of Arabia to the country of Hindean, and northward to the principality of Haviſa. It is watered by ſeveral rivers, large and ſmall. It abounds in dates, rice, grain, and paſture. Its principal cities are Damek, lying within Perſia, Hafar, and Ghoban, the ſeat of a Schiech, near one of the mouths of the Euphrates.

CHAP. CVI. — *Of ſome other independent States.*

HINDIAN, north from Bender Rigk, and bordering on the poſſeſſions of the tribe of Kiab, is a ſmall diſtrict, ſubject to a particular ſovereign. The Arabs who inhabit it live upon the produce of their lands and their cattle.

Haviſa, a city and diſtrict in the back parts of the country bordering on the Perſian Gulph, belongs to a deſcendant from Mahomet. This prince is named Maula, and enjoys the privilege of coining money.

Upon the eaſtern coaſt of the Perſian Gulph are many iſles, and moſt of them inhabited. Except Ormus, none of them conſtitutes an independent ſtate. The different princes on the continent poſſeſs the iſles adjoining to their reſpective dominions.

On the weſtern ſide of the Gulph is an iſle, or rather a cluſter of iſles, known to the Europeans by the name of Bahhrein. The Arabs call the largeſt of theſe iſles Aval; and each of the ſmaller has its particular name. As this iſle is famous for the pearl fiſhery, and has undergone many revolutions, and often changed its maſter, I muſt ſay a few words of it.

Bahhrein is a fortified city, upon the iſle, known either by the ſame name, or by the name of Aval. In this iſle were once three hundred and ſixty towns and villages. At preſent it contains, beſide the capital, only ſixty wretched villages. A long ſeries of wars have ruined the others.

This iſle produces great abundance of dates. But its chief dependence is upon the pearl fiſhery, as the beſt pearls are found here in great abundance. The duties upon the two articles of dates and pearls affords its Sovereign a lack of rupees, or 300,000 French livres. Out of this revenue he is obliged to maintain a garriſon in the city.

Bahhrein belonged once to the Portugueſe. When they were driven out of the Perſian Gulph, it fell into the hands of the Schiech of Lachſa, but was taken from him by the Perſians. The Imam of Oman then made himſelf maſter of it, but gave it up again to the Perſian monarch for a ſum of money. After ſome time, during the inroad of the Afghans, the Perſian governor gave it up to the Schiech of Nabend, of the tribe of Houle. Another Houlite, the Schiech of Tæhhrie, expelled him of Nabend. Nadir Schah's admiral then ſeized it; but, after his departure, the Schiech of Tæhhrie recovered it. During the late troubles in Perſia, the Schiech of Aſloe made himſelf maſter of this iſle, but was immediately diſpoſſeſſed by the princes of Abu Schæhhr and Bender Rigk, who conquered it together. The firſt of theſe princes drove out the ſecond, and was in his turn expelled by the Beni Houle. In 1765, it had returned again into the poſſeſſion of the Schiech of Abu Schæhhr, and he was then ſole monarch of the iſle of Bahhrein.

From this narrative, the reader may form an idea of the continual revolutions which take place among this multitude of petty princes. At Baſra I learned ſome particulars concerning their complicated quarrels, which I could not well comprehend: I was told, that every Arab prince was always at open war with two or three others of his own nation.

The navigation is continually diſturbed and interrupted by theſe ſtrong quarrels. On board any Arabian veſſel, paſſengers are always in danger of falling into the hands of one enemy or another. It is only on board an European ſhip, which the Arabian ſmall craft dare not attack, that one can perform this voyage in ſafety.

CHAP. CVII. — *Of the Iſle of Karek.*

THIS iſle, which lies on the eaſt coaſt of the Perſian Gulph, between Abu Schæhhr and Bender Rigk, contains only a ſingle village; but the aqueducts cut in the rocks, which ſtill remain, ſhew it to have been once more populous in proportion to its extent, which is about five leagues in circumference.

Karek has become famous, in conſequence of the ſettlement lately formed upon it by the Dutch, and ſince given up by them. As this event has made ſome noiſe in the world, I ſhall give a brief account of it.

The Dutch carried on a great trade to Baſra, and had for the principal director of their factory there a Baron Kniphauſen, who was much reſpected in that city. This German having embroiled himſelf with the Governor, in conſequence of ſome affair of gallantry, was caſt in priſon, and might have loſt his head, had he not paid a large ſum of money for his liberty. Before he ſailed for Batavia, he obtained from the factory at Baſra a written atteſtation of the innocence of his conduct; and the Dutch Eaſt India Company approved of all he had done.

In conſequence of his difference with the Governor of Baſra, Mr. Kniphauſen had agreed with Mir Naſer, prince of Bender Rigk, to whom Karek belonged, that the Dutch ſhould, for a certain annual rent, be allowed to ſeat their factory there. The government at Batavia reliſhed the project, which was, in fact, a very wiſe one, and ſent the Baron, with two great ſhips, to carry it into execution.

Upon arriving at Karek, he ſeized ſome ſhips from Baſra, and detained them, till he received reſtitution of the ſum which he had paid for his liberty. He built a large ſquare magazine upon the iſland, and raiſed, by degrees, four towers at its corners, each of which he furniſhed with ſix cannons. Mir Naſer, diſſatisfied at the erection of theſe fortifications, attacked the Dutch, who attacked him in his turn, but could not follow him into his faſtneſſes. This petty war proved, however, very expenſive to the Company.

Baron Kniphauſen, after governing Karek with ſovereign authority for five years, was ſucceeded by Mr. Vanderhulſt, who having been previouſly employed at Baſra, and knowing the Arabs, thought it his duty to proſecute, with Mir Mahenna, the new prince of Bender Rigk, the war which had been waged againſt his father. Mir Mahenna, by a ſtratagem, ſeized two armed veſſels belonging to the Dutch, and unſucceſsfully attempted a deſcent upon the iſland. Mr. Vanderhulſt then enlarged his fortifications, and formed the plan of a town, which was ſoon peopled with Perſians and Arabs.

This ſettlement might be lucrative to the officers employed about it; but the expences of the war and the garriſons conſumed the Company's profits, and they determined to abandon it; but the proſpect of an advantageous trade with Perſia induced them to hold it ſome time longer. The new governor, Mr. Buſchmann, therefore, concluded a peace with Mir Mahenna; after which the trade met with no interruption.

His ſucceſſor, Mr. Van Houting, although in other reſpects a man of merit, did not conduct himſelf ſo prudently, being a ſtranger to the genius and temper of the Arabs, and having no experienced officers under him. He was not careful to obſerve a neu-

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trality in the quarrels between the prince of Abu Schæhhr and Mir Mahenna; but, in concert with the former, attacked the latter in his retreat in the iſland of Khoueri. Mir Mahenna allowed his enemies to approach; and, when he ſaw them in ſecurity, fell upon them with his cavalry, and entirely diſcomfited the troops of the Dutch, and of Abu Schæhhr.

Emboldened by this ſucceſs, Mir Mahenna made a deſcent upon the iſle of Karek, and beſieged the town. Mr. Van Houting ſuffered himſelf to be outwitted by a Perſian, by whom he was perſuaded to permit Mir Mahenna to enter the fort with a ſmall retinue, in order to agree upon terms for an accommodation. The Arab then made the Dutch garriſon priſoners, and ſent them to Batavia. This event happened in the end of December 1765.

It is not probable that the Dutch Eaſt India Company will put themſelves to the trouble of expelling the conqueror, and renewing their eſtabliſhment on the iſle of Karek.

OF THE BEDOUINS, OR WANDERING ARABS.

CHAP. CVIII. — *Peculiarities in the Manners of the Bedouins.*

THE Arabs ſettled in cities, and eſpecially thoſe in the ſea port towns, have loſt ſomewhat of their diſtinctive national manners, by their intercourſe with ſtrangers; but the Bedouins, who live in tents, and in ſeparate tribes, have ſtill retained the cuſtoms and manners of their earlieſt anceſtors. They are the genuine Arabs, and exhibit, in the aggregate, all thoſe characteriſtics which are diſtributed reſpectively among the other branches of their nation.

I have repeatedly noticed the different acceptations in which the word Schech or Schiech is uſed. Among the Bedouins it belongs to every noble, whether of the higheſt or the loweſt order. Their nobles are very numerous, and compoſe in a manner the whole nation; the plebeians are invariably actuated and guided by the Schiechs, who ſuperintend and direct in every tranſaction.

The Schiechs, and their ſubjects, are born to the life of ſhepherds and ſoldiers. The greater tribes rear many camels, which they either ſell to their neighbours, or employ them in the carriage of goods, or in military expeditions. The petty tribes keep flocks of ſheep. Among thoſe tribes which apply to agriculture, the Schiechs at leaſt live always in tents, and leave the culture of their grounds to their ſubjects, whoſe dwellings are wretched huts.

It is the difference in their ways of living that conſtitutes the great diſtinctions which characteriſe the different tribes. The genuine Arabs diſdain huſbandry, as an employment by which they would be degraded. They maintain no domeſtic animals but ſheep and camels, except perhaps horſes. Thoſe tribes which are of a pure Arab race live on the fleſh of their buffaloes, cows, and horſes, and on the produce of ſome little ploughing. The former tribes, diſtinguiſhed as noble by their poſſeſſion of camels, are denominated Abu el Abaar; and the ſecond Moædan. The latter are eſteemed a middle claſs, between genuine Arabs and peaſants. I have heard ſome tribes mentioned contemptuouſly, becauſe they kept buffaloes and cows. The Moædan tranſport their dwellings from one country to another, according as paſturage fails them; ſo that a village often ariſes ſuddenly in a ſituation where, on the day before, not a hut was to be ſeen.

The genuine Bedouins, living always in the open air, have a very acute ſmell. They diſlike cities, on account of the fœtid exhalations produced about them. They

cannot conceive how people, who regard cleanlineſs, can bear to breathe ſo impure air. I have been aſſured, by perſons of undoubted veracity, that ſome Bedouins, if carried to the ſpot from which a camel has wandered aſtray, will follow the animal by ſmelling its track, and diſtinguiſh the marks of its footſteps, by the ſame means, from thoſe of any other beaſts that may have travelled the ſame way. Thoſe Arabs, who wander in the deſart, will live five days without drinking, and diſcover a pit of water by examining the ſoil and plants in its environs. They are ſaid to be addicted to robbery; and the accuſation is not entirely unfounded; but may be laid equally to the charge of all nations that lead an erratic life. The Schiechs ride continually about on their horſes or dromedaries, inſpecting the conduct of their ſubjects, viſiting their friends, or hunting. Traverſing the deſart, where the horizon is wide as on the ocean, they perceive travellers at a diſtance. As travellers are ſeldom to be met with in thoſe wild tracts, they naturally draw nigh to thoſe whom they diſcover, and are tempted to pillage the ſtrangers when they find their own party the ſtrongeſt. Beſides, travellers paſſing through theſe deſarts go generally in caravans; and a ſingle perſon, or a ſmall party, has a ſingular and ſuſpicious appearance, which is a temptation to the Bedouins.

In Arabia, as in all other thinly inhabited countries, robbery is practiſed; but the Arabian robbers are not cruel, and do not murder thoſe whom they rob, unleſs when travellers ſtand upon the defenſive, and happen to kill a Bedouin, whoſe death the others are eager to revenge. Upon all other occaſions they act in a manner conſiſtent with their natural hoſpitality. Upon this head I have heard ſome anecdotes, which it may not be amiſs to introduce here.

A Mufti of Bagdad, returning from Mecca, was robbed in Nedsjed. He entered into a written agreement with the robbers, who engaged to conduct him ſafe and ſound to Bagdad for a certain ſum, payable at his own houſe. They delivered him to the next tribe, thoſe to a third; and he was thus conveyed from tribe to tribe, till he arrived ſafe at home.

An European, belonging to a caravan which was plundered, had been infected with the plague upon his journey. The Arabs, ſeeing him too weak to follow his companions, took him with themſelves, lodged him without their camp, attended him till he was cured, and then ſent him to Baſra.

An Engliſhman, who was travelling expreſs to India, and could not wait for the departure of a caravan, hired two Arabs at Bagdad, who were to accompany him to Baſra. By the way he was attacked by ſome Schiechs, againſt whom he at firſt defended himſelf with his piſtols; but, being hard preſſed by their lances, was forced to ſurrender. The Arabs, upon whom he had fired, beat him till he could not walk. They then carried him to their camp, entertained him for ſome time, and at laſt conducted him ſafe to Baſra. When Mr. Forſkal was robbed by the Arabs in Egypt, a peaſant, who accompanied him, was beaten by the robbers, becauſe he had piſtols, although he had made no attempt to defend himſelf with them.

The pillaging of the caravans is not always owing merely to the propenſity which the Arabians have to robbery. Their pillaging expeditions are commonly conſidered by themſelves as lawful hoſtilities againſt enemies who would defraud the nation of their dues, or againſt rival tribes, who have undertaken to protect thoſe illegal traders.

In one of thoſe expeditions, a few years ſince, undertaken againſt the Pacha of Damaſcus, who was conductor of the Syrian caravan to Mecca, the tribe of Anæſe, which gained the victory, ſhewed inſtances of their ignorance, and of the ſimplicity of their manners. Thoſe who happened to take goods of value knew not

their

their worth, but exchanged them for trifles. One of thoſe Arabs having obtained for his ſhare a bag of pearls, thought them rice, which he had heard to be good food, and gave them to his wife to boil, who, when ſhe found that no boiling could ſoften them, threw them away as uſeleſs.

CHAP. CIX. — *Of the political Conſtitution of the wandering Arabs.*

TREATING of the government of the Arabs in general, I ſaid a few words occaſionally concerning that of the Bedouins. To avoid unneceſſary repetition, I ſhall add here only a few particulars concerning chiefly their political intereſts, in reſpect to the neighbouring nations.

The dignity of Schiech is hereditary, but is not confined to the order of primogeniture. The petty Schiechs, who form the hereditary nobility, chooſe the grand Schiech out of the reigning family, without regarding whether he be more nearly or more diſtantly related to his predeceſſor.

Little or no revenue is paid to the grand Schiech; and the other Schiechs are rather his equals than his ſubjects. If diſſatisfied with his government, they depoſe him, or go away with their cattle, and join another tribe. Theſe emigrations, which happen pretty frequently, have reduced ſome tribes, which were once potent, to a low and inconſiderable ſtate; and have greatly augmented the numbers and power of ſome petty tribes.

Perſonal ſlavery is eſtabliſhed among the Bedouins; but none of them are *aſcripti glebæ*. A peaſant, when diſſatisfied with his maſter, may quit his ſervice, and remove any where elſe.

The Bedouins, who live in tents in the deſart, have never been ſubdued by any conqueror; but ſuch of them as have been enticed, by the proſpect of an eaſier way of life, to ſettle near towns, and in fertile provinces, are now, in ſome meaſure, dependent on the Sovereigns of thoſe provinces.

Such are the Arabs in the different parts of the Ottoman Empire. Some of them pay a rent or tribute for the towns or paſturages which they occupy. Others frequent the banks of the Euphrates, only in one ſeaſon of the year; and, in winter, return to the deſart. Theſe laſt acknowledge no dependence on the Porte.

Neither are, properly ſpeaking, ſubject to the Turks; to whom, on the contrary, they would be dangerous neighbours, if the Pachas did not find means to ſow diſſenſions among the tribes and great families, when there are more than one pretender to the dignity of Schiech of Schiechs.

The policy of the Turks occaſions frequent wars among the Bedouins; but theſe are neither long nor bloody.

Whenever the Turks interfere in their quarrels, all the tribes combine to repulſe the common enemy of the whole nation.

Every Grand Schiech juſtly conſiders himſelf as abſolute lord of his whole territories; and accordingly exacts the ſame duties upon goods carried through his dominions as are levied by other princes. The Europeans are wrong in ſuppoſing the ſums paid by travellers to the Grand Schiech to be merely a ranſom to redeem them from pillage.

The Turks, who ſend caravans through the deſart to Mecca, have ſubmitted to the payment of theſe duties. They pay a certain ſum annually to the tribes who live near the road to Mecca; in return for which, the Arabs keep the wells open, permit the paſſage of merchandiſe, and eſcort the caravans.

If the Bedouins ſometimes pillage thoſe caravans, the haughty perfidious conduct of the Turkiſh officers is always the firſt cauſe of ſuch hoſtilities. Thoſe inſolent Turks look upon all the Arabs as rebels; that is, in the modern ſignification of this word, as a people who, although weak, have the audacity to withſtand the oppreſſion of their ſtronger neighbours. In conſequence of this ſelfiſh reaſoning, they violate their engagements; and the Arabs take their revenge by pillaging the caravans.

The famous Ali Bey, when he conducted the Egyptian caravan to Mecca, would not pay all the duties on his way to Mecca, but promiſed to pay the reſt on his return, and forgot his promiſe. On the year following, the Arabs aſſembled in greater numbers, and obliged the captain of the caravan to pay for himſelf and Ali Bey both. The Turks exclaimed againſt this as an act of robbery; yet the Arabs had only done themſelves juſtice.

The conduct of Abdalla, Pacha of Damaſcus, who commanded the Syrian caravan in 1756, was ſtill more odious. When the Schiechs of the tribe of Harb came to meet him, to receive the ſtipulated toll, he gave them a friendly invitation to viſit him; but, inſtead of paying the toll, cut off their heads, and ſent them to Conſtantinople, as a proof of his victory over the rebel Arabs. The ſtroke which thoſe ſuffered by the death of their chiefs hindered them from attempting any thing in revenge, on either that or the following year: the caravans travelled in triumph to Mecca; and the Turks boaſted of the valour and prudence of Abdalla Pacha. But, in the third year, the Arabs avenged the ſlaughtered Schiechs, and, with an army of eighty thouſand men, raiſed out of all the tribes, routed the Turks, and pillaged the caravan. The tribe of Anæſe, under the command of their Schiech, diſtinguiſhed themſelves particularly in this expedition.

There is a certain ſubordination among the tribes. The petty tribes, being unable to defend themſelves, place themſelves under the protection of the greater, and are governed by their laws. Thus are powerful tribes formed by the union of ſeveral ſmall tribes.

The Arabian nation are much more numerous, and wider ſpread, than they are generally ſuppoſed to be. They occupy countries, once cultivated and populous, whoſe ancient inhabitants have diſappeared. The period at which theſe Arabian ſettlements were formed, cannot now be aſcertained; nor is it known whether they may not have been anterior to the reign of the Caliphs. The ancients did not diſtinguiſh accurately between different nations. The kings of Palmyra, who have been ſuppoſed to be Jews, were more probably Arabs.

Chap. CX. — *Of the Bedouins on the Confines of the Deſart.*

THE moſt ancient and powerful tribes of this people are thoſe which eaſily retire into the deſart when attacked by a foreign enemy. Theſe too have preſerved the national character in its greateſt purity, and have maintained their liberty unimpaired. Of this number are the following tribes, of whom I ſhall mention ſuch particulars as have come to my knowledge.

The Beni Khaled are one of the moſt powerful tribes in all Arabia, on account of their conqueſts, their wealth, and the number of other tribes ſubject to them. From the deſart of Nedsjed, they have advanced to the ſea, and have conquered the country of Lachſa, as I mentioned in the proper place. The Schiech of this tribe does not live always in the city of Lachſa, but ſometimes in tents in the deſart.

The tribe of Kiab, who inhabit north from the Perſian Gulph, and of whom I have already ſpoken, rarely encamp; they have poſſeſſions in the province of Suſiſtan, in Perſia.

In this province of Suſiſtan, near the principality of Haviſa, and in the neighbourhood of the city of Schuſter, are five different conſiderable tribes of independent Bedouins. From the exiſtence of theſe eſtabliſhments, I ſhould judge the authority of the Perſians in this country to be precarious, and Suſiſtan to be interſperſed with deſarts.

Beni Lam, are a great tribe between Korne and Bagdad, upon the banks of the Tigris, the Arabic name of which river, in conſtant uſe among the inhabitants of the country, is Didsjele. They receive duties upon goods carried between Baſra and Bagdad. Theſe Arabs ſometimes pillage caravans. The Pacha of Bagdad then ſends troops againſt them, and ſometimes chaſtiſes them by beheading their chiefs. But the ſucceſſors of the Schiechs, who have been beheaded, are always as great enemies to the Turks, and as zealous to maintain their liberty as their predeceſſors have been.

Montefidſi, or Montefik, are the moſt powerful tribe north from the deſart, whether in reſpect to the extent of their territories, or the great number of the ſubaltern tribes who acknowledge their authority. They poſſeſs all the country upon both ſides of the Euphrates, from Korne to Ardje.

In ſummer, when the graſs in the deſart is in a manner burnt up, the reigning Schiech reſides at Nahhr el Antar, a town upon the banks of the Euphrates. In winter, they drive their cattle to feed in the deſart, and encamp in tents. The inhabitants of the villages, who apply to agriculture, and are for this reaſon held in contempt by the Bedouins, pay a tribute. They are poor as muſt naturally be the condition of the ſubjects of thoſe Schiechs who live comfortably themſelves, but are not diſpoſed to ſuffer their peaſantry to grow rich.

The Arabs of this tribe often plunder travellers going between Helle and Baſra. The Pacha of Bagdad commonly chaſtiſes them; ſometimes even depoſes the reigning Schiech, and advances another prince of the ſame family in his room. Theſe Arabs ſubmit to this ſlight degree of dependence on the Turks, becauſe they are unwilling to loſe their eſtabliſhments on the fertile banks of the Euphrates. In the late troubles of theſe provinces of the Ottoman empire, frequent notice was taken of this tribe, and they acted no unimportant part.

The tribe derive their name from one Montefik, who came from Hedjas, and was deſcended from a family who were illuſtrious before the days of Mahomet. One thing certain is, that the deſcendants of this Montefik have been ſovereigns in this country from time immemorial. They are divided into many branches; and in my time the reigning family conſiſted of one hundred and fifty perſons, all of whom might aſpire to the ſupreme power.

In 1765, the reigning Schiech, who was not of the eldeſt branch, was named Abdallah. The other princes of his family enjoyed, at the ſame time, a certain ſhare of authority; each having his own ſubjects, with whom, in time of war, they all join the troops of the Schiech of Schiechs; in ſome diſtricts they levy taxes and cuſtoms upon their own account.

There were named to me more than a ſcore of inferior tribes, who live all in ſubjection to that of Montefik, which, of itſelf is not extremely numerous. Among theſe ſubordinate tribes, are ſome who have others again ſtill leſs conſiderable, dependent upon them. The Arabs call thoſe dependent tribes El Araye.

All

All theſe tribes upon the confines of the deſart, whoſe names I have mentioned, are genuine Arabs, who breed ſheep and camels, and live in tents. But this deſcription is, with more peculiar propriety, applicable to the reigning tribes; for, I believe, that ſome of the inferior tribes have loſt their nobility, by intermixing the practice of agriculture with the habits of paſtoral life.

CHAP. CXI. — *Of the Bedouins of Meſopotamia.*

THE rich plains of Meſopotamia and Aſſyria, which were once cultivated by a populous nation, and watered by ſurpriſing efforts of human induſtry, are now inhabited, or rather ravaged, by wandering Arabs. As long as theſe fertile provinces ſhall remain under the government, or rather anarchy of the Turks, they muſt continue deſarts, in which nature dies for want of the foſtering care of man. A hereditary ſovereign, ſeated at Bagdad, and none elſe, might reſtore this country to its once flouriſhing ſtate.

The Pachas not knowing how to improve the value of theſe depopulated diſtricts, and not being able to drive away the Arabs, permit them, for an annual rent, to cultivate thoſe lands, or feed their flocks upon them. But that people are paſſionately fond of liberty, and ſhew by their conduct, that they conſider not themſelves as ſubject to the Turkiſh yoke. The frequent wars, in which ſeveral of the tribes are engaged with the Pacha of Bagdad, although viewed as rebellion by the Ottoman officers, are proofs of the independence of the Arabs.

So rich a tract of country, naturally invites its inhabitants to cultivate it. The lands between the Tigris and the Euphrates are interſected by numerous canals, and are inhabited only by tribes practiſing agriculture, or Moædan. Such are the

Beni Hæhkem, a tribe ſituate eaſtward from the Euphrates, whoſe preſent Schiech is named Fontil, and who rules ſeveral petty tribes of huſbandmen.

Khaſaal, a powerful tribe of huſbandmen, likewiſe on the eaſt ſide of the Euphrates. They have a great many petty tribes of Arabs, who live in villages, ſubject to them. One of theſe petty tribes comprehends five and twenty inferior tribes, and two others forty each. The tribes which practiſe huſbandry appear therefore to be leſs numerous than the Bedouins, who often unite into very large bodies. The tribe of Khaſaal can muſter two thouſand cavalry, and a proportionate number of infantry. The Pacha of Bagdad has lately made war on theſe people, with various ſucceſs. Theſe Arabs are Shiites; and this is one motive more to ſet them at variance with the Turks. The reigning Schiech is named Hamoud, and levies cuſtoms from veſſels coming up the Euphrates.

All the Arabs within the territories of the government of Bagdad are not huſbandmen. South from that city are ſome Bedouins, who breed camels. Of theſe are the tribes of Beni Temim, and Dafaſa, as well as ſome other tribes between Bagdad and Moſul. The tribe of Al Tobad have become very conſiderable, through the favour of the Pacha of Bagdad, one of whoſe principal officers was a near relation to the reigning Schiech. All that tract of country between Bagdad and Moſul is poſſeſſed by hordes of Bedouins; one of which, occupying the range of hills adjacent to the Tigris, lately made an attack upon the troops of the Pacha; and another denominated Al Buhamdan, pillaged a caravan when I was in Moſul.

Thay are a great and powerful tribe of Bedouins between Mordun and Moſul. The reigning Schiech, who is of the family of Salie, for a ſmall annual tribute, poſſeſſes the large and fertile plain of Aſſyria. Were it not for the uſual Turkiſh policy of ſowing diſſenſion

diſſenſion among the neighbours, the Pachas would find it impoſſible to maintain any ſhadow of authority over this tribe. But, the Pacha of Bagdad ſends the Togk, or horſe's tail, ſometimes to one Schiech, ſometimes to another; and thus is a conſtant rivalry kept up among them, which weakens their common ſtrength. This horſe's tail is not merely an enſign of empty honour. It confers the dignity of Beg, with the right to the poſſeſſion of the plain, which is held to be with the Turks. The depoſed Beg quits his place of reſidence between Moſul and Niſſibin, and retires with his partiſans to the banks of the river Khabour, and there waits an opportunity to ſupplant his rival.

All travellers complain of the robberies of theſe Bedouins of Aſſyria. The reſtleſsneſs and thieviſh diſpoſition of theſe people ſeem to increaſe the farther they recede from their native deſarts, and approach the country inhabited by the plundering Kurdes or Turcomans.

I was told of ten wandering tribes, Arak Arabi. The moſt conſiderable encamps in the environs of Helle; its name is Solæd; and its branches are ſpread even into the governments of Aleppo and Damaſcus.

An Arabian Schiech, with whom I was acquainted at Aleppo, gave me the names of eight tribes of Bedouins who live towards the head of the Euphrates, in diſtricts comprehended within the government of the Pacha of Orfa. But, as he could give me no farther information concerning theſe tribes, I paſs them by in ſilence.

Chap. CXII. — *Of the Bedouins of Syria.*

THE Pachas of this province have as much to do with the wandering Arabs, as the Turkiſh governors on the Perſian frontier. It is of great conſequence to the cities of Aleppo and Damaſcus, that their caravans, travelling to Bagdad or Baſra, be ſuffered to paſs in ſafety through the deſart. Without eſcorting them with an army, the Pachas could not protect them from inſult and pillage, did they not artfully contrive to employ one tribe of Arabs againſt the reſt.

With this view, the Pacha gives the title of Emir to the moſt powerful Schiech in the neighbourhood. This Emir is obliged to guide the caravans, to keep the other Arabs in awe, and to levy the dues from thoſe who feed their cattle on the Pacha's grounds. As payment for his trouble, and to reimburſe his expences, he receives a certain ſum yearly. But the Arabs having little confidence in Turkiſh promiſes, the Pacha ſettles upon the Emir a number of villages, the revenues of which make up the ſtipulated ſum. Theſe villages were miſerable enough before, but have been abſolutely ruined by the precarious government of the Arabs.

Upon a calculation of the ſcanty revenue which the Porte derive from this part of their dominions, and the trivial rents paid by the Arabs for the liberty of ravaging whole provinces; and, on the other hand, a comparative eſtimate of the ſums expended in maintaining that vagabond race in a ſpecious ſubjection; it is plain, that they are loſers by the ſhadow of authority which they pretend to have over the Arabs; but Ottoman vanity is pleaſed with the vain fancy of poſſeſſing immenſe territories, from which the Sultan derives no revenue, and in which his orders are not reſpected.

The moſt powerful tribe near Aleppo, are the Mauali, whoſe reigning Schiech is of the family of El Buriſche. The Pachas put ſometimes one, ſometimes another, of the Schiechs of this family in poſſeſſion of the villages and revenues belonging to the dignity of Emir. He whom they depoſe, retires commonly with his party to the banks of the Euphrates, and there awaits an opportunity to ſoften the new Pacha by preſents, and recover his place. A few years ſince an Emir, foreſeeing that he was to be depoſed,

plundered a caravan, carried away 30,000 head of cattle from the paſtures about Aleppo, and conveyed his booty to a place of ſafety near the Euphrates. Some time after, he ſurpriſed and pillaged the city of Hæms. It was ſuppoſed, when I was in Aleppo, that the Pacha would be obliged to recal and reinſtate him in the office of Emir.

A nephew of the Emir, or reigning Schiech of the tribe of Mauali, named to me fifteen conſiderable tribes who inhabit the neighbourhood of Aleppo. Another Schiech, a great traveller, mentioned five others, ſomewhat farther diſtant, and near the road from Aleppo to Baſra. All theſe Bedouins pay each a trifle to the Emir, for liberty to hire out or ſell their camels, and to feed their cattle through the country. The neighbouring tribes in the Deſart of Salt, who are ſubject to the Pacha, pay ſomething to a farmer (of the tax) for liberty to gather the ſalt formed in that deſart.

I was ſurpriſed to ſee among thoſe tribes the tribes of Thay and Sobæd, which muſt of conſequence be ſpread very widely over the country. The tribe of Rabea boaſts of its antiquity, and pretends to have come from Yemen to ſettle in the north, at the time when the dyke of the reſervoir of the Sabæans at Mareb was broken down.

As my ſtay at Damaſcus was very ſhort, I could not acquire enough of information concerning the Bedouins in the government of Damaſcus or Scham. I learned only the names of a dozen of their tribes, one of which named Abu Salibe, conſiſts, as I was told, ſolely of Chriſtians. Another, Beni Hamjar, pretend that they are deſcended from the old Arabian kings of this name.

Several circumſtances lead me to preſume, that, of the other nations in Syria, Kurdes, Druſes, Metuaeli, Naſſaries, and Tſchinganes, ſome are of Arabian anceſtry.

The tribe of Anæſe are eſteemed to be the greateſt tribe in the deſart of Syria. They have even ſpread into Nedsjed, where they are reckoned the moſt numerous tribe in the heart of Arabia. The caravans of Turkiſh pilgrims pay them a conſiderable duty for their free paſſage through the country. This tribe too, when diſſatisfied, plunder the caravans. They often make war on the Pacha of Damaſcus. They lately routed and killed the Pacha of Ghaſſa in his own government.

In my time, the departure of a caravan from Bagdad was retarded by news received of thoſe Arabs being on ill terms with the Pacha of Damaſcus. Two Turkiſh lords, who were very much beloved in Arabia, reſolving to attend the caravan, the merchants ventured to pack up and ſend off their goods. But, I not chooſing, after ſo many dangers, to expoſe myſelf anew and unneceſſarily, took the road from Bagdad to Moſul, and entruſted a trunk to an Arab, a camel driver in that caravan, directing him to deliver it to a certain man at Aleppo. Within a day's journey of Damaſcus, the whole caravan were plundered by the tribe of Anæſe. The trunk was opened. The Bedouins took what they choſe, but left me my books, papers, a box of medals, and two watches. The camel driver collected the broken pieces of my trunk, and brought the whole honeſtly to Aleppo. Thus had I, at the ſame time, a proof of Arabian rapacity and Arabian integrity.

CHAP. CXIII. — *Of the Bedouins of Arabia Petræa, and Paleſtine.*

THE name of Arabia Petræa is uſed in a vague manner by our geographers. It ſeems to be a denomination given to thoſe countries which are moſtly deſart, between Egypt, Syria, and Arabia properly ſo called. It would be difficult to determine exactly the limits of thoſe countries, which are little known, and but thinly inhabited; the inhabitants of which wander among dry ſands and rocks, ſeeking here and there a few ſpots which afford ſome ſcanty food for their cattle. None but Bedouins haunt theſe deſarts.

In

In the account of my journey to Mount Sinai, I ſpoke of three tribes whom I found ſettled by the highway. Thoſe are no doubt of that claſs which acknowledge the ſuperiority of a greater tribe. On the other ſide of that chain of mountains, and in the environs of Akaba, there muſt be other tribes; but the names of theſe I know not.

I have already mentioned the great tribe of Harb, who live to the north of Hedjas. In this province are alſo the ancient tribes of Beni Ottæba, Hodeil, Jom, and others, which the inhabitants of Mecca call bands of robbers, ſeemingly for no other reaſon, but that their Sherriffe has frequent quarrels with thoſe Bedouins.

There are alſo ſeveral conſiderable tribes upon the confines of Nedsjed, and the great deſart. The tribe of Beni Temim, among theſe, were famous in the days of the ſucceſſors of Mahomet, for a prophetеſs named Sedsjay, who did honour to the tribe. Schiech Dahher, Maſter of Acca, and the greater part of Paleſtine, is alſo an Arab; but I know not to what tribe he belongs.

I could learn nothing of conſequence concerning the Arabs of Paleſtine. They ſeem to be poor neglected hordes, who inhabit that barren and diſmal country.

I was told of the tribe of Dsjœrhamie, between Rama and Jeruſalem. The European monks, who are now the only pilgrims that viſit the Holy Land, deſcribe thoſe Arabs as devils incarnate, and complain dolefully of their cruelty to the poor Chriſtians. Thoſe lamentations, and the ſuperſtitious pity of good ſouls in Europe, procure large alms to the convent of Franciſcans at Jeruſalem. The exaggerated relations of the ſufferings of the pilgrims, from thoſe inhuman Bedouins, will therefore be continued as long as the can ſerve the purpoſe for which they are intended.

It muſt be confeſſed, however, that this tribe of Dsjœrhamie form, in one inſtance, a remarkable exception from the ordinary national character of the Arabs, who, in general, never maltreat a ſtranger, unleſs they have firſt received provocation. But, thoſe Arabs in the neighbourhood of Jeruſalem have a rooted averſion to the monks; in other reſpects, they are honeſt enough people.

They convey every year, from Jafa to Jeruſalem, money and goods, ſent to the monks from Europe, to a conſiderable amount, without ever touching or embezzling the ſmalleſt article. They know that the ſuperior of the convent at Jeruſalem pays the travelling expences of the pilgrims, and that they are poor monks, who have nothing to loſe. Yet they wait to intercept thoſe indigent caravans, not to pillage them, but that they may have the pleaſure of venting their hatred againſt the monks.

It would be a groſs miſtake, therefore, if any European ſhould fancy that he might travel ſafely through Judea, in conſequence of putting himſelf under the protection of the monks. A young Frenchman had a trial of this when I was in that country. Paſſing the river Jordan, he was ſeverely beaten by the Bedouins, ſolely for being found in company with the monks, which made the Arabs view him in a ſuſpicious light.

OF THE RELIGION AND CHARACTER OF THE ARABS.

CHAP. CXIV. — *Of the different Sects of Mahometans in Arabia.*

IT might be expected that the Mahometan religion ſhould be preſerved in its higheſt purity in Arabia, which was its cradle; and that no contrariety of opinions, or diverſity of ſects, ſhould have ariſen there. An old tradition records a ſaying of Mahomet's, from which he appears to have foreſeen that it was impoſſible for his followers to remain in perpetual harmony of doctrine and worſhip. He is ſaid to have predicted that his new religion ſhould be divided into ſeventy different ſects, as the Chriſtians of his time were.

This prediction is in part accompliſhed; for there are at preſent ſeveral Mahometan ſects in Arabia.

The doctrines and rites of the Muſſulman religion are in general ſufficiently known. I ſhall ſatisfy myſelf with mentioning ſome remarkable peculiarities which diſtinguiſh the ſects eſtabliſhed in Arabia, and which have an influence on the moral character or political ſtate of the nation.

The moſt conſiderable ſects among the Arabian Mahometans, are,

1. That of Sunni, to which the Turks alſo belong. This forms the moſt numerous ſect in Arabia; its opinions being profeſſed by the inhabitants of the holy cities of Mecca and Medina, and by the Sherriffes of thoſe cities who are reputed the ſucceſſors of Mahomet.

2. The ſect of Schya, of which the whole Perſian nation profeſs themſelves. In the eaſtern parts of Arabia are ſome diſciples of this ſect; and it prevails all along the borders of the Perſian Gulph. The Metaueli, or Mut-Ali, in Syria, are likewiſe Shiites.

3. The ſect of Zeidi, which prevails in Yemen, and of which the Imam of Sana is a follower.

4. The ſect of Beiaſi, Beiadi, or Abadi, is the principal ſect in Oman. It is ſaid to owe its origin to the enemies of the Caliph Ali, two of whom went into Oman after a defeat, which only nine of them had ſurvived.

5. The ſect of Meſſalich, of which I have already taken notice in deſcribing the Bedouins ſettled between the provinces of Hedjas and Yemen. I ſuſpect this rather to be a different religion, than a ſect of the Muſſulman.

6. The ſect of Mecrami and Abd ul Wahheb; I have already given my opinion of this little known ſect in the deſcription of Nedsjeran and Nedsjed.

7. The ſect of Dsjedsjal, of which the inhabitants of Mecran, a maritime province of Perſia, are followers.

8. Laſtly, the ſects of Schabreari and Merdinar, of which are the Belludsje, Arabian tribes on the confines of the province of Mecran, as I have above obſerved.

All theſe different ſects acknowledge Mahomet their prophet, and regard the Koran as their code of civil and eccleſiaſtical laws. However, they mutually treat each other as Chauaredsji or Rafidi, that is to ſay, heretics.

The Sunnites allow only the four ſects, which they conſider as orthodox; thoſe of Shafei, Haneſi, Maleki, and Hanbali, to have houſes of prayer about the Kaba. The Zeidites, however, to make themſelves amends for the excluſion they ſuffer, have reared for themſelves an inviſible houſe of prayer in the air, immediately over the Kaba, by which means they are, in their own opinion, put into poſſeſſion of theſe ſacred places. Notwithſtanding theſe lofty pretenſions, every pilgrim of this ſect is obliged to pay a high capitation to the Sherriffe, who has, for theſe ſeveral years, made the Shiites likewiſe pay dear for permiſſion to viſit Mecca.

The Zeidites ſeem to be leſs rigid and ſuperſtitious than the Sunnites, who are much addicted to the worſhip of ſaints, and believe in the moſt ridiculous miracles. The former trouble not themſelves with the controverſy about Mahomet's ſucceſſors, which has occaſioned the ſchiſm between the Sunnites and the Shiites. Nor are they ſo rigid and exact in reſpect to prayers and other ceremonies; they make no mention of ſaints; and the Imam of Sana, who is a Zeidite, ſuffers uſeleſs moſques to fall into ruins, and ſometimes even demoliſhes them, to the great offence of his Sunnite ſubjects in the Tehama.

All

All these sects venerate the descendants of Mahomet, except the Beiasi, who treat them with no greater respect than other Arabs, and believe all the families in the nation to have the same right to the sovereign power.

For this reason, the Prince of Maskat, who is of the sect of Beiasi, takes the title of Imam, although not descended from Mahomet. This sect abstain, not only from strong liquors, like the other Mussulmans, but even from tobacco and coffee; although, out of hospitality, these are offered to strangers in Oman. The Beiasi pique themselves on great austerity of manners, and simplicity in their mode of living. Even the most opulent among them avoid every thing like magnificence in their dress, houses, and mosques. The prince administers justice in person, and permits all his subjects to be seated in his presence. It was in consequence of this severity of manners, that the last Imam, who was a tyrannical and voluptuous prince, became odious to his subjects. In the description of Oman, I have taken notice of the revolution by which that prince was driven from the throne.

At Maskat, I received an account of the miraculous origin of the sect of Dsjedsjal, in the province of Mecran. Its first author was a venerable old man, who was found by some wood-cutters shut up in the middle of a tree, and having a book in his hand. Each sect, indeed, tells ridiculous stories of the other sect to bring them into contempt.

I saw or heard of no convents of monks among the Zeidites in Yemen, or among the Beiasi in Oman. The Sunnites, and among them the Turks especially, are known to have a great number of religious orders, the members of which are distinguished by the names of Dervises and Santons, and discriminated from one another by diversities of dress and manners. At Mokha were beggars, who sang through the streets, called Dervises; as well as some other poor creatures, who, for any trifle, were ready to read the passages of the Koran inscribed on the tombstones. As the Zeidites and Beiasi are not worshippers of saints, they cannot have Dervises and Santons; who, on the other hand, are very numerous in Egypt, where they perform many extravagant fooleries.

The Turks and Persians have been almost constantly at war; and their respective Princes have generally contrived to represent to their subjects disputes which originated from their ambition, as prompted by religious considerations. This is the reason of the violent hatred with which the Shiites and Sunnites are animated against one another. In Turkey and Persia, Christians are permitted to build churches, and the Jews synagogues; but in Persia, no Sunnite mosque is allowed; and the Turks tolerate the Shiites in the exercise of no other part of their worship, except their pilgrimage to their Prophet's tomb in the vicinity of Bagdad; and for this permission they pay very dear to the Ottoman Porte. In Yemen, the Sunnites and Zeidites live happily together; for the latter, who are the more tolerant of the two, are the predominant sect.

The Mussulmans in general do not persecute men of other religions, when they have nothing to fear from them, unless in the case of an intercourse of gallantry with a Mahometan woman. A Christian, convicted of blasphemy, would also be in danger of losing his life. In such a case, it is true, a Mahometan would as little be spared. While I was at Bagdad, a Janissary urged a citizen for a debt; the latter always answered with a devout air, that he should remember God and the Prophet, and wait patiently for payment, without putting himself in a passion. The Janissary was at last provoked to utter a blasphemous expression; the artful citizen attested witnesses; and

the Janiſſary was accordingly convicted, expelled out of his corps, and next day hanged.

All the Muſſulman ſects are not alike abhorrers of images. In Oman, the Banians are allowed to ſet up their images openly in their apartments. The Sunnites even appear to have loſt ſomewhat of their averſion for theſe material repreſentations of Deity. Thoſe in India keep paintings; and I even ſaw two of theſe in a villa of the Sultan's near Conſtantinople. At Kahira I found prints, and a plaſter buſt, in the houſe of a learned Sunnite.

CHAP. CXV. — *Of the other Religions tolerated in Arabia.*

THROUGH all Arabia are Jews, who are held in much greater contempt than the Chriſtians. I have already mentioned the Jewiſh tribes ſettled in the neighbourhood of Kheibar, where they are not barely tolerated, but have the ſovereign authority in their own hands.

The Jews, diſperſed through different cities, have ſynagogues, and enjoy a great deal of freedom. They are fond of living together, and commonly form a village near every principal town. In Oman they are ſtill better treated, and permitted to wear the dreſs of Mahometans.

The Chriſtians were once numerous in Arabia. I know of no Chriſtian church remaining at preſent in all this country. In the province of Lachſa are many Sabæans, or Chriſtians of St. John. But, the Chriſtianity of this ſect ſeems to be a confuſed medley of the opinions and ceremonies of ſeveral different religions.

Banians from India are ſettled in great numbers in the commercial cities. At Mokha they ſuffer many mortifications. But, at Maſkat, among the tolerant ſect of the Beiaſi, they are permitted to obſerve the laws, and cultivate the worſhip of their own religion without diſturbance. In Perſia there are alſo ſome of theſe Indians; but the Turks, who are auſtere Sunnites, ſuffer none of them in their provinces.

I never ſaw that the Arabs have any hatred for thoſe of a different religion. They, however, regard them with much the ſame contempt with which the Chriſtians look upon the Jews in Europe. Among the Arabs this contempt is regulated. It falls heavieſt upon the Banians; next after them, upon the Jews; and, leaſt of all, upon the Chriſtians, who, in return, expreſs the leaſt averſion for the Muſſulmans A Mahometan, who marries a Chriſtian or Jewiſh woman, does not oblige her to apoſtatize from her religion; but the ſame man would not marry a Banian female, becauſe this Indian ſect are ſuppoſed to be ſtrangers to the knowledge of God, having no book of divine authority. The Mahometans in India appear to be even more tolerant than thoſe of Arabia. They live in a good underſtanding with the Banians, and treat them with leſs contempt than their Arabian brethren.

This progreſs towards general toleration preſerves the Arabs from the rage of making proſelytes. They ſeek neither to entice nor conſtrain any perſon, except ſometimes their young ſlaves, whom they compel to embrace Mahometaniſm: but, when a proſelyte voluntarily preſents himſelf, they are, by the laws of their religion, obliged to receive him, and even to provide for his maintenance. The converts who moſt commonly offer themſelves are deſerters from the crews of European ſhips, who take this ſhift to eſcape puniſhment. As they are known to be moſtly very bad ſubjects, government allows them but a very ſcanty penſion, ſcarcely ſufficient for their maintenance. They are not confined, either from intercourſe with Chriſtians, or from taking voyages

voyages into diſtant countries. We had in our ſervice in Arabia a French renegado, who, when he left us, went to India.

It may not be improper to remark, in this place, that the Indians are ſtill leſs anxious about making converts than the Arabs. The Bramins, Rajaputs, and Banians, receive nobody into their communion, but, on the contrary, expel all of their members who render themſelves obnoxious by irregularity of life, and by this means afford proſelytes to the Chriſtians. Thus, the European miſſionaries, who run ſo indecently through the Eaſt, and profane the ſacrament of baptiſm, by caſting it at the head of every one, have little reaſon to boaſt of the converſions they effect, eſpecially as they uſe ſo much importunity to accompliſh them.

CHAP. CXVI. — *Of the Character of the Arabs.*

CLIMATE, government, and education, are undoubtedly, the great agents which form and modify the characters of nations. To the firſt of theſe the Arabs owe their vivacity, and their diſpoſition to indolence; the ſecond increaſes their lazineſs, and gives them a ſpirit of duplicity; the third is the cauſe of that formal gravity which influences the faculties of their mind, as well as their carriage and exterior aſpect.

No two things can differ more than the education of the Arabs from that of the Europeans. The former ſtrive as much to haſten the age of maturity, as the latter to retard it. The Arabs are never children; but many Europeans continue children all their life.

In Arabia, boys remain in the Haram, among the women, till the age of five or ſix, and during this time follow the childiſh amuſements ſuitable to their years; but, as ſoon as they are removed from that ſcene of frivolity, they are accuſtomed to think and ſpeak with gravity, and to paſs whole days together in their father's company, at leaſt if he is not in a condition to retain a preceptor, who may form them. As muſic and dancing are eſteemed indecent among the Arabs, women are alſo excluded from all aſſemblies, and the uſe of ſtrong drink is forbidden. The Arabian youth are ſtrangers to the pretended pleaſures which are ſo eagerly purſued by the youth of Europe. The young Arabs, in conſequence of being always under the eyes of perſons advanced to maturity, become penſive and ſerious, even in infancy.

Yet, under this air of gravity and recollection, the nation have in reality a great degree of vivacity in their hearts, which varies through the different provinces. The inhabitants of Yemen, living in a mild climate, and an agreeable air, have more animation in their character than thoſe of Hedjas and Arabia Petræa, whoſe imagination receives a more gloomy caſt from the continual proſpect of barren deſarts and bare rocks. I have ſeen young Arabs in Yemen dance and leap, with arms in their hands, to the ſound of ſmall drums; yet, even the inhabitants of the deſart, ſhew greater vivacity than the Turks. As for the melancholy Egyptians, I never ſaw them diſcover any mark of genuine joy, even at their feſtivals, however ſplendid.

This vivacity in the Arabians makes them fond of company, and of large aſſemblies, notwithſtanding their ſeeming ſerioufneſs. They frequent public coffee-houſes, and markets, which are ſo numerous through Yemen, that every village, of any conſiderable magnitude, has a weekly market. When the villages lie at too great a diſtance, the country people meet in the open fields, ſome to buy or ſell, and others to converſe, or amuſe themſelves as ſpectators of the buſy ſcene. Artiſans travel through the whole week from town to town, and work at their trade in the different markets. From this

fondneſs of theirs for ſociety, it may be inferred, that the nation are more civilized than they are commonly ſuppoſed to be.

Several travellers accuſe them of being cheats, thieves, and hypocrites. An arbitrary government, which impoveriſhes its ſubjects by extortion, can have no favourable influence, indeed, upon the probity of the nation; yet, I can ſay, from my own experience, that the accuſations laid againſt them have been exaggerated above the facts. The Arabs themſelves allow that their countrymen are no all honeſt men. I h ve heard them praiſe the fidelity with which the Europeans fulfil their promiſes, and expreſs high indignation againſt the knavery of their own nation, as a diſgrace to the Muſſulman name.

CHAP. CXVII. — *Of the Vengeance of the Arabs.*

A LIVELY, animated people, of quick and violent paſſions, are naturally led to carry the deſire of vengeance for injuries to its higheſt exceſs. The n iſtive ſpirit of the Arabs, which is common to them with the other inhabitants of hot climates, varies, however, with the varying modifications of the national character.

The Arabs are not quarrelſome; but, when any diſpute happens to ariſe among them, they make a great deal of noiſe. I have ſeen ſome of them, however, who, although armed with poignards, and ready to ſtab one another, were eaſily appeaſe A reconciliation was inſtantly effected, if any indifferent perſon but ſai to them, Think of God and his Prophet. When the conteſt could not be ſettled at once, umpires were choſen, to whoſe deciſion they ſubmitted.

The inhabitants of the Eaſt, in general, ſtrive to maſter their anger. A boatman from Maſkat complained to the governor of the city of a merchant who would not pay a freight due for the carriage of his goods. The governor always put off hearing him, till ſome other time. At laſt the plaintiff told his caſe coolly, and the governor immediately did him juſtice, ſaying, I refuſed to hear you before, becauſe you were intoxicated with anger, the moſt dangerous of all intoxications.

Notwithſtanding this coolneſs, on which the people of the Eaſt pique themſelves, the Arabs ſhew great ſenſibility to every thing that can be conſtrued into an injury. If one man ſhould happen to ſpit beſide another, the latter will not fail to avenge himſelf of the imaginary inſult. In a caravan I once ſaw an Arab highly offended at a man, who, in ſpitting, accidentally beſpattered his beard with ſome ſmall part of the ſpittle. It was with difficulty that he could be appeaſed by him, who, he imagined, had offended him, even although he humbly aſked pardon, and kiſſed his beard in token of ſubmiſſion. They are leſs ready to be offended by reproachful language, which is, beſides, more in uſe with the lower people than among the higher claſſes.

But the moſt irritable of all men are the noble Bedouins, who, in their martial ſpirit, ſeem to carry thoſe ſame prejudices farther than even the barbarous warriors who iſſued from the North, and over-ran Europe. Bedouin honour is ſtill more delicate than ours, and requires even a greater number of victims to be ſacrificed to it. If one Schiech ſays to another, with a ſerious air, 'Thy bonnet is dirty,' or, 'The wrong ſide of thy turban is out,' nothing but blood can waſh away the reproach; and not merely the blood of the offender, but that alſo of all the males of his family.

At Barra I heard the ſtory of an adventure, which had happened about a dozen of years ſince, in the neighbourhood of that city, and which may afford an idea of the exceſs to which the ſpirit of revenge often riſes among this nation. A man of eminence, belonging

belonging to the tribe of Montefidſi, had given his daughter in marriage to an Arab of the tribe of Korne. Shortly after the marriage, a Schiech of an inferior tribe aſked him, in a coffee-houſe, Whether he were father to the handſome young wife of ſuch a one, whom he named? The father, ſuppoſing his daughter's honour ruined, immediately left the company to ſtab her. At his return from the execution of this inhuman deed, he who had ſo indiſcreetly put the queſtion was gone. Breathing nothing now but vengeance, he ſought him every where; and not finding him, killed in the mean time ſeveral of his relations, without ſparing even his cattle or ſervants. The offender offered the governor of Korne a great ſum if he would rid him of ſo furious an adverſary. The governor ſent for him who had been offended, and endeavoured by threats, and a ſhew of the apparatus of puniſhment, to force him to a reconciliation; but the vengeful Arab would rather meet death than forego his revenge. Then the governor, to preſerve a man of ſuch high honour, ſoothed him to an agreement, by which the firſt aggreſſor gave his daughter, with a handſome portion, in marriage to him whom he had offended. But the father-in-law durſt never after appear before his ſon-in-law.

The thirſt for vengeance diſcovers itſelf likewiſe in the peculiar manner in which murder is proſecuted here. In the high country of Yemen, the ſupreme court of Sana commonly proſecutes murders in the mode uſual in other countries; but, in ſeveral diſtricts in Arabia, the relations of the deceaſed have leave either to accept a compoſition in money, or to require the murderer to ſurrender himſelf to juſtice, or even to wreak their vengeance upon his whole family. In many places it is reckoned unlawful to take money for the ſhedding of blood, which, by the laws of Arabian honour, can be expiated only by blood. They think little of making an aſſaſſin be puniſhed, or even put to death, by the hand of juſtice; for this would be to deliver a family from an unworthy member, who deſerved no ſuch favour at their hands.

For theſe reaſons, the Arabs rather revenge themſelves, as law allows, upon the family of the murderer, and ſeek an opportunity of ſlaying its head, or moſt conſiderable perſon, whom they regard as being properly the perſon guilty of the crime, as it muſt have been committed through his negligence in watching over the conduct of thoſe under his inſpection. In the mean time, the judges ſeize the murderer, and detain him till he has paid a fine of two hundred crowns. Had it not been for this fine, ſo abſurd a law muſt have been long ſince repealed. From this time the two families are in continual fears, till ſome one other of the murderer's family be ſlain. No reconciliation can take place between them, and the quarrel is ſtill occaſionally renewed. There have been inſtances of ſuch family feuds laſting forty years. If, in the conteſt, a man of the murdered perſon's family happens to fall, there can be no peace till two others of the murderer's family have been ſlain.

This deteſtable cuſtom is ſo expreſsly forbidden in the Koran, that I ſhould not have been perſuaded of its exiſtence, had I not ſeen inſtances of it. Men, indeed, act every where in direct contradiction to the principles of religion; and this ſpecies of revenge is not merely impious, but even abſurd and inhuman. An Arabian of diſtinction, who often viſited us at Loheia, always wore, even when he was in company, both his poignard and a ſmall lance. The reaſon of this, he told us, was, that a man of his family had been murdered, and he was obliged to avenge the murder upon a man of the inimical family, who was then actually in the city, and carried juſt ſuch another lance. He acknowledged to us, that the fear of meeting his enemy, and fighting with him, often diſturbed his ſleep. In the narrative of my journey from Beit el Fakih to Mokha, I have related an inſtance of a family feud of this kind, in the country through which we paſſed.

Among the Bedouins in the Eaſt of Arabia, every family ſtrive to right themſelves, whenever they think that they have ſuffered an injury. When the two hoſtile families happen to belong to two powerful rival tribes, formal wars ſometimes follow in conſequence of ſuch accidental quarrels: but, on the other hand, the public peace is not at all interrupted by a private feud, when the perſons at variance belong to two petty tribes, both ſubject to the ſame great tribe. Laſtly, when the two contending parties are ſubjects of the ſame Schiech, and are, of conſequence, held to be of the ſame family, the Schiech and the principal ſubjects join to reconcile the parties, and to puniſh the murderer.

The tribes upon the confines of Oman, and the ſhores of the Perſian Gulph, are alſo acquainted with theſe family wars, and more haraſſed even than the Arabians by them. A great part of theſe tribes earn their ſubſiſtence by carrying coffee from Yemen to the Perſian Gulph, and by the pearl fiſhery; and, from this circumſtance, parties at variance have more frequent opportunities of meeting and fighting at ſea. Weak tribes are thus often obliged to quit their way of life, and fall into obſcurity and miſery.

CHAP. CXVIII. — *Of the Arabian Nobility.*

THE Arabs are accuſed of being vain, full of prejudices with reſpect to birth, and ridiculouſly attentive to records of genealogy, which they keep even for their horſes. This reproach cannot affect the great body of the nation, who know not their family names, and take not the trouble of keeping a regiſter of births. Moſt of thoſe, even in the middle ſtation of life, know not who were their grandfathers, and would often be as much at a loſs to know their fathers, if it were not regulated by cuſtom, that the ſon ſhall join his father's name with his own.

All thoſe petty princes who govern in Arabia are, undoubtedly, very proud of their birth, and with ſome reaſon, ſince their families have, from time immemorial, enjoyed independence and ſovereign power. The nobility, who are free, or dependent only on the chiefs of their tribes, are equally ſo. They enjoy privileges which the traditional hiſtory of the nation repreſents as having always belonged to certain families. The Schiechs are excuſable, therefore, although they value themſelves upon advantages which are peculiarly theirs.

What adds to the high conceit the Bedouin Schiechs have of their nobility, is its being incommunicable, and not to be conferred by any ſovereign prince, or even by the Caliphs. As it is founded on the cuſtoms of a paſtoral people, who know no diſtinction of rank, but that of the heads of families, no ſovereign can augment the number of theſe chiefs. Nobles can be created only in countries where the nobility form a diſtinct claſs, enjoying certain civil privileges, which may be equally conferred on others. The Bedouin nobility may be compared to the chiefs of the clans among the Scotch highlanders, who are in a very ſimilar condition with reſpect to their honours and authority.

The deſcendants of Mahomet hold, with ſome reaſon, the firſt rank among the great families in Arabia. Mahomet was ſprung from one of the nobleſt families in the country, and roſe to the rank of a potent prince. His firſt profeſſion of a dealer in camels, proves him to have been a Schiech of the genuine and pure nobility of his nation. It may be inferred, however, from the ſingular veneration in which his family are held, that religious opinions have contributed to gain them the pre-eminence which they hold, above

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even the moſt ancient ſovereign houſes. A ſect naturally reſpect the poſterity of their founder, as a race bearing an indelible character of ſanctity.

Theſe deſcendants of Mahomet have received different titles. In Arabia they are called Sherriffes, or Sejids; in the Mahometan countries ſituate northward, Sherriffes, or Emirs; and in the Arabian colonies in the Eaſt, ſimply Sejids. The Prince of Haviſa, on the frontiers of Perſia, takes the title of Maula, which has, I believe, been aſſumed by the Emperor of Morocco. In ſome countries, this family are diſtinguiſhed by a green turban. Nay, on the coaſt of Arabia, ſhips hoiſt a green flag, when fitted out by a Sejid. Yet the green turban is not invariably a diſtinctive mark of a deſcendant of Mahomet. Beggars ſometimes wear turbans of this colour; and one of our ſervants did the ſame, and was blamed by nobody.

The Sherriffes of Hedjas are eſteemed the nobleſt of Mahomet's deſcendants, becauſe they have made fewer intermarriages with ſtrangers than the reſt of the Prophet's poſterity. In that province they are treated with almoſt incredible reſpect. A Sherriffe may enter into the midſt of a fray, without the ſmalleſt fear of being intentionally hurt or killed. He needs not ſhut his doors againſt thieves. In the Ottoman provinces, the family of the Prophet are leſs regarded. In my time, a Sejid, who had been guilty of divers crimes, and although warned and reproved by an indulgent governor, had not corrected his bad habits, was condemned to ſuffer capital puniſhment.

Having heard a diſtinction frequently made between a Sherriffe and a Sejid, I made inquiry into its nature. I learned that Sherriffes are conſtantly devoted to a military life, and are deſcended from Haſſan; but that the Sejids are the poſterity of Hoſſein, and follow the purſuits of trade and ſcience, although they have ſometimes riſen to ſovereign power in ſome parts of Arabia.

There are, in all Mahometan countries, an aſtoniſhing number of Sherriffes. I ſaw whole villages peopled with this family ſolely. To thoſe who know not in what manner this title is tranſmitted, the numbers of thoſe who enjoy this high rank muſt undoubtedly appear ſurpriſing; but polygamy naturally multiplies families, till many of their branches ſink into the moſt wretched miſery. In my account of Jebid, I have mentioned my acquaintance with a Sherriffe in that city, who was in extreme poverty. A peculiar cuſtom tends to the farther increaſe of the race of Sherriffes. The ſon of a woman of the family of Mahomet is eſteemed a Sherriffe, and tranſmits the honour to all his poſterity. I travelled through Natolia with a Turk, who was called ſimply Achmed, and wore the common turban, while his ſon was honoured with a green turban, and with the title of Sherriffe, becauſe his mother was a Sherriffa. Other ſimilar inſtances came within my knowledge in the provinces of Turkey; and, from various circumſtances, I was led to infer, that many perſons enjoy this title who are not at all connected with the Prophet's family. The genuine Sherriffes, to ſtrengthen their party againſt the Caliphs, have acknowledged kindred with various powerful families who were entirely ſtrangers to them.

In Turkey, where the Sherriffes are not numerous, they enjoy various privileges, and, among others, that of being ſubject, in every conſiderable town, not to the Pacha, but to a man of their own family, who is denominated Nakib, or general of the Sherriffes. The Turkiſh government ſeems, however, to be ſuſpicious of their ambition, and never entruſts them with any public office. They are commonly called Emirs; an indeterminate title, which is beſtowed equally upon perſons of the higheſt quality, and upon ſubordinate officers.

Of all the titles in uſe among the Arabian nobility, the moſt ancient and moſt common is that of Schiech. The Arabian language, which is in other reſpects ſo rich, is

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however, poor in terms expreſſive of the diſtinctions of rank. The word Schiech has, in conſequence of this circumſtance, various ſignifications. Sometimes it is the title of a prince or noble; at other times, it is given to a profeſſor in an academy, to a man belonging to a moſque, to the deſcendant of a ſaint, to the mayor of a town, and in Oman, even to the chief of the Jewiſh ſynagogue. Although thus ſeemingly proſtituted, yet is not this title deſpiſed by the great. A Schiech of an ancient Arabian family would not change the name for that of Sultan, which has been aſſumed by ſome petty princes in the highlands of Hadramaut and Jafa.

The Schiechs of illuſtrious families among the Bedouins have reaſon for conſidering their genealogy as a matter of ſome conſequence. Some of them are deſcended from anceſtors, who were princes before the days of Mahomet, and the firſt Caliphs. As it would be difficult, among a people who have no public regiſters or hiſtorians, to make out regular tables of genealogy reaching farther than ten centuries backwards, the Arabians have contrived a compendious mode of verifying their lines of deſcent. From among their later anceſtors, they ſelect ſome illuſtrious man from whom they are univerſally allowed to be deſcended. This great man, again, is as univerſally allowed to be deſcended from ſome other great man; and thus they proceed backwards to the founder of the family. The Sherriffes and Sejids, by the ſame expedient, prove the origin of their family to have been with Mahomet, and thus abbreviate their genealogy, without rendering it doubtful.

Beſide theſe Schiechs and princes there are at Mecca, ſome families not leſs concerned to preſerve their genealogies, with all poſſible exactitude. Theſe are the families deſcended from the tribe of Koraiſch, which have held certain employments, by hereditary right, ſince the days of Mahomet and his firſt ſucceſſors. Their employments are, 1ſt, The office of keeper of the key of the Kaba, which was conferred by Mahomet on the family of Othman Ibn Tælha: 2d, That of Mufti of the ſect of Schafei: 3d, That of Mufti of the ſect of Hanbali: and laſtly, That of a learned Schiech to attend in the holy moſque.

There are alſo in Mecca, twelve other families, deſcended from the illuſtrious tribe of Koraiſch. If any where in the world, a faithful liſt of genealogy, for more than ten centuries, may be found, it is certainly among theſe families of Koraiſchites, who are conſtantly obliged to prove the genuineneſs of their deſcent, in order to preſerve their envied privileges.

I never heard the diſtinction between the genuine and naturalized Arabs formally explained. Such a diſtinction is made, however, for the Bedouins value themſelves ſo much on the purity of their deſcent, that they look very contemptuouſly on the Arabs who live in cities, as a race debaſed by their intermixture with other nations. No Schiech will marry the daughter of a citizen, unleſs he happen to be driven by poverty to contract ſo unequal an alliance. At Bagdad I ſaw a Schiech of eminence from the deſart, who, from motives of this nature, had married the daughter of the Mufti of that city.

The Arabs ſeem ſtill to have a vanity in the uſe of thoſe long names which are ſo diſguſting in their hiſtory; but this length of names and titles is occaſioned by the difficulty of diſtinguiſhing individuals among a nation who know not the uſe of family names. Thus an Arab named Ali, if his father's name was Mohammed, takes the name of Ali Ibn Mohammed; if from Baſra, he adds the name of his country, el Baſri; and, if a man of letters, the name of his ſect, as Schafei; and his name at length will thus be, Ali Ibn Mohammed el Baſri el Schafei; ſo that he cannot be confounded with any other of his countrymen. An illuſtrious man never takes theſe long

names in his life-time, but has all this pomp of epithets conferred on him after his death.

Some men, whoſe fathers have not been much known, adjoin to their own names that of their eldeſt ſon. A Turk of the name of Salech, who furniſhed me for hire with mules to perform the journey from Aleppo to Konie, called himſelf Fatime Ugli, the ſon of Fatime. I aſked ſeveral Turks, if it were common among them to take the name of the mother. They replied, that there were ſome inſtances of it, but that no man in his ſenſes would name himſelf after a woman.

OF THE MANNERS AND USAGES OF THE ARABIANS.

CHAP. CXIX. — *Of Marriage among the Arabians.*

THE Europeans are miſtaken in thinking the ſtate of marriage ſo different among the Muſſulmans from what it is with Chriſtian nations. I could not diſcern any ſuch difference in Arabia. The women of that country ſeem to be as free and happy as thoſe of Europe can poſſibly be.

Polygamy is permitted, indeed, among Mahometans, and the delicacy of our ladies is ſhocked at this idea; but the Arabians rarely avail themſelves of the privilege of marrying four lawful wives, and entertaining at the ſame time any number of female ſlaves. None but rich voluptuaries marry ſo many wives, and their conduct is blamed by all ſober men. Men of ſenſe, indeed, think this privilege rather troubleſome than convenient. A huſband is, by law, obliged to treat his wives ſuitably to their condition, and to diſpenſe his favours among them with perfect equality; but theſe are duties not a little diſagreeable to moſt Muſſulmans; and ſuch modes of luxury are too expenſive to the Arabians, who are ſeldom in eaſy circumſtances. I muſt, however, except one caſe; for it ſometimes happens that a man marries a number of wives in the way of a commercial ſpeculation. I knew a Mullah, in a town near the Euphrates, who had married four wives, and was ſupported by the profits of their labour.

Divorce, the idea of which is alſo regarded as horrid by the fair ſex in Europe, is not nearly ſo common as is imagined in the Eaſt. The Arabians never exerciſe the right of repudiating a wife, unleſs urged by the ſtrongeſt reaſons; becauſe this is conſidered a diſhonourable ſtep, by perſons who value their reputation, and throws diſgrace on the woman and her relations. Wives are entitled to demand a divorce when they think themſelves ill uſed by their huſbands. Only profligate and imprudent men, who have married without conſideration, will divorce their wives for ſlight cauſes.

An Arabian, in moderate circumſtances, ſeldom marries more than one wife. And even the moſt conſiderable perſons in the nation are often contented with one for life. Rich men, who are in a condition to maintain as many wives as they pleaſe, have often confeſſed to me, that although they had begun to live with ſeveral wives, they had at laſt found that they could be happy only with one.

The Arabian women enjoy a great deal of liberty, and often a great deal of power, in their families. They continue miſtreſſes of their dowries, and of the annual income which theſe afford, during their marriage; and, in the caſe of divorce, all their own property is reſerved to them. Hence it happens, that when a man in narrow circumſtances marries a woman of fortune, he is entirely dependent on his wife, and dares not divorce her.

It

It is abſurd to ſay, as ſome travellers have, that the Mahometan wives are all ſlaves, and ſo entirely the property of their huſbands, that they are even inherited by his heirs. In this repreſentation, ſlaves purchaſed with money have been confounded with women of free eſtate, who diſpoſe of themſelves in the Eaſt juſt as in Europe.

The opinion, that women are ſlaves in Arabia, ſeems to have ariſen from the miſtaken notion, that fathers there ſell their daughters to the higheſt bidder. It many times happens, no doubt, that a poor man who has an handſome daughter, is pleaſed to match her with a rich man, from whom he may receive occaſional preſents. And rich voluptuaries, who chooſe to marry more wives than one, are obliged to take young women of low condition, who are compelled by intereſted parents, or ſeduced by ſplendour, to accept a huſband who aſſociates them with other wives, and at length divorces them.

Inſtead of ſelling his daughter, every man, in tolerably eaſy circumſtances, ſtrives to give her a dowry, which may continue her own property. The marriage is made out by the Cadi, and ſigned in his preſence; and in it not only is her dowry ſecured to the wife, but alſo a ſeparate maintenance, in caſe of a divorce. The rich often give their daughters, in preference, to poor men, and conſider their children as more likely to be happy, when thus ſettled, than if they were married to rich men. The wife is then miſtreſs of all the property, and even of the houſe of her huſband, and is not in danger of being ſent away.

Many ridiculous ſtories have been told of the marks of virginity which an Arab expects when he marries a young woman. But moſt of theſe ſtories greatly exaggerate the truth. The Bedouins, and the highlanders of Yemen, a rude and almoſt ſavage race, do indeed regard the want of thoſe marks as a proof of diſhonour, and think themſelves obliged to ſend a woman back to her relations, when her chaſtity cannot be thus evinced. But the inhabitants of the towns, being more civilized, never concern themſelves about ſuch a trifle; only, in caſe of ſuch an accident, a ſon-in-law forces an addition to the dowry from his father-in-law, by threatening to ſend his daughter home again, although he never actually does ſo. At Baſra I heard of a ſingle inſtance of divorce upon this ground, and the man was of the loweſt claſs of the people.

Many ſuperſtitious obſervances, reſpecting marriage, ſtill prevail in Arabia. The Arabs ſtill believe in the virtue of enchantments, and in the art of tying and untying the knots of fate. The miſerable victim of this diabolical art addreſſes ſome phyſician, or ſome old woman; for the old women are always ſkilled in ſorcery. The Chriſtians of the Eaſt have a ſtill more certain remedy againſt the effects of witchcraft. They ſay maſſes for the perſon afflicted; and when, at laſt, the imagination of the poor patient has had time to recover, the honour of the cure is always aſcribed to the powerful influence of the maſſes.

We imagine in Europe, that the inhabitants of the Eaſt keep eunuchs for the guardians of their harams; yet eunuchs are not common through the Eaſt, and in Arabia there are none. The Turkiſh Monarch keeps more eunuchs in his ſeraglio at Conſtantinople than are in all the reſt of his dominions. The Pacha of Aleppo had two, and he of Moſul one, whom he kept, becauſe he had belonged to his father. It is wrong, therefore, to regard Arabia as the ſeat of eunuchiſm. They are brought from Upper Egypt, but are moſtly natives of the interior and little known provinces of Africa. The Arabians abhor the cruel operation which is requiſite to render a man a fit guardian of the chaſtity of a haram.

Eunuchs born in a climate which has a tendency to inflame the blood, are not abſolutely void of all paſſion for the fair ſex. On the ſea, between Suez and Jedda, I met with

with a eunuch who travelled with his ſeraglio; and at Baſra I heard of another rich eunuch, who kept female ſlaves for his private amuſement.

Much has been ſaid in Europe concerning the origin of the practice of polygamy, ſo generally prevalent through the Eaſt. Suppoſing that the plurality of wives is not barely allowed by law, but takes place in fact, ſome of our philoſophers have imagined, that, in hot countries, more women than men are born; but I have already ſtated, that ſome nations avail not themſelves of the permiſſion given by the Muſſulman law for one man to marry ſeveral wives. It would be unfair to judge of the manners of a whole people by the faſtidious luxury of the great. It is vanity that fills ſeraglios, and that chiefly with ſlaves, moſt of whom are only ſlaves to a few favourite women. The number of female ſervants in Europe, who are, in the ſame manner, condemned in a great meaſure to celibacy, is equal or ſuperior to that of thoſe who are confined in the harams of the Eaſt.

It is true, that European clergymen and phyſicians ſettled in the Eaſt have preſumed that rather more girls than boys are born here. I obtained ſome liſts of Chriſtian baptiſms in the Eaſt; but ſome of thoſe were filled with inconſiſtencies; and, in the others, the number by which the females born exceeded the males was indeed very trifling. I have reaſon, therefore, to conclude, that the proportion between the male and the female births is the ſame here as elſewhere. This proportion varies ſometimes in Europe, as is proved by a recent inſtance of a town in England, in which, for ſome part of this century, more girls than boys have been born.

There are, it muſt be allowed, a good many Mahometans, who marry more wives than one, and at the ſame time keep female ſlaves; but to ſupply theſe mens harams a ſurplus of females is not neceſſary. Different accidents carry off a number of men, and thoſe accidents are ſuch as the women are not expoſed to. In the Eaſt, women are more impatient for marriage than in Europe. According to the ideas of Eaſtern manners, nothing is more diſgraceful to a woman than to remain barren. Conſcience obliges the women of thoſe regions to deſire that they may become mothers. A woman will, therefore, rather marry a poor man, or become ſecond wife to a man already married, than remain in a ſtate of celibacy. I have mentioned the inſtance of the poor Mullah, who married four wives, and lived by the profits of their labour. The men are equally diſpoſed to marry, becauſe their wives, inſtead of being expenſive, are rather profitable to them. Nothing is more rarely to be met with in the Eaſt, than a woman unmarried after a certain time of life.

The Shiites are, by their law, permitted to live for a certain time, by agreement, but without a formal marriage, with a free Mahometan woman. The Perſians frequently avail themſelves of this permiſſion; but the more rigid Sunnites think this an illicit connection, and do not tolerate it. In Turkey, a man who ſhould cohabit with a free woman, without being married to her, would be puniſhed by law.

CHAP. CXX. — *Of the domeſtic Life of the Arabs.*

ARABIA affords no elegant or ſplendid apartments for the admiration of the traveller. The houſes are built of ſtone, and have always terrace roofs. Thoſe occupied by the lower people are ſmall huts, having a round roof, and covered with a certain herb. The huts of the Arabs on the banks of the Euphrates are formed of branches of the date tree, and have a round roof covered with ruſh mats. The tents of the Bedouins are like thoſe of the Kurdes and Turcomans. They have the aſpect of a tattered hut. I have formerly remarked, that they are formed of coarſe ſtuffs prepared by the women.

The

The palaces and houſes of Arabians of rank diſplay no exterior magnificence. Ornaments are not to be expected in the apartments of men who are ſtrangers to all luxury, except what conſiſts in the number and the value of the horſes, ſervants, and arms which they keep. The poor ſpread their floors with ſtraw mats, and the rich with fine carpets. No perſon even enters a room, without having firſt put off his ſhoes. A Frenchman boaſts of having maintained the honour of his nation, by wearing his ſhoes in the governor of Mecca's hall of audience. It is juſt ſuch another boaſt, as if an Arabian envoy ſhould vaunt of trampling on the chairs of an European Lord.

The men of every family always occupy the fore part of the houſe, and the women the back part. If the apartments of the men are plain, thoſe of the women are, on the contrary, moſt ſtudiouſly ſet off with decorations. Of this I ſaw a ſpecimen in a haram, which was nearly finiſhed for a man of rank. One room in it was wholly covered over with mirrors; the roof, the walls, the doors, the pillars, preſented all ſo many looking glaſſes. The floor was to be ſet with ſofas, and ſpread with carpets.

Arabians, in circumſtances which admit not of their having ſeparate apartments for the females of the family, are careful, whenever they carry a ſtranger into the houſe, to enter before before him, and cry Tarik, retire. Upon this notice, given by the maſter of the houſe, the women inſtantly diſappear, and even his very beſt friends ſee not one of them. A man muſt, indeed, deny himſelf this ſight; for it is reckoned highly impolite to ſalute a woman, or even to look her ſtedfaſtly in the face. To avoid receiving ſtrangers in their houſes, ſhopkeepers and artiſans expoſe their wares, and follow their reſpective trades, in the open ſtreets.

The retired life of the women diſpoſes them to behave reſpectfully to the other ſex. I met a Bedouin lady, who, purely out of reſpect, left the road, and turned her back upon me; and I ſaw her do the ſame to other men. I ſeveral times have ſeen women kiſs the hands of a man of diſtinction, or kneel to kiſs his feet.

The great often have in their halls baſons with *jets d'eau*, to cool the air. I have mentioned that which we ſaw in the Imam of Sana's hall of audience. The edges of the baſon were coated with marble, and the reſt of the floor was covered with rich carpets.

As the people of the Eaſt wiſh to keep their floors very clean, they ſpit very little, although they ſmoke a great deal. Yet to ſpit is not reckoned a piece of impoliteneſs. I have ſeen ſome perſons of rank uſe a ſpitting-box, and others ſpit on the bottom of the wall, behind the cuſhions on which they ſat.

As the floors are ſpread with carpets, and cuſhions are laid round the walls, one cannot ſit down, without inconvenience, on the ground; and the uſe of chairs is unknown in the Eaſt. The Arabians practiſe ſeveral different modes of ſitting. When they wiſh to be very much at their eaſe, they croſs their legs under the body. I found, indeed, by experience, that this mode of ſitting is the moſt commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It ſeems to afford better reſt, after fatigue, than our poſture of ſitting upon chairs. In preſence of ſuperiors, an Arab ſits with his two knees touching each other, and with the weight of the body reſting upon the heels. As in this poſition a perſon occupies leſs room than in the other, this is the poſture in which they uſually place themſelves at table. I often tried it, but found it extremely uneaſy, and could never accuſtom myſelf to it. In many parts of Arabia, there are long, low chairs, made of ſtraw mats; but they ſit croſs-legged on them, as well as on the carpets.

The life which the Arabians lead in their houſes, is ſo vacant and unvaried, that they cannot help feeling it irkſome. Their natural vivacity prompts them to ſeek amuſements

amuſements out of doors. They frequent coffee-houſes and markets, and are fond of aſſembling in public meetings as often as poſſible. Yet they have not the ſame means of diverſion as other nations. What I have formerly ſaid concerning the amuſements of the inhabitants of the Eaſt, reſpects the Arabians only in part. They are often obliged to take up with ſedentary and domeſtic amuſements, which to Europeans appear very inſipid.

It is, no doubt, to divert the tædium of a ſedentary life, that the people of the Eaſt make ſo much uſe of tobacco. The Arabians, notwithſtanding the natural dryneſs of their conſtitution, and the warmth of their climate, ſmoke ſtill more than the inhabitants of the northern provinces of Aſia. They uſe the long Perſian pipe, which I have already deſcribed. A cuſtom peculiar to Arabia is, that perſons of opulence and faſhion carry always about them a box filled with odoriferous wood. They put a bit of this wood into any perſon's pipe, to whom they wiſh to expreſs particular reſpect; and it communicates to the tobacco a fragrant ſmell, and a very agreeable taſte.

I never ſaw the Arabians uſe opium, like the Turks and the Perſians. Inſtead of taking this gratification, they conſtantly chew Kaad. This is the buds of a certain tree, which are brought in ſmall boxes from the hills of Yemen. Perſons who have good teeth chew theſe buds juſt as they come from the tree; for the uſe of old men it is firſt brayed in a mortar. It ſeems to be from faſhion merely that theſe buds are chewed; for they have a diſagreeable taſte; nor could we accuſtom ourſelves to them. I found likewiſe that Kaad has a parching effect upon the conſtitution, and is unfavourable to ſleep.

The lower people are fond of raiſing their ſpirits to a ſtate of intoxication. As they have no ſtrong drink, they, for this purpoſe, ſmoke Haſchiſch, which is the dried leaves of a ſort of hemp. This ſmoke exalts their courage, and throws them into a ſtate in which delightful viſions dance before the imagination. One of our Arabian ſervants, after ſmoking Haſchiſch, met with four ſoldiers in the ſtreet, and attacked the whole party. One of the ſoldiers gave him a ſound beating, and brought him home to us. Notwithſtanding his miſhap, he would not make himſelf eaſy, but ſtill imagined, ſuch was the effect of his intoxication, that he was a match for any four men.

CHAP. CXXI. — *Of the Food of the Arabians, and their Manner of Eating.*

AS the people of the Eaſt ſquat themſelves upon the ground when they ſit, ſo their manner of eating at meals is conformable to this way of ſitting. They ſpread a large cloth in the middle of the room, put upon this cloth a ſmall table only one foot high, and upon the table a large round plate of tinned copper. Upon this are ſet different copper diſhes, neatly tinned within and without. Inſtead of table napkins, Arabians of rank uſe a long linen cloth, which thoſe at table put under their knees. Where this linen cloth is wanting, every one uſes a ſmall handkerchief of his own. They uſe no knives nor forks. The Turks have ſometimes wooden or horn ſpoons; but the Arabians uſe their fingers with great dexterity, and eat all diſhes with the hand.

Were we to judge them by the ſtandard of our own manners, the people of the Eaſt behave very indecently at an European table. I could not help being much ſtruck by the behaviour of the firſt Turk I ſaw eat, who was the comptroller of the cuſtoms of the Dardanelles, in company with whom I happened to ſup at the French Conſul's table. That Turk tore his meat in pieces with his fingers, and wiped them with his napkin. My ſurpriſe at this mode of eating ceaſed when I became more familiar

with the manners of thoſe people. They know not the uſe of table napkins, and ſuppoſe them to be handkerchiefs, with which they are to wipe themſelves. They are much at a loſs when a piece of meat is to be cut; for they think it indecent to make uſe of the left hand in cutting it, as with it they perform their ablutions. They manage better when the meats are, after their own faſhion, cut into ſmall bits, before being ſet down on the table. We, Europeans, were at firſt ſhocked to ſee ſo many hands in the diſh together. But, as the Mahometans are obliged, by the laws of their religion, to pay the utmoſt attention to perſonal cleanlineſs, and are habituated to it, there is in reality little difference in point of delicacy, between their mode of eating and ours.

The more eminent Schiechs in the deſart eat of nothing but Pilau, or boiled rice. It is ſerved up in a very large wooden plate. The company ſit down and eat, one after another, till the whole contents of the plate be exhauſted, or they are ſatisfied. In the houſes of perſons of diſtinction in the towns, ſeveral of theſe plates are ſet, one upon another, in a pyramidical form. When the maſters riſe, the ſervants ſit down at the ſame table, and eat up what remains.

The meal was ſerved up in a different ſtyle at Merdin, where I dined with fifteen of the Waiwode's officers. A ſervant ſtood in the middle of the company, to ſet down and remove the diſhes which were brought in by the other ſervants. Hardly was a plate ſet down upon the table, when ſixteen hands were thruſt into it, all at once, and ſoon emptied it of its contents, eſpecially when this was paſtry, which the inhabitants of the Eaſt, whoſe drink is water, are paſſionately fond of. They eat with amazing quickneſs in the Eaſt. At Merdan we emptied more than fourteen plates within leſs than twenty minutes.

The Muſſulmans in general, and particularly the Arabs, repeat always a ſhort prayer before ſitting down to a meal, "In the name of the moſt merciful God." When any one has done eating, he riſes, without waiting for the reſt, and ſays, "God be praiſed." They drink little while they eat; but, as they riſe from the table after waſhing, they drink ſome cold water, and a cup of coffee.

The Arabians, in the eaſtern part of this country, are not leſs fond than the Turks of coffee, which they alſo call Kahwe. They prepare it in the manner which we have adopted from them. The only difference between their mode of preparing it and ours, is, that they, inſtead of grinding their coffee-beans, pound them in a mortar. We carried a coffee-mill with us into Arabia, but ſoon found the taſte of the pounded coffee much ſuperior to that of the ground, and left off uſing our mill. The pounding ſeems better to expreſs the oily parts of the bean, which give the coffee its peculiar reliſh. The people of the Eaſt always drink their coffee without either milk or ſugar.

It is odd enough that, in Yemen, the proper country of which the coffee plant is a native, there ſhould be ſo little coffee drank. It is there called Bunn, and is ſuppoſed to have heating effects upon the blood. The favourite drink of the Arabians of this province is prepared from the huſks of coffee-beans, ſlightly roaſted, and pounded. It is called Kahwe, or more commonly Kiſcher. It taſtes like tea, and is thought refreſhing. People of diſtinction drink it out of porcelain cups, and the lower ſort out of cups of coarſe earthern ware.

Although the Muſſulmans are forbidden the uſe of all intoxicating liquors, yet many of them are paſſionately fond of theſe, and drink them privately, and at night in their own houſes. Our phyſician ſaw, in the houſe of a rich merchant at Loheia, all the neceſſary inſtruments for diſtilling brandy. On the frontiers of Arabia, where there are Chriſtians, both wine and ſpirituous liquors are to be found; but in Arabia, none of theſe are to be obtained, except from the Jews of Sana, who have great plenty, and that of

of excellent quality. They ſupply their countrymen; but having no caſks, they are obliged to carry their wine and brandy in copper veſſels, which renders the uſe of them dangerous to the health. The Engliſh, too, ſometimes bring arrack from India to Mokha.

At Loheia, we bought a ſort of wine, prepared from an infuſion of dry grapes in water, in a pot which is buried in the ground, to make the liquor ferment. We had alſo offered to us a thick, white liquor, called Buſa, which is prepared from meal mixed with water, and brought into a ſtate of fermentation. It is uſed at Baſra, and is ſtill more common in Armenia, where the inhabitants keep it in large earthen pots, half buried in the ground, and draw it out for uſe by the inſertion of reeds. A proof of the permanency of national cuſtom is, that Xenophon found this ſame liquor uſed in Armenia, and preſerved in this very manner.

The Arabians are, in general, a ſober frugal nation, which is probably the cauſe of their leanneſs, and ſeemingly ſtinted growth. Their uſual articles of food are rice, pulſe, milk, butter, and Keimak, or whipped cream. They are not without animal food; but they ſeldom eat of it; for it is thought very unwholeſome in theſe hot countries. Mutton is the moſt common ſpecies of animal food uſed here; and on it the Arabians of the deſart chiefly live. As the caſtration of animals, though not forbidden by the Muſſulman law, is little practiſed here, wether mutton is never uſed by the Arabians.

The common people in Arabia have little other food, but bad bread made of Durra, a ſort of coarſe millet, by kneading it with camel's milk, oil, butter, or greaſe. I could not eat of this bread at firſt, and would have preferred to it the worſt bread I had ever eaten in Europe; but the people of the country, being accuſtomed to it, prefer it to barley bread, which they think too light.

The modes of baking bread are different in different places of Arabia. In the ſhip in which we ſailed from Jidda to Loheia, there was a ſailor, whoſe taſk every afternoon was to prepare Durra for next day's bread. He broke and bruiſed the grain between two ſtones, one of which was convex, the other concave. Of the meal thus prepared, he formed dough, and then divided it into ſmall cakes. In the mean time, the oven was heated; but it was ſimply an earthern pot glazed; and a fire of charcoal was kindled up within it. When the oven was ſufficiently heated, the cakes were laid againſt the ſides of the pot, without removing the coals, and in a few moments the bread was taken up half-roaſted, and was eaten hot.

The Arabians of the deſart uſe a heated plate of iron, or a gridiron, in preparing their cakes. When they have no gridiron, they roll their dough into balls, and put it either among live coals, or into a fire of camels dung, where they cover it till it is penetrated by the heat. They then remove the aſhes, and eat the bread, while it is ſcarcely dry, and ſtill hot. In the towns, the Arabians have ovens like ours; their bread is of barley-meal, and of the form and thickneſs of our pancakes; but they never give it enough of the fire.

It is ſingular that the Arabs, who are no ſtrangers to the invention of mills, ſhould ſtill continue the old and troubleſome practice of bruiſing their grain with ſtones, without machinery. But I ſuſpect that they find bread made of meal prepared in this way to taſte more agreeably than that which is made of meal that has been ground in a mill. The negroes of certain countries in Africa, are ſaid to prefer the mode of bruiſing their maize upon a ſtone, even after they have lived long among Europeans.

CHAP. CXXII. — *Of the Dreſs and Faſhions of the Arabians.*

WHEN ſpeaking of the dreſs of the inhabitants of the Eaſt in general, I communicated ſome idea of the dreſſes uſed by the Arabians. I deſcribed the dreſs of people of diſtinction in Yemen, when I had occaſion to mention the dreſs of ceremony with which I was favoured by the Imam of Sana. But there is a great variety in the national dreſſes of the Arabians, and various faſhions prevail among them, which I muſt not leave unnoticed.

Nothing can be more inconvenient or expenſive than the head-dreſs worn by Arabians of faſhion. They wear fifteen caps, one over another, ſome of which are indeed of linen, but the reſt of thick cloth or cotton. That which covers all the reſt is uſually richly embroidered with gold, and has always ſome ſentence of the Koran embroidered upon it. Over all theſe caps they wrap a large piece of muſlin, called a Saſch, ornamented at the ends, which flow looſe upon the ſhoulders, with ſilk or golden fringes. As it muſt be very diſagreeable, in a hot country, to have the head always loaded in this manner, the Arabians, when in their own houſes, or with intimate friends, lay aſide this uſeleſs weight, all to one or two of the caps. But before perſons whom they are obliged to treat with ceremony or reſpect, they dare not appear without their turbans. Thoſe who deſire to paſs for men of learning, diſcover their pretenſions by the bulk of their turbans.

Arabians of rank wear one piece of dreſs, which is not in uſe among the other inhabitants of the Eaſt. This is a piece of fine linen upon the ſhoulder, which ſeems to have been originally intended to ſhelter the wearer from the ſun and rain, but is now merely ornamental.

The common claſs of Arabs wear only two caps, with the Saſch careleſsly bound on the head. Some have drawers and a ſhirt; but the greater number have only a piece of linen about their loins, a large girdle with the Jambea, and a piece of cloth upon the ſhoulders; in other reſpects they are naked, having neither ſhoes nor ſtockings. In the highlands, where the climate is colder, the people wear ſheep ſkins. The ſcanty clothes which they wear through the day, are alſo their covering by night; the cloth ſwaddled about the waiſt ſerves for a mattraſs; and the linen garment worn about the loins is a ſheet to cover the Arab while he ſleeps. The highlanders, to ſecure themſelves from being infeſted by inſects, ſleep in ſacks.

Perſons in a middle rank of life wear, inſtead of ſhoes, ſandals, being merely ſingle ſoles, or ſometimes thin pieces of wood, bound upon the foot with a ſtrap of dreſſed leather. People of better fortune uſe ſlippers, like thoſe worn through the reſt of the Eaſt; and this is alſo the dreſs for the feet worn by the women.

The ordinary dreſs of the Arabs is indeed ſimple enough; but they have alſo a ſort of great coat, without ſleeves, called Abba, which is ſimpler ſtill. I was acquainted with a blind tailor at Baſra, who earned his bread by making Abbas; ſo that they cannot be of a very nice ſhape, or made of many pieces. In Yemen they are worn only by travellers; but in the province of Lachſa, the Abba is a piece of dreſs commonly uſed by both ſexes.

In ſeveral places in Arabia, the men wear no drawers; but theſe with a large ſhirt are all the dreſs uſed by the lower women. In the Tehama, women of this claſs wrap a linen cloth about their loins in the manner of drawers. The women of Hedsjas veil their faces, like thoſe of Egypt, with a narrow piece of linen, which leaves both the eyes uncovered. In Yemen, they wear a larger veil, which covers the face ſo entirely, that

that the eyes can hardly be diſcerned. At Sana and Mokha, they cover the face with a gauze veil, which is often embroidered with gold. They wear all rings on their fingers, arms, noſe, and ears. They ſtain their nails red, and their hands and feet of a browniſh yellow colour, with the juice of the plant Elhenne. The circle of the eyes, and even the eye-laſhes, they paint black, with a preparation of lead ore called Kochhel. The men ſometimes imitate this mode of painting the eyes with Kochhel; but perſons of ſenſe laugh at ſo effeminate a practice.

This mode of ſtaining the ſkin of a brown colour, is poſſibly uſed by the women of the low country, in conſequence of the natural ſallowneſs of their complexion. They fancy, that, when the whole body is brown, the peculiar darkneſs of the countenance will eſcape obſervation. I conjecture this much concerning the women, from the practice of the men; they going almoſt naked, rub the body all over with Elhenne, and thus become entirely brown.

The women of Yemen alſo make black punctures in their face to improve their beauty. Their natural complexion is a deep yellow; but, among the hills, are perſons of fair complexion and fine faces, and there even among the peaſantry. In the towns, theſe women, who think themſelves handſome, lift up their veils to ſhew their beauty, whenever they think they can do it unobſerved.

Faſhion ſhews its influence, in a particular manner, in the modes in which the hair and beard are worn in Arabia. In the Imam of Sana's dominions, all men, of whatever ſtation, ſhave their heads. In other parts of Yemen, all men, even the Schiechs, preſerve their hair, wrap it in a handkerchief, and knot it up behind; caps and turbans are not in uſe there. Some of the highlanders keep their hair long and looſe, and bind the head with ſmall cords.

Every body, without exception, wears the beard of its natural length; but the Arabs keep their muſtachios very ſhort. In the highlands of Yemen, where few ſtrangers are ever ſeen, it is diſgraceful to appear without a beard. Our ſervant wore only his muſtachios; and thoſe good highlanders fancied that we had ſhaven him by way of puniſhment for ſome fault.

The Turks, on the contrary, ſhave their beards, and keep only their muſtachios long. Among this nation, the beard is an enſign of honour and dignity; and therefore the ſlaves and domeſtic ſervants of great men are obliged to keep themſelves cloſe ſhaven. The Perſians wear long muſtachios, and clip their beards in an aukward enough faſhion. The Kurdes ſhave their beards, but preſerve their muſtachios, with a liſt of hair upon each cheek.

The Arabians have all black beards. Some old men, when their beards are whitened by time, dye them red; but this practice is generally diſapproved. The Perſians blacken their beards, although naturally black, and continue to do ſo, till a very advanced age. Turkiſh gravity could not endure the uſe of this faſhion of ornament. Some young noblemen are indeed beginning to imitate this Perſian mode, in order to diſguiſe the whiteneſs of their beards; for this colour of their hair is more common in Turkey than in the ſouthern regions of Aſia. A white beard is thought by the Turks to be very unbecoming for a man of rank.

When Turks, who have had themſelves ſhaven in their youth, determine upon ſuffering their beards to grow, they obſerve the ceremony of pronouncing a Fatha, which is conſidered as a vow to preſerve their hair untouched by a razor through the reſt of life. The Mahometans perhaps fancy, as ſome travellers have repreſented, that angels occupy their beards. It is at leaſt certain, that a man who cuts his beard, after having once determined to preſerve it long, is ſeverely puniſhed for the breach of his vow. At

Baſra,

Baſra, he would be condemned to receive three hundred blows with a ſtick, but might indeed, for a round ſum eſcape the puniſhment. An inhabitant of that city, who had, twelve years before I viſited it, ſhaven himſelf in a drunken fit, fled to India, and durſt never return, for fear of the diſgrace, and the puniſhment, which he had merited both by his ſhaving and his drunkenneſs.

The Jews, through all the Eaſt, preſerve their beards from their youth. They wear the beard not in the ſame form as the Muſſulmans and Chriſtians, ſhaving none of it about the temples and the ears. To diſtinguiſh themſelves ſtill more from the reſt of mankind, they retain two tufts of hair hanging over their eyes. Theſe Jews of Arabia reſemble thoſe of Poland; only they have a more decent and leſs beggarly aſpect. They dare not wear the turban, but are obliged to content themſelves with a ſmall bonnet. Neither are they ſuffered to dreſs in any colour but blue; all their clothes are of blue cloth. They are alſo forbidden the uſe of the Jambea.

As there are many Banians ſettled in Arabia, I ſhall add a few words reſpecting their dreſs. It conſiſts of a turban of a particular form, a piece of linen upon the ſhoulders, another piece of linen fixed by a ſtring about their loins, and ſlippers. Some alſo wear over theſe pieces of dreſs a long white robe, which plaits upon the haunches, and ſits cloſe upon the body and the arms. Theſe Indians uſed to dreſs entirely in white; but they received ſome years ſince, an order from Sana, enjoining them to wear red clothes. To obtain a diſpenſation from this change of dreſs, they paid a conſiderable ſum to the Imam, and the order was revoked. They were ſoon after enjoined, by another edict, to wear a red, inſtead of a white turban: But not chooſing to buy off in this inſtance, they obeyed, and now wear a red turban, with the reſt of their dreſs white.

CHAP. CXXIII. — *Arabian Politeneſs.*

IN Yemen, Oman, and Perſia, an European is treated with as much civility as a Mahometan would find in Europe. Some travellers complain of the rude manners of the inhabitants of the Eaſt; but it muſt be allowed that the Europeans often involve themſelves in embarraſſments in theſe countries, by being the firſt to expreſs contempt or averſion for the Muſſulmans. A proof of the deſire of theſe governments to obtain the friendſhip of Europeans, is their exacting eaſier duties of cuſtom from them than from other nations, as I had occaſion to remark, both in Perſia, and throughout all Arabia.

In Turkey they are leſs kindly treated. A compariſon of the manners of the Turks with thoſe of the Arabians, will beſt prove the ſuperior politeneſs of the latter nation.

The Turks in general hate Europeans; probably from an indiſtinct remembrance of the bloody wars which they have at different times waged with the inhabitants of the Weſt. Children are, with them, as much terrified at the name of European as with us at the name of Turk. Turks, in the ſervice of Europeans, conſider their maſters as indebted to them for protection, yet are deſpiſed by their countrymen for eating the bread of Chriſtians, and at Conſtantinople are nicknamed ſwine-herds. The Europeans are held in particular abhorrence at Damietta, Damaſcus, and Kahira. The Arabians having never had any quarrels with the inhabitants of Europe, have not the ſame reaſons for viewing them with averſion.

Neither are the Chriſtians of the Eaſt treated equally well in all the different parts of Aſia. The Armenians and Georgians are not ill looked upon in Perſia; and may aſpire to the firſt poſts in the army, without changing their religion. I was myſelf acquainted

acquainted at Shiraz with a Khan, and ſeveral officers, who were Chriſtians, and natives of Georgia. The Turks again admit no Chriſtian ſoldiers into their armies, and regard their Chriſtian fellow ſubjects with the moſt inſolent contempt.

In Arabia, the Chriſtians are called Naſſara or Nufrani. As they are incapable of any honourable office in this country, the moſt reſpectable among them are merchants. The Arabians, for this reaſon, give every Chriſtian of a decent appearance the title either of Chauadsje, or of Barſagan, two appellations both ſignifying merchant. A Chriſtian of more ordinary dreſs and equipage is called Mallim, or maſter, as they ſuppoſe ſuch a one to be an artiſan. I had aſſumed the name of Abdallah, and was accordingly called in Arabia Chauadsje Abdalla, and in Perſia Abdalla Aga. In Natolia, where the Turkiſh language prevails, and civility ſeems to be unknown, the Turks call the Chriſtians of the Eaſt Dsjaurler, a term extremely contemptuous. A Turk, who had hired me his mules for the journey between Aleppo and Konie, and was conſequently in my ſervice, never gave me another name than Dsjaur. I told him, indeed, that I was not a Dsjaur, but a Frank; and he afterwards gave me the name of Frank or Abdallah.

The behaviour of the Turks to the Chriſtians correſponds to the reproachful language in which they addreſs them. In the Turkiſh empire Chriſtians are obliged to wear a badge, which marks their ſervile condition, and to pay a poll tax. In Conſtantinople, Chriſtians, as they paſs, are required either to ſweep the ſtreets, and remove the filth, or to pay money, that they may be excuſed. Theſe vexatious impoſitions are not warranted by the government; but ſo abject is the condition of the Chriſtians, that they dare not complain of an injury ſuffered from a Mahometan. They are in danger of being inſulted if they appear in the ſtreets on days of public feſtivity. I ſhall mention one inſtance, out of many, which I witneſſed, of the inſolence of the Turks. In Natolia, we met in the high way with a Turk, who being about to mount his horſe, compelled an honeſt Greek merchant to alight from his mule, and hold the ſtirrup to him. An Arab would bluſh for ſuch rudeneſs. A Schiech, from whom we had hired camels, uſed often to preſent his back for a ſtep by which I might mount my dromedary.

I know enough of the Chriſtians of the Eaſt, to induce me to believe that their own conduct often draws upon them the contempt of the Turks; at leaſt, the Greek merchants whom I ſaw in Natolia were mean, flattering, babbling creatures; qualities which could not but render them contemptible to a haughty and ſerious nation. They would eagerly run to hold the ſtirrup, not only to a Turk, but even to their own Katerdsjis or horſe-hirers, with whom they condeſcend to cultivate a ſhameful familiarity. A Turk, who was ſervant to two Greeks, called his maſters Dsjaurlers, and they him Bekir Aga, or Mr. Bekir. In the preſence of the Turks, they called themſelves Dsjaurlers, and give the Turks the pompous titles of Baſcham, Effendum, Sultanum, &c. excluſively; but, on the contrary, in the abſence of the Turks, they diſcover an inſufferable degree of vanity, and the ſofteſt names they give them are Kafr and Kopek. The Armenians indeed are of a different character. They are grave and ſincere, behave with a degree of dignity, and know better how to command the eſteem of the Turks, who treat them better than the Greeks. They ſometimes, or indeed pretty often, hear themſelves called infidels; but this reproach they laugh at, and confidently name themſelves Chriſtians, by which means they come to receive the ſame name from the Mahometans.

In Arabia and Perſia, the Jews are held at leaſt as much in contempt as in Europe. In Turkey they are very numerous, and practiſe all different trades. Among thoſe of them who are employed in commerce, are ſome rich bankers, who often riſe into credit

with people in power, and afford protection to their brethren. The Arabians call them Jehudi. In Turkey, where they are inſulted alike by the Muſſulmans and the Chriſtians, they receive the denomination of Tſchefied, which is ſtill more opprobrious than that of Dsjaur.

The chief part of Arabian politeneſs is hoſpitality; a virtue which is hereditary to the nation, and which they ſtill exerciſe in its primitive ſimplicity. An ambaſſador ſent to any prince or Schiech has his expences defrayed, and receives preſents, according to the cuſtom of the Eaſt. A traveller of any diſtinction, who ſhould go to ſee any great Schiech in the deſart, would receive the ſame treatment. I have ſpoken occaſionally of the Kans and Manſales, or houſes of hoſpitable entertainment, in which I was received on my travels. What appears to diſtinguiſh the Arabians from the other inhabitants of the Eaſt, is, that they exerciſe hoſpitality to all, without reſpect of rank or religion.

The Arabians invite all who come in while they are at table, to eat with them, whether great or ſmall, Mahometans or Chriſtians. In the caravans, I have often had the pleaſure of ſeeing a poor Muleteer preſs paſſengers to ſhare his meals, and, with an air of ſatisfaction, diſtribute his little ſtore of bread and dates to whoſoever would accept any part of it from him. I have, on the other hand, been ſhocked at the behaviour even of rich Turks, who retired to a corner to eat by themſelves, that they might avoid aſking any one to partake of their fare.

When a Bedouin Schiech eats bread with ſtrangers, they may truſt his fidelity, and depend upon his protection. A traveller will always do well to take an early opportunity of ſecuring the friendſhip of his guide by a meal. When two Arabians ſalute each other, he who ſpeaks firſt lays his right hand on his heart, and ſays, "Salam aleikum," "peace be with you;" the other replies, "Aleikum eſſalam;" or, "with you be peace." Old perſons commonly add their bleſſing, or rather "the mercy and bleſſing of God." The Mahometans of Egypt and Syria never ſalute the Chriſtians in theſe words; but content themſelves with ſaying to them, "Sebachel chair," "good day;" or, "Sahheb ſalamat," "friend, how art thou?" In Yemen, this diſtinction is not obſerved. The inhabitants of the highlands of Yemen uſe a form of ſalutation, of which I could never learn the meaning.

I long imagined that the uſe of a peculiar form of ſalutation to Chriſtians was owing to the orthodox zeal of the Mahometans; but I have ſince underſtood, that it is rather owing to a ſuperſtitious averſion in the oriental Chriſtians for the Muſſulman form of ſalutation. They would not ſuffer me to uſe thoſe words, and would not reply in them to ſome Turks who miſtook them for men of their own nation; a circumſtance which eaſily happens, as Chriſtians ſometimes uſe the white turban to procure reſpect, and to make robbers ſuppoſe them Turks.

Two Arabs of the deſart meeting, ſhake hands more than ten times. Each kiſſes his own hand, and ſtill repeats the queſtion, "How art thou?" In Yemen, perſons who value themſelves on their good breeding, uſe many compliments. Each does as if he wiſhed the other's hand, and draws back his own to avoid receiving the ſame honour. At length, to end the conteſt, the eldeſt of the two ſuffers the other to kiſs his fingers. People of rank embrace their equals; and all treat one another with a degree of politeneſs that ſurpriſes ſtrangers.

At viſits, they obſerve nearly the ſame cuſtoms as the other inhabitants of the Eaſt. When the viſit is an ordinary and familiar one, pipes of Kircher and Kaad are always preſented; on a viſit of ceremony, roſe water and perfumes are added. When it is time for the viſitor to retire, a ſervant comes in with a flaſk of roſe water and beſprinkles

the company, another perfumes the beard of the viſitor, and the wide ſleeves of his gown. When we firſt ſaw the ceremony uſed, which was at Raſchid, we were a good deal ſurpriſed to ſee a ſervant ſit down beſide us, and caſt water upon our faces.

CHAP. CXXIV. — *Of ſome peculiar Cuſtoms.*

IN hot countries, cleanlineſs is indiſpenſably neceſſary to health. The common people, who reaſon little, might forget or neglect a care ſo neceſſary to their welfare. For this reaſon, as it would ſeem, have the founders of ſeveral ſects enjoined purifications and ablutions as a religious duty.

The Arabians are obliged to be extreme cleanly by the laws equally of their climate and their religion; and they obſerve thoſe precepts with the moſt ſcrupulous exactitude. They not only waſh, bathe, and pair their nails very often, but cut away all hairs from the body; and pluck them from thoſe parts upon which the razor cannot be employed, that not the leaſt impurity may remain upon them. Thoſe are held in contempt who exerciſe uncleanly trades, ſuch as the ſervants at the public baths, barbers, cooks, tanners, &c. This contempt, however, falls upon the employment, without operating to the excluſion of the perſon exerciſing it from ſociety.

Much has been ſaid concerning the origin of the cuſtom of circumciſing infants, which ſeems at firſt view, ſo abſurd. Some have referred it to men's diſpoſition, to offer to the Deity a part of what they hold deareſt, and value as moſt precious. But this ſeems to be an awkward attempt at pleaſantry, and beſides, is not true; otherwiſe, circumciſion would be practiſed among all nations, in all climates, and would be regarded as a religious ceremony; whereas it ſubſiſts only in hot countries, and there not as a religious inſtitution, but as an old cuſtom.

It is true that ſeveral nations, in hot climates, do not practiſe it, ſuch as the Perſians, the Indians, and many of the inhabitants of Africa; but there are others who obſerve it, although not enjoined by the precepts of their religion. Such are the Chriſtians of Abyſſinia, and many of the idolatrous people of Africa. The Mahometans do not conſider circumciſion as a religious duty, but merely as a laudable cuſtom of their anceſtors, worthy of being kept up. None but the ſuperſtitious Jews appear to attach ideas of religious ſanctity to an obſervance which is purely civil.

The cuſtom of circumciſing infants certainly owes its origin to the phyſical nature of theſe climates. There are ſome corporeal defects and infirmities more common in ſome countries than in others, which this practice has a tendency to remedy; and, where theſe prevail, circumciſion is uſed. Nothing is more effectual in preventing thoſe diſeaſes, which, in hot countries, are liable to attack certain parts, than the keeping of thoſe parts very clean by frequent ablution. Circumciſion renders this ablution neceſſary, and reminds thoſe, who might otherwiſe neglect it, of its utility. Legiſlators have accordingly thought it their duty to make people take ſuitable precautions for the preſervation of health, by giving this uſeful cuſtom the ſanction of laws civil and religious.

This conjecture will appear the more probable, when it is conſidered that the practice of circumciſing girls is generally in the ſame countries in which boys are circumciſed. In Oman, on the ſhores of the Perſian Gulph, among the Chriſtians of Abyſſinia, and in Egypt, among the Arabs and Copts, this latter cuſtom is prevalent. At Baſra and Bagdad, all the women of Arabian blood circumciſe their daughters as well as their ſons. At Kahira, the women who perform this operation are as well known as midwives. They are openly called into houſes from the ſtreets, without any ſecret being made of the intention with which they are invited.

In Egypt, we mentioned to a nobleman, who had invited us to his country ſeat, our curioſity to know in what manner girls were circumciſed. He immediately made a young Arabian girl, who had been circumciſed, and was then eighteen years of age, to be called in, and allowed us to examine, in the preſence of his ſervants, what changes had been produced by the operation, upon the parts, and even to make a drawing of them. I was convinced, that it is alſo out of cleanlineſs, and to render ablution eaſier, that the practice of circumciſing women has been firſt adopted. No law has appointed it, any more than that of boys; it is a uſage, not a religious duty.

The corruption of dead bodies has the moſt deſtructive effects upon the health in hot countries; more ſo than in more temperate climates. It was therefore neceſſary to ſecure the inhabitants from its noxious influence, by increaſing, through religious motives, their natural averſion for dead carcaſes. Mahomet, and ſome other founders of ſects, have for this reaſon affixed ideas of ſpiritual impurity to the act of touching a dead body. Some Muſſulmans require great purification to cleanſe a man thus defiled, and ſeparate him for ſome time from ſociety. The Arabians are leſs rigid; when a perſon of this nation has had the misfortune to touch a carcaſe, he waſhes himſelf carefully, and, when no mark of external impurity remains, he then returns to the ordinary intercourſe of life.

A frugal nation, who regard even ſobriety as a virtue, muſt naturally affix ideas of ſhame to every thing that indicates any degree of intemperance. The Arabians are greatly ſhocked when that accident happens to a man, which is the natural conſequence of the fulneſs of the inteſtines after too copious a meal, and of the indigeſtion of windy articles of diet. The Chevalier D'Arvieux has been blamed as guilty of exaggeration in what he ſays concerning the delicacy of the Arabs upon this ſcore; but I have found all that he ſays of the manners and uſages of this nation to be ſtrictly true. I am, therefore, inclined to believe equally what he relates concerning things which I could not obſerve or verify myſelf. It ſhould ſeem that the Arabs are not all equally ſhocked at ſuch an involuntary accident. Yet, a Bedouin, guilty of ſuch a piece of indecency, would be deſpiſed by his countrymen. The inſtance of an Arab of the tribe of Belludsje was mentioned to me, who, for a reaſon of this ſort, was obliged to leave his country, and never durſt return.

The ignorance of the Arabians ſubjects them to all the illuſions of ſuperſtition. They wear almoſt all amulets upon their arms; on their fingers they have ordinary rings. Their religion is ſaid to oblige them to take off their rings, which are of gold, or ſet with precious ſtones, whenever they ſay their prayers, which, if this precaution were neglected, would be of no efficacy. They ſeem to think, that, in order to be heard, they muſt appear before the Deity in the utmoſt humiliation and abaſement.

OF THE LANGUAGE AND SCIENCES OF THE ARABIANS.

CHAP. CXXV. — *Of the Language and Writing of the Arabians.*

THE Arabian language, one of the moſt ancient and general in the world, has had the fate of other living languages, which have been ſpoken through many ages, and by the inhabitants of different provinces and countries remote from one another. It has gradually undergone ſuch an alteration, that the Arabic ſpoken and written by Mahomet may now be regarded as a dead language.

From religious prejudices, perhaps the Muſſulmans in general believe, and the Arabians aſſert, the language of the Koran, and conſequently the dialect ſpoken at Mecca in the days

days of Mahomet, to be the pureſt and moſt perfect of all. That dialect, however, differs ſo widely from the modern language of Arabia, that it is now taught and ſtudied in the college of Mecca juſt as the Latin is at Rome. The ſame is done through Yemen; and is ſo much the more neceſſary, becauſe the dialect of that province, which differed from Mecca eleven centuries ſince, has ſuffered new and very conſiderable changes ſince that period. The dialect of the highlands of Yemen is ſaid to have the ſtrongeſt analogy to the language of the Koran; for thoſe highlanders have little intercourſe with ſtrangers. The old Arabic language is, through all the Eaſt, juſt like Latin in Europe, a learned tongue, to be acquired only in colleges, or by the peruſal of the beſt authors.

There is, perhaps, no other language diverſified by ſo many dialects as that of Arabia. The nation, having extended their conqueſts, and ſent out colonies through great part of Aſia, and almoſt over the whole coaſts of Africa; the different people conquered by them have been obliged to ſpeak the language of their new maſters and neighbours; but thoſe people retained at the ſame time terms and phraſes of their former language, which have debaſed the purity of the Arabic, and formed a diverſity of dialects.

Theſe different dialects in Arabia bear a conſiderable reſemblance to thoſe of Italy; beyond the confines of Arabia, their reciprocal relations to each other are the ſame as thoſe of the languages of Provence, Spain, and Portugal, and all the others derived from the Latin. Even in the narrow extent of the Imam of Sana's dominions, this diverſity of dialects is very conſiderable. Not only does the language of the Tehama differ from that ſpoken in the highlands; but, even in the ſame parts of the country, people of rank uſe words and phraſes entirely unknown to the reſt of the people. Theſe dialects of Yemen differ ſtill more widely from thoſe uſed by the Bedouins in the deſart, than from one another.

The pronunciation of one province differs equally from that of other provinces. Letters and ſounds are often changed in ſuch a manner as to produce an entire alteration upon the words. I found the pronunciation of the Southern Arabs more ſoft, and better adapted to European organs, than that of the inhabitants of Egypt and Syria.

A ſimilar diverſity of dialects diſtinguiſhes the Turkiſh language. The Turks of Baſra cannot underſtand thoſe of Conſtantinople, and are no better underſtood themſelves by the Turcomans of Perſia.

Although the Arabian conquerors have introduced and eſtabliſhed their language in the countries which they conquered, yet their ſubjects have not always left off the uſe of their mother tongue. In Syria and Paleſtine, indeed, no language is to be heard but the Arabic; and yet the Syriac is not abſolutely a dead language, but is ſtill ſpoken in ſeveral villages in the Pachalic of Damaſcus. In many places, in the neighbourhood of Merdin and Moſul, the Chriſtians ſtill ſpeak the Chaldean language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The Chriſtians born in the cities of Merden and Moſul, although they ſpeak Arabic, write in the Chaldean characters, juſt as the Maronites write their Arabic in Syriac letters, and the Greeks the Turkiſh in Greek letters.

Many people living under the dominion of the Arabians and Turks have loſt the uſe of their mother tongue. The Greeks and Armenians, ſettled in Egypt and Syria, ſpeak Arabic; and the ſervices of their public worſhip are performed in two languages at once. In Natolia, theſe nations ſpeak their own languages in ſeveral different dialects. The Turkiſh officers ſometimes extend their deſpotiſm to the language of their ſubjects. A Pacha of Kayſar, who could not endure to hear the Greek language ſpoken, for-

bade the Greeks in his Pachalic, under pain of death, to uſe any language but the Turkiſh. Since that prohibition was iſſued, the Chriſtians of Kayſar and Angora have continued to ſpeak the Turkiſh, and at preſent do not even underſtand their original languages.

The Kurdes, who are nearly independent, have preſerved their ancient language, of which there are in Kurdiſtan three principal dialects. I was informed that the Sabæans, who are commonly called Chriſtians of St. John, ſtill ſpeak and write their ancient language. The moſt learned of the few of this ſect, who are ſettled in Baſra, was a farrier; him I prevailed with to write me out the characters of his language; but he wrote them ſo indiſtinctly, that I could form no idea of his alphabet.

I was not fortunate enough to diſcover any Hamjarine inſcriptions in Arabia, although I had learnt that there were ſuch in ſeveral places written in abſolutely unknown characters. I have already ſpoken, in the proper place, of an inſcription, probably ſtill more ancient, which was ſhown me by a Dutch renegado, and of which the characters bore a great reſemblance to thoſe of the inſcriptions among the ruins of Perſepolis. A Maronite of Mount Libanus related to me, that grottos and ruins were to be ſeen upon a hill in his country, on which were unknown inſcriptions, moſt probably Phœnician.

The Arabic character, which was anciently in uſe, but is now entirely loſt, was the Kufic. It ſeems to have been the alphabet of the Arabians of Mecca; for the Koran was originally written in Kufic characters. The inhabitants of Yemen have always uſed a different alphabet, and therefore could not read the Koran, when it was firſt publiſhed after the death of Mahomet. In Yemen, I copied ſome inſcriptions in Kufic characters, which had been engraven in the twelfth century. Theſe characters being in ſome degree of a ſquare form, are ſtill uſed in inſcriptions.

I had flattered myſelf, that I might obtain ſome light from medals concerning the ancient written characters of this nation; but medals are extremely rare in Arabia; when found, they are commonly ſold to the goldſmiths, and immediately melted down. In Kurdiſtan, a great quantity of Grecian, Roman, and Perſian medals, have been dug up, and of them better care is taken; in places remote from great towns, they are uſed as current money.

The invention of the modern characters, which are very different from the Kufic, is aſcribed to a vizier. The Arabians, Perſians, and Turks, write Arabic in ſets of characters differing in ſeveral particulars from one another. They have alſo modes of writing for different forms of buſineſs, each of which has its particular name.

The hand-writing of the Arabians in the common buſineſs of life is not legible. The orientals, however, value themſelves on their writing, and have carried the art of making beautiful written characters to high perfection. But the Arabians value chiefly a ſpecies of elegance, which conſiſts in their manner of joining their letters, the want of which makes themſelves diſlike the ſtyle in which Arabic books are printed in Europe.

They ſign their letters with a ſort of cypher, to prevent the poſſibility of counterfeiting their ſignature; at leaſt, the great and the learned do ſo. Their letters, folded, are an inch in breadth, and their leaves are paſted together at one end. They cannot ſeal them; for wax is ſo ſoft in hot countries that it cannot retain an impreſſion.

CHAP. CXXVI. — *Of the Education and Schools of the Arabians.*

THE monarchs of the Eaſt do not take the ſame care, or lay out the ſame expence, for the encouragement of ſcience as the ſovereigns of Europe. In Arabia, therefore, are neither numerous academies, nor men of profound learning.

Yet the Arabian youth are not entirely neglected. In the cities, many of the loweſt of the people are taught both to read and write; the ſame qualifications are alſo common among the Schiechs of the deſart, and in Egypt. Perſons of diſtinction retain preceptors in their families to inſtruct their children and young ſlaves; for they bring up ſuch of their young ſlaves as appear to poſſeſs natural abilities, like children of the family.

In almoſt every moſque is a ſchool, denominated Mœddraſſe, having a foundation for the ſupport of teachers, and the entertainment and inſtruction of poor ſcholars. In great towns are likewiſe other ſchools, to which people of middle rank ſend their children to receive religious inſtruction, and to learn reading, writing, and arithmetic. I have often ſeen ſchools of this ſort in the market place; they are open like ſhops towards the ſtreet. The noiſe and appearance of paſſengers does not ſeem to divert the attention of the ſcholars, who ſit before a ſmall deſk, and read their leſſons aloud, balancing themſelves conſtantly in their ſeats; to ſuch a degree does motion appear neceſſary to rouſe and keep up the attention of the inhabitants of hot countries. No girls attend theſe ſchools; they are privately taught by women.

Beſide theſe ſmall ſchools, there are ſome more conſiderable ſeminaries of education in ſome great towns in Arabia. Theſe are colleges in which the ſciences of aſtronomy, aſtrology, philoſophy, and medicine are taught; in theſe the Arabians, although poſſeſſed of natural abilities, have, for want of good books and maſters, made but little progreſs. In the dominions of the Imam, there have long been two famous academies; one at Zebid for Sunnites, and the other at Damar for the Zeidites. When I paſſed through theſe two cities, I happened to neglect making myſelf acquainted with the profeſſors, or acquiring any knowledge of their ſyſtem of inſtruction. I ſuppoſe, however, that the ſame ſtudies are cultivated in theſe two academies as in that of Dsjamea el Aſhar at Kahira.

The interpretation of the Koran, and the ſtudy of the ancient hiſtory of the Mahometans, are the principal employments of men of letters among the Arabians. Theſe ſtudies take up much time; for the ſtudent muſt not only acquire the ancient Arabic, but alſo make himſelf familiar with all the commentators on the Koran, the number of whom is very conſiderable.

I was informed, that all men of letters undergo a public examination, before they can be promoted to any employment, civil or eccleſiaſtical. Yet thoſe examinations are ſurely conducted with partiality; for many perſons, indifferently qualified, riſe to conſiderable offices, while men of merit are often obliged to act as tranſcribers or ſchoolmaſters.

CHAP. CXXVII. — *Of Arabian Poetry and Eloquence.*

THE Arabians have been always accounted admirers of poetry. Their early hiſtory records many inſtances of the eſtimation in which they held this art, even before the days of Mahomet, and of the glory which any family acquired that produced a poet.

The

The Arabians have no great poets among them at preſent, although they ſtill cultivate poetry, and ſometimes reward thoſe who excel in it. The beſt poets are among the Bedouins of Dsjof. A Schiech of that country was, a few years ſince, impriſoned at Sana. The Schiech, obſerving a bird upon the roof of a houſe, recollected the opinion of thoſe pious Muſſulmans, who think it a meritorious action to deliver a bird from a cage. He thought that he himſelf had as good a right to liberty as any bird, and expreſſed this idea in a poem, which his guards got by heart, and which becoming generally known, at length reached the Monarch's ears, who was ſo pleaſed with it, that he ſet the Schiech at liberty, although he had been guilty of various acts of robbery.

The Arabians often ſing the exploits of their Schiechs. Not long ſince, the tribe of Khaſael having obtained a victory over the Pacha of Bagdad, made a ſong, in which the actions of every one of their chiefs were celebrated. But the tribe of Khaſael being beaten next year by the Pacha, a poet of Bagdad made a parody of the Arabian ſong, in which he extolled the valour of the Pacha and his officers. In my time, the ſong of the Arabians ſtill continued to be ſung at Bagdad, and among the Bedouins. When Aſſad, Pacha of Damaſcus, who had long commanded the caravans, and was beloved by the Arabians, was aſſaſſinated by order of the Sultan, the Bedouins made an elegy on his death, and ſang it openly in the towns of Syria. That piece is in the form of a dialogue between ſome Arabians, the daughter of the Schiech of the tribe of Harb, and the lieutenant of the aſſaſſinated Pacha.

A Maronite informed me, that the poets of Syria ſent their compoſitions to the academy of Dsjamea el Aſhar, at Kahira; and did not ſing them publicly till they had received the approbation of that academy.

In a country like Arabia, where occaſions of ſpeaking in public ſeldom occur, eloquence is an uſeleſs accompliſhment, and therefore cannot be much cultivated. The Arabians ſay, however, that they hear great orators in their moſques. As Europeans are not admitted to hear thoſe ſermons, I never had an opportunity to ſatisfy myſelf in reſpect to the truth of this account of the ſacred eloquence of Arabia.

The only theatres for the exerciſe of profane eloquence are the coffee-houſes in Arabia, Egypt, and Syria. Thoſe coffee-houſes are commonly large halls, which have their floors ſpread with ſtraw mats, and are illuminated at night by a multitude of lamps. The gueſts are ſerved with pipes, and a cup of coffee. As the Arabians never engage in any game, and ſit ſtill without entering into converſation with one another, they would find their evenings extremely irkſome, if readers and orators did not attend in the coffee-houſes to amuſe them. Theſe are commonly Mullachs, or poor ſcholars.

Such of them as are content with the praiſe of reading or repeating the works of others, ſelect choſen paſſages from ſome favourite authors, ſuch as, among the Arabians, the hiſtory of Antar, an Arabian hero who lived before Mahomet; the adventures of Ruſtan Sal, a Perſian hero; or Beber, king of Egypt; the hiſtory of the Ayubites, anciently ſovereigns of Arabia; and the life of Bahluldan, a buffoon in the court of Haroun el Raſchid. The leaſt of theſe books contains ſome good morality.

Thoſe Mullachs who aſpire to the praiſe of invention make tales and fables, which they walk about and recite; or aſſuming oratorical conſequence, deliver diſcourſes upon any ſubjects they chooſe. When the orator has ended, he obtains a voluntary contribution from his hearers. This, although but a very moderate reward, encourages thoſe poor Mullachs to learn to recite gracefully, or to compoſe tales and ſpeeches with ſome ſucceſs. At Aleppo, I heard of a man of diſtinction who ſtudied for his own pleaſure, yet had gone the round of all the coffee-houſes in the city to pronounce moral harangues.

At

At Conſtantinople, aſſemblies in the coffee-houſes are, for political reaſons, prohibited; and the decoction of coffee is ſold only in the ſhops. The Turks, an ignorant, grave, and ſilent nation, are indeed not fond of public orators, and have no reliſh for an amuſement, ſo delightful to the Arabians, who have greater ſenſibility for the beauties of poetry and eloquence.

CHAP. CXXVIII. — *Of the Aſtronomy of the Arabians.*

THE modes of the diviſion of time in uſe among the Arabians ſhow how little progreſs this nation have made in aſtronomy. They know indeed, a little of its elements; but this, it ſhould ſeem, rather from tradition, than from any obſervations of their own.

The Arabian day conſiſts of twenty-four hours, and laſts from ſun-ſetting to ſun-ſetting. Their hours are therefore of uncertain duration, and vary with the length of the natural day, or the time during which the ſun is above the horizon. As they are ſtrangers to the uſe of watches, none of them has any preciſe idea of the duration of their hours, but, like the peaſants of Europe, they diſtinguiſh the different parts of the day by vague, uncertain denominations, which only approach near the truth.

Their year conſiſts of twelve lunar months. They begin the month with the new moon; and, when the ſky is ſo clouded that they cannot ſee her riſe, then they make no difficulty of beginning the month a day or two later. Thus all their months go the the round of the ſeaſons; and this diviſion of the year marks out no period for the labours of huſbandry, or any of the other employments of civil life. To obviate this inconvenience, the learned reckon by other months correſponding to the courſe of the ſolar year, and conſiſting of the ſame number of days as ours.

In Arabia, as in other Mahometan countries, two great feſtivals are annually celebrated; that of offerings, called Arafa or Corban, and that of Beiram, immediately after Ramadan. The reckoning by lunar months occaſions theſe feſtivals alſo to circulate through the whole year. When the faſt of Ramadan falls in Summer, it is extremely diſtreſſing; for the people, however, employed in labour, dare taſte nothing even in the longeſt days of the year, till the ſun is down.

At Conſtantinople, the Sultan's aſtronomer compoſes every year a portable almanac, of which there are at leaſt ſeveral copies made. But, in Egypt and Arabia, this mode of acquainting the people with the return of the feſtivals, and the progreſs of the ſeaſons, has not been thought of; and ſo ignorant are they on this head, that the ſame feſtival is ſometimes two days earlier, and ſometimes as much later than the juſt time, and often on different days at different places. A cloud hiding the new moon from one city, while ſhe is ſeen by another, will be ſufficient to produce theſe irregularities.

It is not for want of a paſſion for aſtronomy that the Arabians have made ſo little progreſs in this ſcience. But they want books and inſtruments. I found ſome of the nobles curious to ſee, and to aſſiſt at aſtronomical obſervations; and ſome of their learned men paſſed whole nights with me in examining the heavens. They have the work of Abdarachman es Sofi upon the conſtellations, and the tables of Ulugh Beigh, by which ſome aſtronomers in the great towns are enabled to calculate eclipſes. Their inſtruments are a celeſtial globe of copper, beſtudded with golden ſtars, which they well know how to uſe; an aſtrolabe of braſs, and a quadrant of wood, to take altitudes, and to determine the hour for prayer.

I was told that the Perſians, but particularly the Brachmans, were more ſkilful aſtronomers than the Arabians; yet, to judge from the inſtruments and converſation of a

Perſian aſtrologer whom I met with at Surat, and of a Brachman with whom I was acquainted at Bombay, theſe two nations are equally unſkilful as the inhabitants of Arabia. In making calculations, the Perſian uſed the tables of Ulugh Beigh, and the Brachman a book which he called Grola Go, and its author Gunnis. The Indian's inſtruments were a bowl of copper, having a hole in the bottom, ſet in water, which ſerved him for a pendulum, with an indifferent ſolar circle.

It is known to the aſtrologers, and to all men of ſenſe in Arabia, that eclipſes are owing to the interception of the light of one heavenly body by the interpoſition of another. But the people ſtill maintain the ſuperſtitious opinion, that a huge fiſh purſues the planet which is eclipſed. To chaſe away the fiſh, women and children get upon the roofs of the houſes, and make a noiſe during the eclipſe by beating upon brazen kettles and baſons. The riſe of this cuſtom is referred to an Arabian aſtronomer, who perſuaded the people of this fable, that they might make a noiſe great enough to reach the ears of the Caliph of Perſia, who had refuſed to credit that aſtronomer's prediction of the eclipſe.

The Arabians ſeem to ſtudy aſtronomy ſolely with a view to their ſucceſs in the cultivation of aſtrology, a ſcience highly eſteemed and very lucrative in the eaſt. When I told the firſt aſtronomer in Kahira of the contempt in which we hold aſtrology in Europe, he replied, that it was a divine ſcience, the depths of which man could not fathom. He at the ſame time acknowledged to me the uncertainty of his calculations; but, added he, people deſire only to know what my books ſay of their affairs, and that I honeſtly tell them.

The Koran expreſsly forbids all Moſlems to pry into futurity by any form of divination; and the moſt famous commentators for this reaſon repreſent the ſtudy of aſtrology as criminal. But, notwithſtanding the deciſion of thoſe doctors, the Mahometans are all much attached to this ſcience; the Shiites, however, more than the Sunnites. The former ſect carry this ſuperſtition to ſuch a length, as never to conclude a bargain without trying fortune, at leaſt by counting the buttons on their clothes, or the beads of their roſaries. The Perſians are not all alike weak in this reſpect. It is ſaid that Kerim Khan, in compliance with the popular error, undertakes nothing of conſequence, without firſt conſulting the aſtrologers; but he previouſly informs them of his deſigns, and dictates the anſwers which they are to return.

CHAP. CXXIX. — *Of the Diſeaſes and Medicine of the Arabians.*

A REGULAR and temperate life preſerves the body from the attacks of diſeaſe. The Arabians, accordingly, are ſeldom ſick, and hardly ever have recourſe to phyſicians and medicines. When forced by extreme illneſs to call in a phyſician, they reward him poorly, and hardly pay for the value of his medicines. When the ſick perſon dies, the phyſician has no reward to hope for; if he recovers, he ſoon forgets the ſervices he has received. This ingratitude of their patients has taught them to uſe artifices often diſhoneſt and diſgraceful, in order to obtain payment from the patient before-hand.

In Arabia, therefore, we cannot expect to find great phyſicians. Thoſe who there practiſe the art of medicine, know little more than the technical terms, ſuch as they find them in the books of Avicenna, and ſome little matters about the uſe of ſimples. All the phyſicians whom I knew in Yemen acted at the ſame time as chemiſts, apothecaries, ſurgeons, and horſe doctors; and yet, by the practice of all theſe arts together, could hardly earn a livelihood.

The Arabians have many family noſtrums, which they apply with much ſucceſs. A peaſant from the highlands extracted, by inciſion, a lacteous juice from a ſpongy tree, and by ſwallowing drops of it, which he knew to be a poiſon, if taken in greater quantity, gave himſelf a purge.

The Bedouin heals wounds which have been made with clear arms, by applying to them raw fleſh from a camel newly killed. A man on board the Arabian veſſel in which we ſailed from Jidda to Loheia complained of a colic, upon which his maſter put an iron in the fire, and applied it hot to him till his pains ceaſed.

In Yemen, the anointing of the body is believed to ſtrengthen and protect it from the heat of the ſun, which the inhabitants of this province, as they wear ſo little clothing, are very liable to ſuffer. Oil, by cloſing up the pores of the ſkin, is ſuppoſed to prevent that too copious tranſpiration which enfeebles the frame. Perhaps too theſe Arabians think a gliſtering ſkin a beauty. When the intenſe heat comes in, they always anoint their bodies with bad oil. At Sana, all the Jews, and many of the Mahometans, have their bodies anointed, whenever they find themſelves indiſpoſed. The extreme unction of the Chriſtians in the Eaſt does not affect the health; for they are obliged to pay their patriarch ſo dear a price for the pretended holy oil, that out of frugality, the point of a ſilver needle only is dipped in the oil, and what adheres to it dropped upon the dying perſon.

It was formerly imagined that the Arabians would rather die than endure the adminiſtration of a glyſter; but our phyſician prevailed with ſeveral perſons of diſtinction at Cairo to take this remedy. Every one was ſhocked, however, when he propoſed it for a woman. Bleeding is ſeldom employed in Arabia; yet, a Banian bled one of us with great dexterity at Mokha. In Yemen, it is pretty frequently uſed. At Baſra, the lower people, eſpecially porters, ſcarify their legs, in the idea that this practice has a tendency to improve their ſtrength.

Tooth-achs are leſs common in Arabia than in Europe, becauſe the inhabitants waſh the mouth, after eating, more carefully than we. In the towns, however, this diſorder is not unknown, and is aſcribed to the infectious ſmell with which the air is tainted from the common ſewers. At Baſra, where theſe are not carefully cleanſed, the teeth of the inhabitants are very much ſpoiled; and I have ſeen a barber ſtopped in the ſtreet, by a perſon in pain, to draw out his teeth publicly. Theſe tooth-achs are not owing to the uſe of coffee, for they were common in Egypt before this beverage was drank there. A Mullah told me that an Arabian had been cured of a tooth-ach by introducing into a hollow the ſmoke of a certain plant, which had brought ſeveral ſmall worms out of that tooth.

A diſeaſe very common in Yemen is the attack of the Guinea-worm, or the Vena Medinenſis, as it is called by the phyſicians of Europe. This diſeaſe is ſuppoſed to be occaſioned by the uſe of the putrid waters, which people are obliged to drink in ſeveral parts of Yemen; and for this reaſon the Arabians always paſs water, with the nature of which they are unacquainted, through a linen cloth, before drinking it. When one unfortunately ſwallows any of the eggs of this inſect, no immediate conſequence follows; but after a conſiderable time the worm begins to ſhew itſelf through the ſkin. Our phyſician, Mr. Cramer, was within a few days of his death, attacked by five of theſe worms at once, although this was more than five months after we had left Arabia. In the iſle of Karek, I ſaw a French officer, named Le Page, who, after a long and difficult journey, performed on foot, and in an Indian dreſs, between Pondicherry and Surat, through the heat of India, was buſy extracting a worm out of his body. He ſuppoſed that he had got it by drinking bad water in the country of the Marattas.

This diſorder is not dangerous, if the perſon affected can extract the worm without breaking it. With this view, it is rolled on a ſmall bit of wood, as it comes out of the ſkin. It is ſlender as a thread, and two or three feet long. It gives no pain as it makes its way out of the body, unleſs what may be occaſioned by the care which muſt be taken of it for ſome weeks. If unluckily it is broken, it then returns into the body, and the moſt diſagreeable conſequences enſue, palſy, a gangrene, and ſometimes death.

As venomous ſerpents are very common in hot, dry countries, it often happens, that they bite people who have occaſion to be much in the open fields. The Arabians would not, for any compenſation, teach us the ſecret by which they cure their bites, and prevent the effects of the poiſon. But, a Schiech at Baſra, who was celebrated for his ſkill in the occult ſciences, informed me, that he uſed to ſcarify the wound, and then rubbed it to his mouth, and ſucked the poiſon without danger to himſelf, and with the happieſt ſucceſs. This mode of cure is not unlike that of the Hottentots, who apply bruiſed ſlices of a ſort of white onion to wounds of this ſort. Over all the Eaſt, the power of ſympathy in curing diſeaſes is firmly believed. Some inſtances were mentioned to me of perſons who had healed others bitten by ſerpents, at a diſtance, without ſeeing them, or applying any remedies to them.

Beſides, the ſerpents of Aſia are not all alike dangerous. Some are harmleſs and familiar, take refuge in the walls of houſes, and are eſteemed agreeable gueſts by the inhabitants. The ſailors brought a ſerpent of this character on board our ſhip, after it had been inadvertently carried out, leſt its abſence might prove unlucky to the veſſel.

The leproſy ſeems to have been always an endemic diſeaſe in Arabia; for there is one ſpecies of leproſy which authors diſtinguiſh by the character of Arabian. Three different varieties of this diſeaſe are known here at preſent; of which two, named Bohak and Barras, are rather diſguſting than dangerous; but the third, called Juddam, is very malignant, and apparently infectious. This latter exhibits the ſame ſymptoms which the Engliſh phyſician Hillary aſcribes to what he calls the leproſy of the joints.

The Turks, from a miſconception of the doctrine of predeſtination, uſe no precautions againſt the plague; but the Arabians, although true Muſſulmans, are more careful in reſpect to the leproſy. The laſt prince of Abu Schæhhr uſed to ſend to the iſle of Bahhrein all who were attacked with the leproſy, or with venereal complaints. At Baſra, lepers are ſhut up in a houſe by themſelves; and there is a quarter in Bagdad ſurrounded with walls, and full of barracks, to which lepers are carried by force, if they retire not thither voluntarily; but government does not ſeem to provide with any care for the maintenance of thoſe lepers. They come out every Friday to the market place to aſk alms.

It is ſaid, that theſe wretched creatures are much inclined to ſooth their miſery in the enjoyments of love. Not many years ſince, a leper employed a cruel ſtratagem in order to obtain a woman with whom he was in love. He wore a fine ſhirt for a few days, and then cauſed it to be privately ſold, for a trifling price, to the object of his paſſion. When he knew that the leproſy had made its appearance upon her, he informed againſt her, and procured her to be ſhut up with himſelf in the barracks.

At Bombay, the leproſy is not uncommon among the lower people; but it ſeems not to be of a dangerous nature; for there lepers are permitted to work in company with perſons not affected with the diſeaſe. In India, as in Arabia, the leproſy is thought to be occaſioned chiefly by the unwholeſome food, eſpecially putrid fiſh, uſed by the people. Mr. Forſkal has left a deſcription of the different varieties of the leproſy, which muſt be valuable to phyſicians.

I could

I could learn nothing concerning the origin of the plague. It is at leaſt not owing to the putrefaction of the waters at Cairo. The Chriſtians who live on the banks of the great canal are never annoyed by it. Whatever has been ſaid concerning certain diſeaſes preſerving thoſe who are affected by them from the contagion of the plague, is founded on prejudices which have been refuted by experience, and particularly by the obſervations of Dr. Ruſſel, a ſkilful phyſician at Aleppo.

Inoculation for the ſmall pox has been in uſe from time immemorial among the Bedouins. Mothers perform this operation on their children, opening the ſkin of the arm with the prickle of a thorn. An Arabian of the iſle of Lam, ſituate on the ſouth eaſt coaſt of Africa, informed me at Bombay, that inoculation had been known and practiſed in his country for ſeveral ages.

Chap. CXXX. — *Of the Occult Sciences of the Arabians.*

To ſpeak of the occult ſciences of any people, is to deſcribe their ignorance, weakneſs of underſtanding, and wildneſs of imagination. Such a deſcription would be too humiliating to human pride, did it not at the ſame time afford us conſolation, by ſhewing from what endleſs abſurdities we are ſaved by the ſtudy of ſound philoſophy, particularly of phyſics.

Thoſe pretended occult ſciences are in high eſtimation among the Arabians. None dare practiſe them, unleſs previouſly authoriſed by a maſter in the art, after ſerving a ſort of apprenticeſhip; or, as the Arabians ſay, without having for ſome time ſpread the carpet for prayer before the feet of a famous maſter. A certain proof of their veneration for theſe ſciences, is, that one of the firſt men in Mecca, and of the higheſt nobility in Arabia, Schiech Mohammed el Dsjanadsjeni, is now the moſt celebrated maſter of the ſcience of Iſm Allah.

This ſcience of Iſm Allah, or of the name of God, is the moſt ſublime of all; for God is the lock, as Mahomet is the key; and conſequently none but Muſſulmans can acquire it. It enables its poſſeſſor to diſcover what is paſſing in the moſt diſtant countries, to make himſelf familiar with genii, and to oblige them to obey his pleaſure; to diſpoſe of the winds and ſeaſons as he chooſes; and to cure the bites of ſerpents, and many other diſeaſes or infirmities. Perſons who have advanced far in the ſtudy of this ſcience, have attained, as there are inſtances to prove, to a facility of performing their prayers at noon, in the Kaba at Mecca, without going out of their own houſes in Bagdad or Aden for the reſt of the day. A merchant of Mecca, who had ſtudied this ſcience in that city, under the famous Dsjanadsjeni, aſſured me, that he had himſelf, when in danger of periſhing at ſea, fixed to the maſt a billet written by the rules of art, which inſtantly calmed the ſtorm. The art of diſcovering hidden treaſure belongs alſo to this ſcience, in which the Magrebins or Arabians of Barbary are known to excel.

The art of procuring ſublime viſions is not unknown to theſe Arabians; they uſe the ſame means which are employed by the devotees of certain ſocieties in Europe. They ſhut themſelves up for a long time without eating or drinking, in a dark place, and continue to repeat their prayers aloud till they faint away. After recovering from the ſwoon, and leaving the cave, they relate what they have ſeen in their trance. The common pretences are, that they have beheld God in his glory, angels, and ſpirits of all ſorts, heaven and hell.

The ſecond of theſe ſciences, called Simia, is not of ſo exalted a nature, but has ſomething human in it. It only teaches juggling tricks. Although the moſt ſenſible of the Mahometan clergy diſapprove of this ſcience, ſome orders of derviſes, however, apply

to it, and practiſe it, as they ſay, to prove the truth of their religion, and the ſanctity of the founder of their order. Theſe pretended miracles are no where oftener performed than at Baſra, where I have ſeen a company of derviſes, of the order of Bed-reddin, walk all day about in the ſtreets, leaping, dancing, beating the drum, and making geſticulations with ſharp pointed irons, which they ſeemed to ſtrike into their eyes.

In the ſame city, I was preſent at a feſtival which the derviſes of this order celebrate every year in honour of the birth of Mahomet. The ſcene was in the open air, and in the court of the moſque, which was illuminated with only three lamps. Several Mullahs and derviſes began with ſinging ſome paſſages out of the Koran. They continued to ſing, with the accompaniment of ſome drums; and, during the muſic, the other derviſes aroſe, took the ſharp pointed irons, and did as if they were piercing their bodies, and even driving the irons with mallets into their fleſh. Next appeared the principal actor, who, aſſuming an air of inſpiration, directed the muſic to proceed, and to be raiſed to higher animation, in order to aſſiſt his enthuſiaſm, or rather to ſtun the ears of the ſpectators. In his extacy, he threw up his turban in the air, looſened his hair; for this order of derviſes wear their hair; and pierced his body with five lances: then mounting upon a low building, upon which a pole, ſixteen feet long, and ſhod with a ſharp iron point, had been ſet up, he impaled himſelf upon the pole, and was carried in this condition through the ſquare.

It was an affecting ſight, to ſee a lean man, with a long beard, and diſhevelled hair, wounded all over with ſpikes, and then carried about ſpitted upon a pole. I ſaid, as I went away, to a Mullah of my acquaintance, that the derviſe performed his tricks by means of a broad belt which he carried in his long wide drawers. The Mullah replied, that he had ſuſpected ſome ſuch art, but avoided mentioning his ſuſpicions, leſt he might draw upon himſelf the enmity of the order of Bed-reddin; for that one of his brethren had experienced great perſecution from thoſe derviſes, in conſequence of preſuming to hint his doubts of the reality of their miracles.

Underſtanding that the impaled derviſe went alſo about, exhibiting in private houſes for money, I offered him two ducats, if he would come and ſhew me what he could do. He accepted my offer, came, and began with a long harangue on the dignity of his order, and its founder, who had tranſmitted to his diſciples the gift of working miracles. After this he prayed, and puſhed the ſpikes with violence into his head and body. I examined the places into which the points had ſeemed to enter, and found the ſkin ſlightly torn, but without effuſion of blood. I, however, thought that he had ſuffered enough for two ducats, and diſmiſſed him.

The ſcience of Kurra teaches to compoſe billets, which ſecure the wearer from the power of enchantment, and from accidents of all ſorts. Thoſe billets are incloſed in ſmall purſes of ſkin, and worn on the head, the arm, or the breaſt. They are likewiſe bound upon the necks of horſes and aſſes, to give them an appetite for their food, or to tame them when unmanageable. In the citadel of Diarbekir, a billet of this ſort put an end to a troubleſome croaking of frogs. A man of eminence in Aleppo diſtributes every year, gratis, billets for freeing houſes from flies. The efficacy of theſe billets depends on the day, the hour, and the particular condition of the meſſenger who is ſent to aſk for them. Old women continue to uſe them, however often they fail, being ſimple enough to ſuppoſe always that ſome of the conditions requiſite to the efficacy of the billets have been wanting when they have been unſucceſsful. Theſe billets are not the worſe for being written by a Jew or a Chriſtian. Being thought an aſtrologer, I was often aſked for ſuch. Theſe billets are at leaſt no worſe than thoſe for making hens lay,

lay, which were publicly ſold by a Jeſuit, in the middle of the eighteenth century, and among enlightened nations.

The ſcience of Ramle is properly the art of fortune-telling. Jews, as well as Muſſulmans, deal in it. When a man falls ſick, his friends, in order to learn whether he will recover, ſend to conſult a Mullah, who returns an anſwer, after examining his book, and receives for his pains a cock or a ſheep.

The Sunnite clergy condemn the practice of theſe two laſt ſciences; yet they are tolerated, becauſe they afford a livelihood to a great number of poor ſcribes. As the Arabians are in general covetous, men of wealth and diſtinction too often practiſe theſe low arts for gaining money.

A ſcience truly occult, and which every Arabian of worth muſt hold in abhorrence, is what they call Sihhr, or pure open ſorcery. The end of this ſcience is rather to do miſchief to another perſon than to do good to the perſon who practiſes it. It is ſometimes employed, however, to ſeduce a wife from the arms of her huſband into thoſe of a ſtranger. All that is requiſite for this is to fix a certain billet on her door. The inhabitants of Oman are peculiarly ſkilled in this execrable ſcience: yet they are certainly inferior to our European ſorcerers; for they know nothing of the art of riding through the air on a broomſtick, or of nocturnal aſſemblies under the preſidency of the devil.

I found in Arabia more votaries than I expected of an occult ſcience of a different ſort, the purſuit of the philoſopher's ſtone. The Arabians are ſo paſſionately addicted to this ſcience, which is the object of their higheſt wiſhes, and moſt eager reſearches, that they often ruin their fortunes by it, as the alchymiſts of Europe have been accuſtomed to do. They ſuppoſe the ſecret of making gold to be known in Europe, eſpecially among the Venetians. They have books in their own language which treat of that ſcience, and inſpire them with wild hopes. It ſhould ſeem, that the idea of the philoſopher's ſtone is originally oriental, and has been brought weſtward, like many other fooliſh fables.

At Beit el Fakih, we became acquainted with two alchymiſts, who wrought each by the precepts of a particular book. The one, who was an amiable, and, in all other reſpects, a ſenſible man, was ſure of ſucceſs, as he imagined, if he could find a certain herb, which he believed to grow on the hills of Yemen. As he ſuppoſed us to be likewiſe alchymiſts, and to have come on purpoſe to ſeek that wonderful herb, he cultivated the intimacy of Mr. Forſkal, and was of great uſe to him in his botanical excurſions; but the poor man, who has already waſted all his own ſubſtance, and was then working at the expence of a rich nobleman, was not fortunate enough to find the herb he ſought. There is ſaid to be an herb on mount Libanus which communicates a yellow golden hue to the teeth of the goats which graze upon it. The obſervation of this fact may perhaps have given riſe to the opinion of the efficacy of an herb in promoting the great work.

The other of theſe Arabian alchymiſts was a ſort of phyſician, ſo poor that he had not wherewith to buy a glaſs alembic. He believed that he ſhould ſucceed in making gold if he could diſcover the meaning of a particular term in his book. Knowing that Mr. Von Haven was a linguiſt, he applied to him for the explanation of a barbarous term which nobody could underſtand.

AGRICULTURE OF THE ARABIANS.

CHAP. CXXXI. — *Fertility of the Soil.*

A TRAVELLER, who is obliged to ſpend the greateſt part of his time in towns, and has only a tranſient view of the country, cannot acquire juſt ideas of the fertility of the lands, or the modes of cultivation. I neglected no opportunity that offered of obtaining information, concerning the ſtate of agriculture in the Eaſt, from ſuch perſons as I underſtood to be beſt qualified to give it. I ſhall here ſet down what came to my knowledge concerning the fertility of Arabia Proper, and of thoſe other countries in which the Arabians have ſettlements.

The moſt fertile ſoil I heard of is in Egypt, and in the lands lying immediately around Alexandria. By the accounts of the European merchants in that city, wheat yields an hundred fold increaſe; but the peaſants told Mr. Forſkal, that their moſt plenteous wheat harveſts afforded no greater returns than from thirty to ſeventy fold, and, in ſome places, from fifteen to twenty fold. It is at leaſt certain, that the lands of Egypt, although watered by the Nile, afford in all other places only an increaſe of tenfold. Granger never met with a greater produce than this laſt.

In Meſopotamia, in the vicinity of Kelle, Bagdad, and Baſra, where the lands are watered by the Euphrates and the Tigris, it is thought a ſingularly good crop when the increaſe is twenty-fold; nobody remembers having ſeen thirty fold produced.

In the plains of Aſſyria, at Erbil, and in the neighbourhood of Moſul, the cultivated grounds yield only a return of ten or fifteen to one. But corn of theſe countries, which are watered ſolely by rain, is of a better quality, and produces more meal than what grows upon fields artificially watered. Fifteen fold is better in Aſſyria than twenty fold in Meſopotamia. In the neighbourhood of Diarbekir, the ordinary wheat crop is from four to fifteen fold.

An inhabitant of Merdan aſſured me that he reaped fifty for one in barley; a return which he himſelf conſidered as extraordinary; the uſual increaſe being only from ſeven to fifteen. Upon more particular inquiry reſpecting this fact, I learned that there were in this country two different ſorts of barley, the common and black barley. The latter ſerves beſt for the uſe of cattle, and yields fifty fold; while the increaſe of the common barley never exceeds fifteen fold. There are likewiſe two ſorts of wheat, one of which yields a larger return than the other, and yet is ſeldomer ſown, becauſe it exhauſts the ground more.

In Syria, near Aleppo, nobody could recollect more than one harveſt that had yielded above twenty to one. The peaſants between Saide and Damaſcus, and thoſe about Bethlehem, had never, in their beſt years even, reaped more than from twelve to fifteen fold increaſe.

In Arabia, in the environs of Maſkat, wheat yields ten to one. In the province of Yemen, agriculture ſeems to be farther advanced than in the other parts of the Eaſt. I was aſſured, that, in the beſt cultivated diſtricts, wheat yields an increaſe of fifty fold; durra, in the highlands, an hundred and forty; and in the Tehama, from two hundred even to four hundred. The latter product may appear incredible; but by their mode of ſowing and watering this grain, the inhabitants of the Tehama reap three ſucceſſive crops from the ſame field, in the ſame year. Durra is, in general, the moſt productive grain. Granger ſays, that, on the banks of the Nile, it yields fifty to one.

Theſe

Theſe particulars may afford ſome general idea of the productive powers of land in the Eaſt. The ancients, and ſome modern travellers, with a view, it ſhould ſeem, to garniſh their works with wonders, have related things abſolutely incredible of the fertility of theſe regions. Their calculations have either been intentionally enlarged beyond the truth, or the natives have impoſed upon them.

Yet it is not impoſſible to bring their accounts within the bounds of probability. It is a vague way of eſtimating the fertility of any ſoil, to ſay that the produce is in ſuch a proportion to the ſeed. Skilful modes of tilling and ſowing may give a great ſaving of ſeed, as I ſhall ſoon have occaſion to remark, when ſpeaking of the agriculture of the peaſants of Yemen. If, then, a piece of ground, where one half of the ſeed has been loſt through the unſkilfulneſs of the ſower, yet produces ten fold in the crop, another piece of ground, of the ſame degree of fertility, and ſown with only half the quantity of ſeed, will yield twenty for one, and will conſequently ſeem, upon a haſty conſideration, to be twice as fertile. This circumſtance does not appear to have been duly attended to, by either the ancients or the moderns, in their accounts of the fertility of diſtant countries.

Neither do they ſtate what ſort of grain they allude to in their calculations of the produce of the lands. We have ſeen that there is a great difference between the increaſe of wheat and that of durra. The latter grain, a ſort of coarſe millet, known in Denmark by the name of Sargo, has been found in Europe to be friendly to the fertility of the lands on which it is ſown; but being of little value, in compariſon with our other grains, it is now very ſeldom ſown. In the Eaſt, it appears to have been in uſe from time immemorial. The Arabians uſe it as their chief article of food. It is ſown in Egypt, Meſopotamia, and Aſſyria. The peaſants of Syria and Paleſtine ſell their wheat, and live upon durra. It ſhould ſeem, therefore, that what ſome authors have related concerning the aſtoniſhing fertility of ſome countries in the Eaſt, is to be underſtood of this durra.

CHAP. CXXXII. — *Of the Modes of Ploughing and Sowing.*

THE ſoil not being every where alike good, and the climate varying greatly through the countries of the Eaſt, the modes of cultivation here practiſed are alſo conſiderably diverſified. In Egpyt, Aſſyria, Meſopotamia, and Syria, agriculture is very much neglected; and theſe provinces are ſo thinly inhabited, that much valuable land is ſuffered to lie waſte.

In Arabia, the government of which is leſs inauſpicious to agricultural induſtry, huſbandry is in a more proſperous condition. Yet the inſtruments of huſbandry are, even here, coarſe and ill made. The plough uſed is of a very ſimple ſtructure, is drawn by oxen, and is dragged over the ground in every direction, till the ſoil ſeems to be ſufficiently broken and looſened for the reception of the ſeed. In the neighbourhood of Bagdad, I ſaw aſſes yoked in the plough with oxen; and near Moſul, two mules. In cultivating their gardens, and ſuch ſpots in their fields as are not acceſſible to the plough, the Arabians uſe a ſort of hoe, and in digging very deep, a large crow, managed by two men, one of whom preſſes it in the ground, and the other draws it towards himſelf with cords.

In many parts in Yemen, whole fields are cultivated like a garden. Agriculture is in ſuch places, however, a very laborious taſk, for much care is requiſite in watering the grounds. In the highland part of this province, the fields are often formed into terraces, and watered in the rainy ſeaſon by canals from the hills. The inhabitants of the

the plain are obliged to encompaſs their fields with dykes, in order that the water may remain for ſome time upon the ſurface of the ground. I have already deſcribed both theſe modes of watering the fields, in the narrative of my journies to Zebid, and in the highlands.

The inhabitants of the upper parts of Yemen collect the water neceſſary for their fields in dams formed at the foot of the hills. Beſide private dams, there are likewiſe very large public reſervoirs, formed by carrying a wall between two hills. In the plain of Damar, the fields are watered out of very deep draw-wells, from which the water is drawn by ſtrength of arm. It is ſurpriſing that the Arabians adopt not the hydraulic machines which are uſed by their neighbours in Egypt, and in India.

I ſaw them ſow in the highlands of Yemen. A peaſant bearing a ſackful of lentiles, dropped them here and there in the furrows, juſt as we ſow peas in our gardens; and, as he went on, covered the ſeed by puſhing in the mould with his feet from both ſides. In other places, the ſower followed the ploughman, and caſt the ſeed into the furrow, which the other returning covered up with his plough. Both theſe modes of ſowing are exceedingly troubleſome; for the ſower muſt make as many turns backwards and forwards as there are furrows; but there is a ſaving in the quantity of the ſeed, no part of which can be withered by the winds, or pecked up by birds. In Arabia in general, only a ſmall quantity of ſeed is uſed; the peaſant, truſting to the regularity of the ſeaſons, does not expoſe his grain to periſh in the ground, by ſowing it at an improper time. This is another proof of the fallacious nature of inferences concerning the fertility of ground, deduced from the proportion between the ſeed and the increaſe.

In ſome diſtricts in Yemen, maize and durra are planted with the hand. I ſaw likewiſe, in the highlands, between Moſhak and Sehan, ſome fields in which thoſe grains grew in rows, like our cabbages in Europe. They were the fineſt fields I ever ſaw in my life. The ſtalks were all of the ſame height, and every plant was thriving and luxuriant. In adjoining fields were ſome unpromiſing enough crops of the ſame grain, which is a proof that the Arabian peaſants are not all alike induſtrious. The corn-fields in the places about Beit el Fakih were alſo full of cockle weeds, and irregularly ſown.

Near mount Mharras I ſaw a peaſant draw furrows with a ſmall plough between ſtraight rows of corn, of which the ſtalks were from nine to ten inches high. His oxen were ſo yoked, that they paſſed between the rows without treading down any of the plants. The intention of this piece of labour was to deſtroy weeds, to cover the roots of the plants with earth, and to open the ſoil for the reception of moiſture. The weeds which ſtill remained were pulled up with the hand, and given to cattle. Thus, the huſbandry of Tull and Du Hamel, although novel in Europe, is very old in Arabia.

For the preſervation of the grain, care muſt be taken to drive away birds, and the deſtructive animals. To this end, the peaſants watch their fields by turns. In the highlands, he who watches ſeats himſelf on a tree; in the Tehama, on a ſort of ſcaffold, having a roof raiſed over it.

CHAP. CXXXIII. — *Of the Harveſt.*

THE beginning of the harveſt varies greatly through Arabia, not only by reaſon of the differences of the latitude of places, but chiefly in conſequence of the diverſities of their ſituations as to high and low, and the different times in the ſeaſon at which

which it becomes convenient to water them reſpectively. Even within the narrow extent of the Imam of Sana's dominions, there are great differences in this reſpect. At Sana, their barley was cut down on the 15th of July, while at Chamis, nearer the mountains, the lentiles were then but a ſowing. In the plain of Beit el Fakih, the durra was ſeven feet high on the firſt days of Auguſt; and, at the ſame time, the fields were ploughed and watered for a ſecond ſeed in the valley of Zebid, which is only a very ſhort day's journey from Beit el Fakih.

At Maſkat, wheat and barley are ſown in December, and reaped about the end of March; but durra is ſown in Auguſt, and reaped in the end of the month of November. The date trees are fecundated in the month of December; and, as Oman produces ſeveral ſorts of this fruit which ripen ſucceſſively, the inhabitants have freſh dates during the three months of February, March, and April.

In Egypt, the lands adjoining to the canals are ſown in October, and the corn is ripe in the end of February. Lands which cannot be watered from the Nile are ſown in November; and in the laſt caſe, the wheat is ripe in February, and the barley in March. At Moſul, the barley may be cut in the beginning of the month of May, and the wheat within forty days after. All different grains are ripe at Bagdad twenty-four days ſooner than at Moſul.

The Arabians pull up their ripe corn by the roots, but cut with a ſickle green corn, graſs, and whatever they intend as forage for their cattle. The Indians uſe the ſame inſtrument in cutting their rice, and pruning their cocoa trees. Both nations have a very ſimple mode of ſharpening their ſickles. They pour water among a quantity of ſand, and rub the blade with this ſand till it is ſufficiently ſharpened.

In threſhing their corn, the Arabians lay the ſheaves down in a certain order, and then lead over them two oxen dragging a large ſtone. This mode of ſeparating the ears from the ſtraw is not unlike that of Egypt, of which I have ſpoken in my deſcription of the manners of that country.

In Syria, the ſheaves are ſpread in the open fields; and oxen drag over them a plank loaded with ſtones.

The Arabians being leſs ſuperſtitious than the Jews, make no ſcruple of ſowing a field with a mixture of different grains, whenever they ſuppoſe that this may be done with advantage.

CHAP. CXXXIV. — *Of the Domeſtic Animals.*

In Arabia are abundance of all the domeſtic animals common in hot countries. The Arabians breed horſes, mules, aſſes, camels, dromedaries, cows, buffaloes, ſheep, and goats. In the fertile provinces, wild fowls are ſo plentiful that they are ſold at a trifling price.

Of all their domeſtic animals, it is well known that the Arabians put the greateſt value on their horſes. Of theſe they have two great branches, the Kadiſchi, whoſe deſcent is unknown, and the Kochlani, of whom a written genealogy has been kept for two thouſand years. The Kadiſchi are in no better eſtimation than our European horſes, and are uſually employed in bearing burthens, and in ordinary labour.

The Kochlani are reſerved for riding ſolely. They are highly eſteemed, and conſequently are very dear. They are ſaid to derive their origin from King Solomon's ſtuds. However this may be, they are fit to bear the greateſt fatigues, and can paſs whole days without food. They are alſo ſaid to ſhow uncommon courage againſt an enemy. It is even aſſerted, that when a horſe of this race finds himſelf wounded, and unable to bear his rider much longer, he retires from the fray, and conveys him to a place of ſecurity. If the rider falls upon the ground, his horſe remains beſide him,

and neighs till affiſtance is brought. The Kochlani are neither large nor handſome, but amazingly ſwift: it is not for their figure, but for their velocity, and other good qualities, that the Arabians eſteem them.

Theſe Kochlani are bred chiefly by the Bedouins ſettled between Baſra, Merdin, and Syria, in which countries the nobility never chooſe to ride horſes of any other race. The whole race is divided into ſeveral families, each of which has its proper name: that of Dsjulfa ſeems to be the moſt numerous. Some of theſe families have a higher reputation than others, on account of their more ancient and uncontaminated nobility. Although it is known by experience, that the Kochlani are often inferior to the Kadiſchi, yet the mares at leaſt, of the former, are always preferred, in the hopes of a fine progeny.

The Arabians have indeed no tables of genealogy to prove the deſcent of their Kochlani; yet they are ſure of the legitimacy of the progeny; for a mare of this race is never covered unleſs in the preſence of witneſſes, who muſt be Arabians. This people do not indeed always ſtickle at perjury; but in a caſe of ſuch ſerious importance, they are careful to deal conſcientiouſly. There is no inſtance of falſe teſtimony given in reſpect to the deſcent of a horſe. Every Arabian is perſuaded that himſelf and his whole family would be ruined, if he ſhould prevaricate in giving his oath in an affair of ſuch conſequence.

A Chriſtian, having a Kochlani mare, whom he wiſhes to have covered by a ſtallion of the ſame race, is obliged to employ an Arabian witneſs, who muſt watch the mare twenty days, to be ſure that ſhe has been defiled by the embraces of no common horſe. During all this time, ſhe muſt not ſee either horſe or aſs, even at a diſtance. When the mare produces her foal, the ſame Arabian muſt be preſent; and, within the firſt ſeven days, a notorial certificate of the legitimate birth of the foal is made. If there happens to be a croſſing of the two breeds, the foal, whether the father or the mother be Kochlani, is always eſteemed Kadiſchi.

The Arabians make no ſcruple of ſelling their Kochlani ſtallions like other horſes; but they are unwilling to part with their mares for money. When not in a condition to ſupport them, they diſpoſe of them to others, on the terms of having a ſhare in the foals, or of being at liberty to recover them after a certain time.

Theſe Kochlani are much like the old Arabian nobility, the dignity of whoſe birth is held in no eſtimation unleſs in their own country. Theſe horſes are little valued by the Turks. Their country being more fertile, better watered, and leſs level, ſwift horſes are leſs neceſſary to them than to the Arabians. They prefer large horſes, who have a ſtately appearance when ſumptuouſly harneſſed. It ſhould ſeem that there are alſo Kochlani in Hedsjas, and in the country of Dsjof; but I doubt if they be in eſtimation in the dominions of the Imam, where the horſes of men of rank appeared to me too handſome to be Kochlani. The Engliſh, however, ſometimes purchaſe theſe horſes at the price of 800 or 1000 crowns each. An Engliſh merchant was offered at Bengal twice the purchaſe money for one of theſe horſes; but he ſent him to England, where he hoped that he would draw four times the original price.

There are two ſorts of aſſes in Arabia; the ſmaller or lazy aſs, as little eſteemed here as in Europe; and a large and high ſpirited breed, who are highly valued. Theſe latter are ſold at a high price. I thought them fitter for a journey than horſes are.

I have reaſon to believe, that in Arabia are ſeveral ſorts of camels. Thoſe in the dominions of the Imam are of a moderate ſize, and a light brown colour. Thoſe from Nedsjeran are large, lubbardly, and of a dark brown colour. The dromedaries

of

of Egypt and Arabia have only one bunch upon the back; and, by ſuch as have not often ſeen them, can be diſtinguiſhed from camels only by an air of lightneſs, which makes them ſeem fitter for running. I never but once ſaw dromedaries with two bunches, and that was in a town in Natolia, to which thoſe I ſaw had been brought from the Crimea; but they were ſo large and lubbardly, that they ſeemed to me rather camels of a particular ſpecies, than dromedaries.

Buffaloes are to be found in all the marſhy countries of the Eaſt, and on the banks of the rivers. They are even more numerous than the common horned cattle. I have ſeen animals of this ſpecies in Egypt, at Bombay, near the Euphrates, the Tigris, the Orontes, &c. The female buffalo yields more milk than the common cow; and the male is as fit for the yoke as our oxen. His fleſh is indeed inferior to that of the ox, being hard and ill taſted. European merchants are however obliged to uſe it in the countries where thoſe animals are numerous. I believe that I have often eaten the fleſh of a young buffalo without diſtinguiſhing it by the taſte or appearance from our beef. The Arabians have a mode of forcing the female buffalo to yield more milk than ſhe voluntarily does, which the ancient Scythians alſo practiſed with their mares. While one milks the cow, another tickles her.

The oxen and cows of Arabia have upon the ſhoulder, immediately above the fore-legs, a lump or bunch of fat; the bunch of the camel grows larger, or diminiſhes, as the animal becomes fatter or leaner. I could obtain no particular information concerning the inſtinct aſcribed to theſe oxen, of forming into circular bodies, to defend themſelves againſt beaſts of prey. The ſtory is ſo much the leſs probable, becauſe the cattle of Arabia are diſtinguiſhed by remarkably ſmall horns.

The Arabians have no meadows which might afford graſs for the feeding of theſe domeſtic animals. The country is too much parched for the graſs to become luxuriant enough to be uſed as hay. Straw, barley, and beans, are the articles of food upon which they nouriſh their cattle. The only herb they ſow expreſsly for this purpoſe is a ſort of bean or *phaſeolus*; the Egyptians, whoſe country is better watered, ſow trefoil for the ſame uſe. The camel eats the moſt ſtunted and withered roots. In Arabia, however, he lives chiefly on herbs of the gourd ſpecies, which abound in the drieſt countries.

NATURAL HISTORY OF ARABIA.

CHAP. CXXXV. — *General Reflections on the Natural Hiſtory of Arabia.*

ONE principal object which it became our party of travellers to keep in view, was undoubtedly the examination of the natural productions of the country through which we travelled. Every member of our company having had his particular taſk aſſigned to him, the inveſtigation of ſubjects of natural hiſtory was particularly appropriated to the late Mr. Forſkal. His well known activity, abilities, and ardour for the cultivation of ſcience, afforded the public room to expect from him numerous diſcoveries in the natural hiſtory, as well of Egypt, as of Arabia; countries which he had time to examine before his premature death. But, our hopes have been in part diſappointed, by the concurrence of different unfavourable circumſtances, which it may be proper to give an account of here, both in excuſe for the deficiency of this article, and as an encouragement to future travellers to perfect what was ſo ſucceſsfully begun by our deceaſed friend.

The time prescribed for our continuance in the East was short in the whole; and an unforeseen delay in Egypt farther abridged that portion of it which we had destined to be spent in Arabia. In consequence of this circumstance, we had no more time for examining the natural history of Arabia than the six months between the end of December 1762, and the beginning of June 1763, at the last of which periods Mr. Forskal died. Hence many objects could be only cursorily observed. Besides, the frequent indisposition of some or other of our party obliged us often to separate; and a reason of this nature hindered Mr. Forskal from seeing Mount Sinai, and the productions of that part of Arabia Petræa.

The climate and soil of several of the countries which we visited are less favourable than is commonly supposed, for the increase of vegetables and animals. The soil of Arabia, is, through a great part of that country, dry and sandy, produces no plants, and is therefore unfit for the nourishment of animals. Here the naturalist finds but few objects to observe; and of such a country the natural history can never be extensive. In Arabia, likewise, the heat of the sun is so intense, that the flowers no sooner blow than they are withered; and if the botanist, attentive to a number of plants at once, misses the precise moment when any one which is new to him is in flower, he can have no subsequent opportunity of examining it till the ensuing season.

This inconvenience might be avoided by observing the plants in gardens. But there is, perhaps, no country in the world where gardening is so much neglected as in Arabia. There is hardly a single small garden in the neighbourhood even of the greatest towns. At Beit el Fakih there is only one, which was formed by an old Dola. The Arabians, a simple frugal race, content themselves with the plainest food, without taking pains to furnish themselves with a variety of dishes. What seems to give them an aversion for the culture of gardens is the long droughts, which last sometimes for more than a year, and destroy every sprout of vegetation, together with the ravages of the grasshoppers, which complete the devastation of the fields. The Banians, being by their religion confined to a vegetable diet, plant great quantities of pulse; but these are mostly of species that are natives of India, and by consequence already known to botanists.

Beside these physical obstacles to the investigation of the natural history of the East, there is another arising from the moral character of the people who inhabit these regions. The Arabians, an ignorant, covetous, and jealous race, cannot comprehend how the Europeans should be prompted by mere curiosity to expose themselves to so much danger and fatigue. They ascribe to them a motive of interest, the desire of discovering hidden treasures, with great skill in the search. The idea generally prevalent among them, of the wealth of travellers, makes a curious person run a great risk of being plundered by vagabond robbers. Mr. Forskal, escaping once with difficulty out of the clutches of a band of these robbers in Egypt, and being once plundered by another party, was obliged to cease from his scientific excursions. He found means, indeed, to have plants gathered for him, by an Arabian, in the neighbourhood of Kahira. But the naturalist makes his observations best upon living plants, in their native situations.

Our friend was luckier, in this respect, in Yemen, where the safety of a stranger is better secured by the laws, and the manners of the people of the country. The Arabians in Yemen were so far from offering him any interruptions in his pursuits, that both men and women, of all ranks and ages, appeared to take pleasure in bringing, pointing out, and naming to him all their indigenous plants. A people living the life of shepherds,

ſhepherds, and of huſbandmen, like the Arabians, who ſpend almoſt all their time in the open fields, naturally acquire a taſte for botany, and a degree of ſkill in its reſearches. But, in order to obtain the aid, and even the friendſhip of theſe good people, he was obliged to conform to their manners, and to content himſelf with their ſcanty cheer. A life of ſuch abſtinence and fatigue, too ſevere for a perſon brought up in European habits, undoubtedly contributed to ſhorten the days of our friend.

In ſpite of all theſe obſtacles, Mr. Forſkal's ardent induſtry was ſucceſsful beyond our hopes. It is inconceivable in what a ſhort time he diſcovered and made deſcriptions of full three hundred ſpecies in the animal kingdom, and of more than eight hundred in the vegetable. This number might have been yet more conſiderable, had he not laid it down as a rule to himſelf, to deſcribe nothing which he had not examined with the moſt ſcrupulous exactneſs. For this reaſon had he put off, till he ſhould be at more leiſure, the examination of a large collection of inſects and ſhells. With the ſame intention, he had preſerved in ſpirit of wine, a great many fiſhes and amphibious animals. But the reader will recollect the fate of this collection, when our goods were inſpected at the cuſtom houſe at Mokha, as above related.

After my return to Europe, I was intruſted with the taſk of publiſhing my friend's poſthumous papers. I then diſcovered a new loſs which natural hiſtory had ſuffered by his death. He had been accuſtomed to write down his obſervations on ſmall detached pieces of paper, which could not eaſily be preſerved together. It is true, I found 1800 of theſe billets, which I endeavoured to reduce into order. But I could not help inferring from the chaſms here and there, that many of them were loſt. Whether it be or be not ſo, I have, however, preſented to the public all that I could recover, in two Latin works, intituled, Deſcriptiones Animalium, 4to, Hafniæ, 1775; and Flora Arabica, 4to, ib. 1775.

Theſe two works, written in Latin, and in the manner and arrangement of Linnæus, are intended particularly for the uſe of the learned naturaliſt. To gratify readers of all claſſes, I ſhall here inſert the moſt curious particulars of the information contained in thoſe works, and ſuch as will ſerve to give the beſt ideas of the productions, common or peculiar, of the countries which we traverſed. Although natural hiſtory was not my province, I had occaſion to obſerve tranſiently many things reſpecting it. I ſhall, therefore, intermingle my own remarks, without diſtinguiſhing them as ſuch; for the greater part of the whole is Mr. Forſkal's.

CHAP. CXXXVI. — *Climate and Soil of Arabia.*

A COUNTRY, ſuch as Arabia, extending from the 30° to the 13° degree of northern latitude, and, by conſequence, ſituate partly between the tropics, will be naturally ſuppoſed ſubject to a very hot climate. In ſome provinces of Arabia, the heat is exceſſive. But, in this country, as in moſt others, the varying degrees of elevation, the relative ſituations of places, and the nature of the ſoil, occaſion conſiderable varieties of temperature.

Before a perſon can underſtand theſe varieties, it is neceſſary that he ſhould have a juſt idea of the phyſical circumſtances of Arabia. This country may be conſidered as a pile of mountains, encircled with a belt of flat, dry, and ſandy ground. Towards the north and continent, this belt is formed by the deſarts of Syria, and Arabia Petræa. The plains called Tehama by the Arabians, and extending from the ſea-ſhore to the hills, bound

bound Arabia on thoſe ſides on which it is waſhed by the waters of the Red Sea, of the Eaſtern Ocean, and of the Perſian Gulph.

In theſe deſarts, diverſified here and there only by bare rocks, and in theſe flat plains, there is nothing to ſoften the force of the ſun's rays, but all vegetables are burnt up, and the ſoil is every where reduced to ſand. The drought is ſo extreme, that whole years will paſs without rain; and the torrents which fall from the hills are loſt among the ſands long before they can reach the ſea. Were it not for theſe river-waters, which being ſwelled in the rainy ſeaſon, are drained off to fertilize the lands, the huſbandman would be unable to raiſe even thoſe ſcanty crops which his harveſts at preſent afford. By obſervations made with good thermometers, we found, that in theſe plains, as, for inſtance, at Loheia, Mokha, and Maſkat, the heats were as intenſe as in any other hot country whatever.

In the interior country, the temperature of the atmoſphere is very different. The great ranges of lofty mountains attract vapours; and theſe falling down in plenteous rains cool the air, and quicken vegetation. The cold occaſioned by the height of the country, produces falls of ſnow; but this never lies long upon the ground. While the inhabitants of the plain ſuffer by heat, thoſe of the hills are obliged to wrap themſelves in pellices. We were aſſured that there was ice on ſome of the hills, and that, at Sana, which lies among the hills in the interior country, there was ſometimes froſt.

The poſition of theſe mountains, in the middle of a peninſula, occaſions likewiſe another phenomenon that is equally obſervable in the peninſula formed by the Ganges, which is in the ſame manner interſected by mountains. The rainy ſeaſons, which are regular in the countries between the tropics, are, by this peculiarity of ſituation, diverſified here. Weſtward, in Yemen, the rainy ſeaſon is of great ſervice to the country; for it comes on in the month of June, and terminates in the middle of September; in which months the heats are moſt violent, and the earth and its inhabitants in the greateſt need of ſuch refreſhment. In the eaſtern part of theſe mountains, on the ſide of Maſkat, thoſe rains fall between the middle of the month of November and the middle of February. In Hadramaut and Oman, to the ſouth, the rainy ſeaſon laſts from the middle of February to the middle of April. It ſhould ſeem, therefore, that the rains make the tour of the peninſula every ſeaſon, as impelled by the prevalent winds. In the Tehama of Yemen, we heard alſo of a rain in ſpring, the period of which is uncertain, but on which the ſucceſs of the harveſts depends.

Theſe regular rains render the vallies lying among the mountains fertile and delightful. The Highlanders, who breathe a fine freſh air, are handſome, healthy, and brave. Another advantage which the Arabians owe to the ſituation of their country, is, that it affords them at the ſame time the productions of different climates. In the plains, ſeveral vegetables tranſplanted from India thrive well enough, and many of the animals of hot countries multiply there. The mountains produce the plants and animals of temperate climates. Arabia may thus be regarded as an aſſemblage of different climates, the reſpective advantages of which are all to be found in the tract lying between the Red Sea and the Perſian Gulph.

The nature of the winds differs, in Arabia, with the point of the compaſs from which they blow, and the tract over which they reſpectively paſs. The ſame wind is, in different places, dry or moiſt, according as it blows over the ocean, or over deſarts. On the ſhores of the Perſian Gulph, the ſouth-eaſt wind is accompanied with a degree of moiſture, which when the heat is intenſe, occaſions violent ſweatings; the north-weſt, paſſing over the great deſart, is more torrid, but leſs diſagreeable; this laſt wind heats metals in the ſhade, as if they were expoſed to the ſun; and its heat, ſuddenly added

to that of the atmoſphere, often ſuffocates men and other animals. The Arabians, when they travel, carry with them garlic and dried grapes, for the purpoſe of reviving ſuch perſons as may fall down fainting, from the effect of theſe hot blaſts.

Notwithſtanding its torrid qualities, this north-weſt wind ſerves to cool their liquors for the Arabians, in the middle of Summer. In order to this, they put their water into bardaks, or unglazed pots, made of a ſort of porous earth; and then, having theſe pots in a place expoſed to the current of this hot wind, the water is thus rendered very cool; a circumſtance well known in hot countries, and at preſent aſcribed by naturaliſts to the effects of ſudden evaporation.

Another wind, of a more dangerous nature, is the famous Sam, Smum, or Samiel, which ſeldom blows within Arabia, but frequently upon its frontiers. This wind prevails only on the confines of the great deſart, where the agitation of the air forms a current for the vapours which are raiſed by the heat of the ſun from that parched territory. The places the moſt expoſed to this deſtructive wind, are the banks of the Euphrates, and ſometimes the environs of Mecca, when the northwind blows from the deſart. It is not unknown in Perſia, on the borders of thoſe arid plains; and it is ſaid to have been felt in ſome places in Spain, near the vaſt tracts of deſart ſands which deform that fine kingdom. The effects of the Smum are inſtant ſuffocation to every living creature that happens to be within the ſphere of its activity, and immediate putrefaction of the carcaſes of the dead. As a ſimilar rapidity of putrefaction has been obſerved to take place upon bodies deprived of life by thunder, or by the electric ſhock, it has been conjectured, that electrical matter which is very generally diffuſed through nature, might be the cauſe of the peculiarly noxious qualities of this wind. The Arabians diſcern the approach of the Smum by an unuſual redneſs in the air; and they ſay that they feel a ſmell of ſulphur as it paſſes. However this may be, the only means by which any perſon can preſerve himſelf from ſuffering from the noxious blaſts, is, by throwing himſelf down with his face upon the earth, till this whirlwind of poiſonous exhalations has blown over; which always moves at a certain height in the atmoſphere. Inſtinct even teaches the brutes to incline their heads to the ground on theſe occaſions.

The other meteors of Arabia are common to it with all other hot countries. A clear ſky, ſeldom obſcured by clouds, renders ſtorms very unfrequent in the plains. The air diſcharges its electric matter in globes of fire, and by the phenomena called ſhooting ſtars, which are not unfrequent, and of conſiderable bulk. In the moſt arid tracts, near the ſea, the dews are ſingularly copious. But, notwithſtanding this humidity, the air is ſo pure, that the inhabitants ſleep in the open air; I never ſlept ſounder than where I found my bed all wet with dew in the morning. There are, however, places where one dares not ſleep in the open air for fear of being ſtruck with a palſy. By long experience the inhabitants of thoſe parts have learned what precautions to take, and theſe are always peculiarly neceſſary to an European unaccuſtomed to the climate.

Arabia enjoys the proſpect of almoſt conſtant verdure. Not but that moſt of the trees ſhed their leaves, and the annual plants wither and are re-produced. But, the interval between the fall of the leaf in one year, and the re-production of new leaves for the next, is ſo ſhort, that the change is hardly obſervable. Continual verdure is peculiar to thoſe countries in which there are no froſts, but a rainy ſeaſon inſtead of our winter.

From the ſingular local ſituation of Arabia, the inequalities in the nature of its lands may, without farther information, be inferred. Theſe inequalities are indeed very remarkable. On one ſide are frightful deſarts, and on the other fertile and delightful

ful vales. The ſandy belt which encircles this peninſula is almoſt entirely barren, and preſents one unvaried picture of deſolation.

This belt, denominated Tehama, as has been ſeveral times mentioned, begins at Suez, and extends round the whole peninſula, to the mouth of the Euphrates. Its breadth varies; it is, however, for the moſt part, about two days journey from the ſea-ſhore to the riſe of the hills; at leaſt this is the breadth of the plain adjacent to the Red Sea. It bears every mark of having been anciently a part of the bed of the ſea. Its bottom ſoil is a greyiſh clay, with a large proportion of ſand, and having marine exuviæ interſperſed to a great diſtance from the ſea-ſhore. It contains large ſtrata of ſalt, which in ſome places even riſe up into hills. Its regular inclination towards the ſea indicates that it has emerged gradually. The ſmall eminences upon the confines of this plain are compoſed of calcareous ſtones, having a blackiſh appearance, and ſeeming as if they were burnt by the ſun. The adjoining hills contain ſchiſtus and baſaltes; in this differing greatly from the ſtrata of the hills on the oppoſite coaſt of Egypt, and from thoſe of Arabia Petræa, which are chiefly made up of granite.

The ſea, no doubt, ſtill continues to recede; and the Tehama is on that ſide gradually extending its limits. The banks of coral are ſtill increaſing, and coming nearer to the ſhore, ſo as to render the navigation of the gulph every day more and more dangerous. The ſand accumulated by the billows gradually fills up the intermediate ſpace, and joins theſe beds of coral to the continent, as appears from ſome recent inſtances. Hiſtory alſo records proofs of this gradual receſſion of the waters; and mentions, as ſea-ports, ſeveral places which are at preſent inland, without noticing the preſent maritime towns, which muſt undoubtedly be of later origin than the formation of the land on which they ſtand.

Such a conqueſt over the watery element promiſes, however, little advantage to man. Theſe newly formed lands are ungrateful and barren. Nor can any better be ſanguinely hoped of the future; ſince the territory of the Tehama has remained for ſo many ages unchanged in its nature. Mr. Forſkal fancied that he could diſtinguiſh a ſimilarity between the ſoil of Hedsjas and that of Egypt, from which he inferred, that the ſterility of the former was owing to the want of water. But he was certainly miſtaken; for the ſoil of Egypt is formed of the ſediment of the Nile, but that of Hedsjas of the remains of the bed of the ſea. The calcareous ſtone of the hills of this latter province is, however, decompoſed into a blackiſh earth, which in time becomes fit to bear ſome coarſe vegetables.

In the Highlands of Arabia, there are as great diverſities of ſoil as in moſt other cultivated countries. The moſt general character of the ſoil on theſe ſchiſtous hills is clay mixed with ſand. But the figure of the hills is unfavourable to their fertility. They are commonly ſo craggy and precipitous, as to afford neither room nor ſoil for vegetable productions, the good earth being continually waſhed away by the waters. Theſe circumſtances have likewiſe the effect of rendering the culture of ſuch places extremely difficult and expenſive. Terraces are neceſſary to be formed; of which indeed the conſtruction is ſometimes facilitated by the piles of baſaltes naturally caſt into regular pentagonal figures, which are broken, from time to time, from the rocks, and ſerve as materials for the walls.

Arabia is a country intereſting in many reſpects; but is, in general, neither rich nor fertile. The laborious life, and indifferent fate of its inhabitants, are ſufficient proofs of this truth. If it was called Happy by the ancients, it was only by the value and the novelty, not by the abundance of its productions, that it could merit this name.

CHAP. CXXXVII. — *Arabian Quadrupeds.*

SPEAKING of the agriculture of the Arabians, I had occaſion to mention their domeſtic animals. Of thoſe, ſome appear to be originally natives of the country, for they are not common through the other regions of the eaſt; they retain their primary inſtincts in higher perfection, and are more eminently diſtinguiſhed by ſtrength and beauty here than elſewhere. Such are the horſe, the aſs, the camel, and perhaps too the ox. The camel, by its power of enduring thirſt, and its containing a reſervoir for water in its bowels, ſeems naturally deſtined for an inhabitant of the deſart. Its hoof is formed to tread on burning ſands; and the cartilaginous texture of its mouth enables it to feed on the hard and prickly plants of thoſe parched plains.

The aſs, eſpecially, ſeems to be a native of Arabia. Here are a ſpecies of aſſes, which, in beauty, vigour, and ſpirit, are no contemptible rivals to the horſe. The inhabitants ſpeak likewiſe of a wild animal, called Djæar, of the ſame ſize and ſhape as the aſs, the fleſh of which is excellent food.

This animal is probably a wild aſs, who, in conſequence of living in a ſtate of independence, acquires ſome varieties of form, which the Arabs, in their unſkilfulneſs in natural hiſtory, miſtake for the characteriſtics of a different animal.

The Arabians give the name of Bakar Uaſch to an animal which we did not ſee, but of which their vague deſcription can be referred only to the wild ox. They ſpeak of another animal of the form of an ox, which is deſtitute of horns, and feeds only by night.

On the lofty hills of Arabia Petræa, are rock-goats. The plains are ſtocked with gazelles; and this beautiful creature is ſo common, that the Arabian poets draw from it many of their alluſions and ſimilitudes. The hare is not a common animal here, and is to be ſeen only in ſome mountainous parts. In the ſandy tracks are numbers of thoſe little animals called Jerboa's, Pharaoh's rats, whoſe fleſh the Arabians eat without any diſlike. The peculiarity in the ſtructure of the hinder feet of theſe animals, and their manner of leaping, which have induced our naturaliſts to give the ſpecies the name of Mus Jaculus, are well known.

In the foreſts, in the ſouth of Arabia, are monkies without tails, whoſe back parts are bare and red. I ſaw theſe animals in troops of ſome hundreds. Other travellers have met with them in thouſands on the hills of Aden. Theſe creatures are docile, and eaſily learn any trick which is attempted to be taught them. On this account numbers of them are exported to Egypt, where jugglers exhibit them to the people.

Of carnivorous animals, the moſt hideous and formidable is the Hyæna, who attacks men and beaſts with the ſame ferocity. This fierce and ſolitary animal inhabits the caverns of the deſart mountains of Arabia Petræa, and is alſo common round the ſhores of the Perſian Gulph. The hyæna marches out only at night, in that ſeaſon when the inhabitants of the country ſleep in the open air, and often carries off children from beſide their parents.

As the domeſtic animals on the ſouthern coaſt of the Perſian Gulph are chiefly fed upon fiſhes, the hyæna is ſometimes obliged to content himſelf with the ſame food. On my return into Europe, I ſaw in Denmark one of theſe animals alive, in the king's collection of wild animals.

The leopard, reckoned by Mr. Forſkal among the carnivorous animals, is perhaps the ſame as the panther, (Felis pardus, Linnæi); the more probably ſo, as he gives it the Arabic name of the panther, Nemer. However, the ounce or ſmall panther, named

in Arabic Fath, is ſtill more common than the large one; neither is it regarded with any ſort of terror in Arabia, where it carries away cats and dogs, but never ventures to attack men.

Wild boars, wolves, and foxes, are to be found in Arabia; but the moſt common carnivorous animal is a ſort of wild dog, more like the fox than the houſehold dog, and named by the Turks Tſchakal, by the Arabians El Vavi. This animal, common through all the countries of the Eaſt, is ſo well known, that I need not here add any thing concerning its figure and manners.

Mr. Forſkal names ſeveral other animals of which he knew nothing, except what he gathered from the indiſtinct accounts of the natives; and ſome others of which he could only learn the Arabian names. As ſuch ſlight notices cannot enlarge the knowledge of nature, I ſhall not repeat them here. The moſt ſingular of thoſe animals, which we knew only by hearſay, is one ſaid to reſemble a cat, to live upon the hills, to feed on graſs, and to be a moſt delicate article of food.

Chap. CXXXVIII. — *Of the Birds of Arabia.*

IF we had opportunities of examining but few quadrupeds, we were not more fortunate in reſpect to birds. Not that Arabia is deficient in variety of ſpecies; on the contrary, its productions are ſufficient to nouriſh a prodigious number; but a traveller haſtening through a country, has it ſtill leſs in his power to acquaint himſelf with the inhabitants of the air than with thoſe of the earth. One cannot ſee many birds, or obſerve them at leiſure, unleſs among people who are fond of fowling, and who, as they ſeek for game and ſell it, bring to the curious ſuch birds as they have caught or killed, and are able to give ſome account of their reſpective names and inſtincts.

In Arabia we had no ſuch advantage. The Arabians deſpiſe the uſe of wild fowl, and regard neither the amuſement nor the exerciſe of fowling. I thought that I could diſcern two cauſes of their averſion for a diverſion which the ſavages of the north purſue with extreme fondneſs. A people who are naturally ſober and frugal, and live in a climate where the uſe of animal food is injurious to health, cannot be fond of game. The precepts of the Muſſulman religion muſt alſo diſguſt the Arabians at the purſuit of wild animals, eſpecially of birds. A hunter loſes his labour, and his prey becomes impure, if he has but neglected the repetition of one ſhort prayer when he killed the animal; if it has not loſt the juſt quantity of blood required by the law; if the bird ſtruggled with any remains of life after it was ſhot; or if it fell upon a place which was either inhabited or in any manner defiled. We ſaw no other birds, therefore, than thoſe which we killed ourſelves, or thoſe which we could obſerve while they were at liberty.

In the fertile countries of Arabia, tame fowls are very plentiful, and all ſorts of poultry are bred in great abundance. The pintando is not domeſtic; but theſe birds inhabit the woods in ſuch numbers, that children kill them with ſtones, and then collect them to be ſold in the towns. The pheaſant is likewiſe a native of Arabia, and is found in great plenty, in the foreſts of Yemen, as well as the wood-pigeon, and ſeveral other varieties of the pigeon ſpecies. In the plains of the ſame province, the grey partridge, the common lark, and a ſort of white crane, having the under part of the belly of a beautiful red, are alſo to be ſeen here.

So dry a country as Arabia cannot be ſuppoſed to afford a great variety of water fowls. However, in places where there was water, we found a beautiful variety of the plover, and ſometimes ſtorks. Sea-fowls, which live upon fiſh, are numerous on the

coaſts of the Red Sea, becauſe this gulph is very deep, and copiouſly ſtored with fiſhes. Beſide ſome ſort of ſea-maws, we ſaw in an iſle of the Red Sea pelicans, who had built neſts and laid eggs as large as thoſe of the gooſe.

The deſarts of Arabia are not without oſtriches, which are called by the inhabitants Thar Edsjammel, the camel bird. I did not underſtand that the Arabians take this bird young, and tame it. One which I ſaw at Loheia was from Abyſſinia. A beautiful lapwing, called by the Arabians Hudhud, is alſo common on the ſhores of the Perſian Gulph. Some Arabians have been perſuaded, by a fabulous tradition, that the language of this bird may be underſtood.

Eagles, falcons, ſparrow-hawks, and the Egyptian vulture, (Vultur Petenopterus, Linnæi), are birds of prey to be met with in Arabia. The laſt of theſe is very ſerviceable in the country; clearing the earth of all carcaſes, which corrupt very rapidly, and are very noiſome in hot countries. He alſo deſtroys the field mice, which multiply ſo prodigiouſly in ſome provinces, that, were it not for this aſſiſtance, the peaſant might ceaſe from the culture of the fields as abſolutely vain. Their performance of thoſe important ſervices induced the ancient Egyptians to pay thoſe birds divine honours; and even at preſent it is held unlawful to kill them, in all the countries which they frequent.

In ſeveral countries in the eaſt, as alſo in Arabia, there is another bird, not leſs beneficial to the inhabitants. It is thought to be a native of Koraſan, for it comes annually into Arabia, in purſuit of the ſwarms of locuſts, of which it deſtroys incredible numbers. It is called Samarman or Samarmog. Mr. Forſkal ranks it among the thruſhes, and calls it Turdus Seleucus. The ſervices done by this bird, in countries expoſed to the ravages of thoſe inſects, have given riſe to ſeveral ridiculous and ſuperſtitious practices in Syria. It is thought to be attracted from Koraſan by water, which is, for this end, brought from a diſtance with great ceremony, and preſerved in a ſtone reſervoir on the top of the tower of a moſque. When this water fails, the inhabitants of Moſul are in deſpair. But as this bird's inſtincts prompt it not only to feed on locuſts, but to kill as many of them as poſſible, it naturally follows theſe inſects in the courſe of their paſſage.

We heard much talk of two ſpecies of birds, which are highly valued by the Arabians, and are called Salva and Sumana. We could diſcover nothing concerning the generic character of the latter; but we heard enough of the Salva to enable us to underſtand that it is the rail, a bird of paſſage which frequents a ſmall diſtrict in Arabia. As to quails, we received no evidence of their being birds of paſſage; nor is it probable that this bird ſhould traverſe deſarts where no ſubſiſtence is to be found.

The Arabians likewiſe named to Mr. Forſkal ſeveral other birds, which he never could ſee, and conſequently could not aſcertain their genus, ſuch as the Achjal, famous for two beautiful feathers, with which the Highlanders adorn their bonnets, and to preſerve which uninjured, the bird, it ſeems, leaves a hole in its neſt. Another, the Thaer el Hind, rare and remarkable for its gilded plumage, is ſold very dear in Arabia. Its name ſeems to indicate that it is a bird of paſſage, which is ſuppoſed to come from India.

CHAP. CXXXIX. — *Of Amphibious Animals and Fiſhes.*

In the Arabian ſeas we never met with the ſea tortoiſe; the land tortoiſe is more common; the peaſants bring the latter, by cart-loads, to the markets of ſeveral towns

in the eaſt. The eaſtern Chriſtians eat theſe animals in Lent, and drink their blood with great reliſh.

We ſaw ſeveral ſorts of lizards, of which the only dangerous one was that called by the Egyptians Gecko. It is ſaid that the ſaliva of this creature, falling upon victuals, infects the perſons who eat them with the leproſy.

There are in Arabia ſeveral ſorts of ſerpents, the bite of which is often mortal. But the innocent are as numerous as the dangerous ſerpents. Of ſome the bite occaſions only a diſagreeable itching, which the Arabians cure by applying the leaves of the caper-tree to the wound. In general, life is endangered only by the bite of ſuch ſerpents as have a diſtinct row of teeth larger than the reſt of the teeth. The Arabians in Egypt are acquainted with this law in the ſtructure of reptiles, and play ſafely with ſerpents, after pulling out the long teeth, which ſerves to conduct the poiſon. In Arabia, the only ſerpent that is truly formidable is that called Baetan, a ſmall ſlender creature, ſpotted black and white; its bite is inſtant death, and the dead body is ſwelled by the poiſon in a very extraordinary manner.

Mr. Forſkal diſcovered in the Red Sea ſeveral ſorts of ray fiſhes which are unknown in Europe. That ſea is in general ſtored with a great variety of fiſhes; and I was told by my friend, that in the ſhort paſſage between Suez and Jidda, he obſerved more than a hundred new ſpecies, only a part of which he could rank among the known genera. He was obliged to form four new genera, which he named Salaria, Scarus, Signanus, and Acanthurus. A new torpedo which he met with, appeared ſo different from that already known, that he was induced to claſs it as a particular genus.

Among the new ſpecies are ſome belonging to genera which are found alſo in our ſeas; ſuch are ſeveral cod-fiſhes hitherto unknown; new ſpecies of mackerels, mullets, ſcari, perches, &c. Others of theſe ſpecies belong to genera peculiar to the ſeas adjacent to hot countries, ſuch as the Chætodon and the Sciaena.

In our paſſage over the Red Sea, we ſaw troops of flying fiſhes, which roſe from time to time above the ſurface of the water; but we diſcovered no flying ſerpent in the courſe of our voyage; although the Arabians give this name to a ſerpent, which ſhould rather be called the leaper. This ſerpent fixes himſelf by the tail to a low branch of a tree, and then giving himſelf an impetus, by means of his elaſtic tail, ſprings from branch to branch ſucceſſively, till he reaches the top.

The Arabians inhabiting the ſhores of the Red Sea live almoſt entirely on fiſhes, as I have already had occaſion to mention, and even ſuſtain their cattle with the ſame food. Although fiſhes are ſo plentiful, yet a living fiſh is ſeldom to be ſeen among them. For fear of violating ſome precept of the Muſſulman law, the fiſherman kill all their fiſhes before they bring them on ſhore.

CHAP. CXL. — *Inſects and Shells.*

THE locuſts have a great influence on the condition of the inhabitants of Arabia, and of ſeveral other countries in the Eaſt; and, therefore, I ſhall ſpeak of this inſect at a length which others do not merit. We, however, did not find the numbers ſo great as they are commonly ſuppoſed to be in Europe.

In Egypt I ſaw once only a cloud of locuſts, which was brought by a ſouth wind from the deſarts of Lybia; the locuſts fell in prodigious quantities on the roofs of the houſes, and in the ſtreets of Kahira. I ſaw no more of them, till at Jidda, in November 1762, a large cloud of locuſts was driven over the city by a weſt wind. The cloud came from the other ſide of the Arabic Gulph; and, therefore, many of the inſects muſt

have been drowned in their paſſage. In the month of July following, we found a ſmall quantity near mount Sumara, which ſeemed to have ſpent the ſeaſon in Arabia. Theſe ſwarms often croſs the Red Sea a ſecond time, and return to Egypt, the upper part of which adjoining to the deſarts of Lybia, ſeems to be the cradle of theſe animals. I ſaw clouds of them in Perſia, and Syria; where, in the quarter of Moſul, I found neſts of theſe inſects, which a careful police might in a great degree deſtroy. Small locuſts, of the ſize of a fly, grow with amazing rapidity, and attain their natural ſize within a few days.

There are undoubtedly various ſpecies of this inſect, which have not as yet been ſufficiently diſcriminated. Mr. Forſkal calls the locuſt which infeſts Arabia, Gryllus Gregarius, and thinks it to be different from that which is called by Linnæus Gryllus Migratorius, and which is a native of the deſarts of Tartary, from which it paſſes through the neighbouring countries, into Poland and Germany. The Gryllus Gregarius merits this denomination; for the locuſts of this ſpecies appear to act in concert, and to live and travel in ſociety. Thoſe which remain after the departure of the great body are only irregular ſtragglers.

The Arabians diſtinguiſh ſeveral ſeparate ſpecies of this inſect, to which they give particular names. But theſe names are not expreſſive of any qualities in the nature of the animal; as they reſpect only the delicacy aſcribed to its fleſh. They give the name Muken to the red locuſt, which is eſteemed fatter and more ſucculent than any of the others; they likewiſe eat the light locuſt; but abſtain from another, called Dubbe, becauſe it has a tendency to produce diarrhœa.

All Arabians, whether living in their native country, or in Perſia, Syria, and Afria, are accuſtomed to eat locuſts. The Turks, on the contrary, have an averſion for this ſort of food. If the Europeans expreſs any thing of the ſame averſion, the Arabians then remind us of our fondneſs for oyſters, crabs, and lobſters. A German, who had long reſided in Barbary, aſſured us, that the fleſh of this inſect taſted like the ſmall ſardine of the Baltic Sea, which is dried in ſome towns of Holſtein.

We ſaw locuſts caught, and put into bags, or on ſtrings, to be dried, in ſeveral parts of Arabia. In Barbary, they are boiled, and then dried upon the roofs of the houſes. The Bedouins of Egypt roaſt them alive, and devour them with the utmoſt voracity. We ſaw no inſtance of unwholeſomeneſs in this article of food; Mr. Forſkal was indeed told, that it had a tendency to thicken the blood, and to bring on melancholy habits. The Jews in Arabia are convinced, that the fowls, of which the Iſraelites ate ſo largely in the deſart, were only clouds of locuſts,—and laugh at our tranſlators, who have ſuppoſed that they found quails where quails never were.

The ſwarms of theſe inſects darken the air, and appear at a diſtance like clouds of ſmoke. The noiſe they make in flying is frightful and ſtunning, like that of a water-fall. When ſuch a ſwarm falls upon a field, it is waſted and deſpoiled of its verdure. The pulſe and date trees ſuffer greatly from the locuſts; but corn, either ripe or nearly ſo, is too hard for their uſe, and they are obliged to ſpare it.

A ſmall inſect named Arda, of the bulk of a grain of barley (Termes fatale, Linn.) is another ſcourge of Arabia, and of hot countries in general. On account of ſome general reſemblance, many travellers repreſent this inſect as an ant, and ſpeak of it under this name. Its inſtinct diſpoſes it to travel only by night, through a ſort of galleries, which it forms as it proceeds, of fat earth. After reaching the end of its journey, it corrodes and deſtroys every thing, victuals, clothes, and furniture. We found an army of theſe in our chamber, for the firſt time, at Beit el Fakih. We immediately demoliſhed the galleries which they had formed; but they, without being diſcouraged, or terrified at

our

our preſence, renewed their work in the night, with ſingular obſtinacy, ſo that we had much ado to rid ourſelves of them. They live and work together like ants.

The arda is alſo deſtructive to trees, the ſweetneſs of whoſe leaves and fruits gratifies its taſte. Theſe inſects fix upon trees of this character, and extend their galleries from the root to the top. The inhabitants of the country have no other means of preſerving their gardens from utter ruin, except to ſurround the trees with ſheep's dung, the ſmell of which the arda cannot endure.

There are in Arabia many ants, but moſt of them are harmleſs as ours. From among theſe, however, are to be excepted two ſpecies, one of which becomes troubleſome by the voracity with which it attacks victuals, unleſs driven away by the odour of camphor; the other's bite is little leſs painful than that of the ſcorpion; but neither is it more deadly.

A ſort of ſcolopendra likewiſe torments the inhabitants of this country, and affects thoſe on whom it fixes with burning pains. This inſect fixes all its feet in the fleſh, ſo that it is impoſſible to rid one's ſelf of it otherwiſe than by ſucceſſively burning all the parts affected with a hot iron. The cuttle fiſh is dangerous to ſwimmers and divers, of whom it lays hold with its long claws. Theſe do not wound, but produce ſwelling, internal pains, and often an incipient paralyſis.

Among the Tenebriones is one ſpecies which deſtroys reeds. Probably this ſmall inſect attacks likewiſe the ſtalks of corn, in which is obſerved a farina, which ſerves to diffuſe the eggs of this inſect through houſes. This little animal is therefore one of the moſt troubleſome inſects in the country. The women of Arabia and Turkey make uſe of another tenebrio, which is found among the filth of gardens. As plumpneſs is thought a beauty in the Eaſt, the women, in order to obtain this beauty, ſwallow, every morning and every evening, three of thoſe inſects fried in butter. The Red Sea is full of marine inſects; Priapi, Salha, Fiſtulares, Meduſa, &c. Mr. Forſkal became more and more convinced, in the courſe of his obſervations, that the immenſe numbers of theſe animals contribute to produce the refulgence which is perceived at night in ſea water. This inſect ſeems to be an animated phoſphoric body.

We obſerved a great many crabs, ſome of which were ſpecies peculiar to the Arabic Gulph. The ſhells are not leſs numerous; and ſome of them of rare ſpecies. The moſt beautiful is a Pinna, the colours of which are ſuperb; but this ſhell is very brittle. The inhabitants avail not themſelves of this plenty of marine productions, which might afford them excellent food. Muſſulmans in general eat very little fiſh, and appear to have a particular averſion for crabs and ſhell fiſh. On the contrary, the oriental Chriſtians, who are confined to long and rigid faſts, make up to themſelves for their abſtinence from fleſh, by the frequent uſe of ſuch meats as theſe. At Suez, the Copts live almoſt entirely on ſhell fiſh.

I have already had occaſion to ſpeak, in the courſe of my travels, of the aſtoniſhing maſs of works formed by marine inſects; namely, the immenſe banks of coral bordering, and almoſt filling up the Arabic Gulph. Great part of the houſes in the Tehama are of coral rock. Mr. Forſkal uſed to look upon every Arabic houſe as a cabinet of natural hiſtory, as rich in corals as any ſuch cabinet in Europe. The reader may therefore conceive with himſelf what a variety of madrepores and millepores are to be met with in theſe ſeas. Some are ſo curious as to tempt us conſtantly to take ſpecimens of them; but then their bulk renders it impoſſible to carry theſe away. Theſe coral rocks, riſing ſometimes ten fathoms above the ſurface of the ſea, are ſoft under the waters: And hence, being eaſily wrought, they are preferred to all other ſtones for the purpoſes of building.

CHAP.

CHAP. CXLI. — *The Common and Rare Plants.*

ARABIA, by its ſituation, as has been already remarked, partakes of the advantages equally of hot and of temperate climates. In the higher parts of this country, therefore, are found plants common to it with the northern parts of Europe and Aſia. The plains, on the contrary, produce vegetables which are to be met with in India and in Africa. It is, however, probable, that many of theſe laſt plants had been introduced into Arabia by the Banians from their ancient country.

It is worthy of remark, that, where there are in Europe various ſpecies of any genus of plants, the ſpecies of the ſame genus to be found in Arabia are almoſt all new, and have accordingly been deſcribed by Mr. Forſkal for the firſt time. The caſe is not the ſame in reſpect to the plants common to Arabia with India; moſt of theſe are equally to be found in both countries. The indigenous plants of Arabia have been hitherto ſo little known, that Mr. Forſkal was obliged to form no fewer than thirty new genera; not to ſpeak of the doubtful ſpecies, which he durſt hardly arrange under known genera.

Of the 800 plants deſcribed by my late friend, I ſhall content myſelf with ſpeaking of a ſmall number remarkable for their novelty or utility. The firſt place is, no doubt, due to thoſe which are uſed for food. I have already had occaſion to name ſome of them in my account of the Arabian agriculture. The Arabians cultivate wheat, barley, and durra, (Holcus Linn.) The latter grain, ſorgo, or great millet, ſeems to be a native of Arabia, for ſeveral wild ſpecies of it are here to be found, on which the birds feed. That which is cultivated, in order to attain full maturity, requires conſiderable warmth, and upon a good ſoil grows to a great height.

The Arabians cultivate ſeveral pot herbs, of the ſame nature as ours; ſuch as lettuces, of which there is alſo a wild ſort which is not uſed; ſpinnach; the carrot (Daucus, Linn.); a very delicate ſort of purſlain with ſharp leaves; a ſort of raddiſh, of which only the leaves are eaten; water creſſes; and above all, great variety of gourds, cucumbers, pumpkins, and melons. Of pumpkins and melons, ſeveral ſorts grow naturally in the woods, and ſerve for feeding camels. But the proper melons are planted in the fields, where a great variety of them is to be found, and in ſuch abundance, that the Arabians of all ranks uſe them, for ſome part of the year, as their principal article of food. They afford a very agreeable liquor. When the fruit is nearly ripe, a hole is pierced into the pulp; this hole is then ſtopped with wax, and the melon left upon the ſtalk; within a few days the pulp is, in conſequence of this proceſs, converted into a delicious liquor.

The pot herbs which are natives of India, but are now cultivated or naturaliſed in Arabia, are,—Sida, reſembling our mallows; Hibiſcus, reſembling mallows alſo, but of which only one ſpecies is proper to be eaten; Juſſiæa, nearly like the Lyſimachia; Acanthus, a beautiful ſpecies; and Bunias, ſomewhat like our cabbages; the leaves of theſe plants are boiled. There are other Indian plants whoſe leaves the Arabians eat raw, and by way of ſallad, ſuch as Cleome, not unlike muſtard; Stapelia, and Dolichos, a ſort of bean, of which I ſhall hereafter have occaſion to ſpeak.

There are alſo ſome leguminous vegetables peculiar to the country, which require no culture. Such are Corchorus, and the plant like our mallows; Sælanthus, a new plant like the Salix Calaf, the leaves of which, when boiled, have a pleaſing acid taſte; laſtly, the celebrated Colocaſia, (Arcem Colocaſia, Linn.), of which the Egyptians have always made great uſe, and which grows in abundance in all marſhy places in Arabia.

Nor

Nor is there in Arabia any want of vegetables diſtinguiſhed by the beauty of their flowers, and their fragrant ſmell. The odoriferous herbs, of which we have alſo ſpecies, are lavender, marjorum, the lily, and ſome pinks. But the moſt fragrant, and thoſe which produce the fineſt flowers, are plants common to Arabia and India. Thoſe valued for their perfume are Ocymum, the moſt beautiful ſpecies of the baſilic; Imula, a very odoriferous ſort of elicampane, a native of India; Cacalia, from the heart of Africa; and Dianthera, a plant as yet but little known, of which Mr. Forſkal diſcovered eight ſpecies. In the ſandy deſarts grows a plant of a new genus, named Moſcharia, by my friend, on account of its muſky ſmell. The plants of Indian origin which afford the fineſt flowers, are, Ipomæa, a plant like the rope weed; Pancraticum, called by us the ſea daffodil, a flower of the pureſt white colour; and Hibiſcus, a ſpecies different from the leguminous Hibiſcus, a flower of the brighteſt red colour, and ſingularly large. Theſe flowers, agreeable by their form or perfume, are far from being indifferent objects to the Arabian peaſantry, who retain the ancient cuſtom of crowning themſelves with flowers on days of joy and feſtivity.

Various Arabian plants are uſed as materials for the arts, and for purpoſes of economy. An ill looking herb, like orache, and which Mr. Forſkal ranked as a diſtinct genus, by the name of Suæda, affords abundance of an alkaline ſalt, excellent for whitening linen, and uſed by the common people, inſtead of ſoap, which is very dear in Arabia. Of a particular ſort of ruſh, the Arabians work carpets ſo fine, that the exportation of them to other countries, and even as far as Conſtantinople, forms a conſiderable branch of trade to the people who live on the borders of the Red Sea. Two plants, natives of India, and of the interior parts of Africa, which have become very common in Arabia, namely, Dolchis and Glycyne, and reſembling French beans, produce ſuch beautiful beans that they are ſtrung into necklaces and bracelets, which are highly eſteemed. The bean of the Glycyne is generally known by the name of the black bean of Abyſſinia. The indigo ſhrub (Indigofero, Linn.) is cultivated through all Arabia, blue being the favourite colour of the Arabians. Several wild ſpecies of this plant grow very generally over the country. We were told, that, in a ſcarcity of this plant, the Arabians knew how to extract indigo from a ſpecies of Polygala. The common Kali (Salſola, Linn.) grows in great plenty along the Arabic Gulph, and in the iſles. Were the Arabians capable of induſtry, they might make ſugar for themſelves, as the cane grows in their country in its full perfection; they content themſelves with eating it raw without even ſqueezing out the juice.

Through almoſt all Arabia, a ſort of Panis (Panicum, Linn.) or bulruſh (Scirpus, Linn.) is uſed for covering the roofs of the houſes. Theſe ſlender coverings are ſufficient in countries where rains are unfrequent.

One plant, although not a native of Arabia, merits notice in this place, on account of the diſcovery made by Mr. Forſkal of an economical ſecret among the Arabians in Egypt, in which it is concerned. That country, in which the water is generally bad, has, from time immemorial, uſed for drinking a ſort of beer different in its nature from that uſed in the north. They told us they could neither brew this beer, nor give it an agreeable taſte, without the uſe of a grey herb, called Schæbe, an infuſion of which was mixed with a certain quantity of meal, in order to form leaven for the fermentation both of bread and beer. Upon ſeeing a ſpecimen of that herb, my friend and I perceived it to be the Lichen of the plum tree, a native of the iſles of the Archipelago, whence ſeveral ſhip-ladings of it are annually brought to Alexandria.

Meadows are rare, and not rich in hot countries; in Arabia, therefore, there are not many plants for forage. Horned cattle are not common here, and are ill fed, and their

flesh

fleſh is conſequently ill taſted. Animals of a nature ſuitable to the climate, ſuch as camels and aſſes, are, as I have already mentioned, content with the drieſt and hardeſt fare. We have ſeen camels eat of a ſpecies of Euphorbia, after it had received ſome little preparation in a hole dug in the earth. This animal alſo browſes on the dry and prickly herbs and ſhrubs of the deſart, ſuch as the Zygophyllum, Hedyrarum, Colutea, &c. The Meſembryanthema, ſucculent herbs, afford another reſource to the animals of the ſandy plains. The Bedouins likewiſe prepare, of the grain of a ſpecies of Meſembryanthemum, a ſort of bread, which they eat as readily as wheat bread. The aſs eats even a ſpecies of Scorſonere, ſo rough and bitter, that even the camel refuſes it.

All ſimple nations uſe for remedies vegetables, of the virtues of which they have a traditionary knowledge. The Arabians have alſo medicines of this kind, which they have uſed from time immemorial, with a degree of ſucceſs of which indeed a ſtranger can never be abſolutely certain. I need ſay nothing of plants ſo well known as aloes and euphorbia. In Arabia, the different ſpecies of the latter of theſe plants are ſo numerous, that Arabia may certainly be regarded as its native country. In hot countries counter poiſons are highly eſteemed, on account of the number of venomous beaſts with which ſuch countries are infeſted. By long experience, the inhabitants of thoſe countries have learned what plants are ſalutary to man, and noxious to the venomous animals. The Arabians, however, appear to be ignorant of the virtues of the Ophiorrhiza, which is very common on their hills. But they value highly the Ariſtolochia ſemper virens, which they conſider not only as a remedy, but as a preſervative too, againſt the bite of ſerpents. In their opinion, a man who, for forty days, drinks the decoction of this herb, is in no future danger of being bitten by thoſe venomous animals. Although the grounds of this opinion do not fully appear, yet it ſeems probable, that the jugglers, who expoſe themſelves ſo daringly to be bitten by ſerpents, have ſome ſecret by which they preſerve themſelves from ſuffering by their bites. The prickly caper tree is alſo eſteemed an excellent antidote againſt poiſons of all kinds.

Among the new genera of plants diſcovered by Mr. Forſkal, ſeveral are particularly curious; Caydbeja, called by Sir Charles Linnæus, Forſkalea, in honour of my deceaſed friend, grows in the drieſt places of the country. It has ſmall feelers, with which it fixes itſelf ſo tenaciouſly upon ſtuffs and other ſmooth bodies, that it is torn in pieces before it can be removed. The Volutella is a very extraordinary plant; being properly a long ſlender thread, without root or leaves, which intwines itſelf about trees. It bears, however, a ſort of flower, and berries, which are eaten by children. The Polycophalos, which reſembles the thiſtle, has at a diſtance the appearance of a looſe heap of balls, each of which incloſes a parcel of flowers. The Nerium obeſum, a ſort of laurel-roſe, is remarkable for a ſingular bulb, cloſe to the earth, and of the ſize of a man's head, which forms all its trunk, and out of which the branches ſpring.

Reeds are ſo common about the Arabic Gulph, as to have procured the Gulph the name of Jam Suf, or the ſea of reeds, from the ancients. One ſpecies of this vegetable is particularly worthy of notice. It grows with a vigorous vegetation, and in great abundance, in the bath-waters, in the diſtrict of Ghobeybe, where it riſes to the height of twenty-four feet. Theſe long ſolid reeds are an article of commerce. They are exported to Yemen, and there uſed in the ceilings of houſes. In the ſame diſtrict of Ghobeybe, nearly oppoſite to Suez, we were ſurpriſed to ſee a Conferva growing in the bottom of the hot baths of Hammam Faraon, the heat of which was at 49 degrees in Reaumer's thermometer.

CHAP. CXLII. — *Of Trees and Shrubs.*

THE ſandy plains of Arabia are almoſt deſtitute of trees; only a few palms are ſcattered here and there. Foreſts are to be ſeen only in the Highland provinces, where the hills retain enough of earth for vegetation; but even in the Highlands are rare. The trees in thoſe foreſts are either abſolutely unknown, or at leaſt different from our European trees of the ſame genera or ſpecies. The principal of them are the following, of which I ſhall have occaſion to ſpeak ſomewhat more at length: Sceura, Tomex, Catha, Cynanchum, Mæru, Bæka, Haledi, and ſeveral ſpecies of the fig-tree unknown among us.

The Arabians cultivate ſeveral of our fruit trees. They have pomegranate, almond, apricot, pear, and apple trees. Here is a ſpecies of pear tree, and a corneil tree which are peculiar to Arabia. The Arabians likewiſe eat the fruit of ſeveral of our ſhrubs, ſuch as the Aſclepias and the Rhamnus.

Although the Mahometans drink no wine, the Arabians however, plant the vine, and have a great variety of grapes. They dry a ſmall ſort of grape, called Kiſchmiſch, which has no ſtone, but only ſoft, and almoſt impalpable ſeeds; and of theſe grapes they ſell a quantity to their neighbours. They alſo make from mint a ſyrup, named Dub, which they find a pretty lucrative article of commerce.

Several ſorts of lemons and oranges are found in Arabia. If an inference may be drawn from the names which the Arabians have given them, one ſhould ſuppoſe that they have had an orange tree from Portugal, and two lemon trees from Italy. From common oranges, cut through the middle while they are green, dried in the air, and ſteeped for forty days in oil, is prepared an eſſence famous among old women for reſtoring a freſh black colour to grey hairs.

The Banians have tranſported various fruit-trees from India, which are now naturalized in Arabia; ſuch are the Bannana-tree (Muſa Linn.); the Mangouſtan (Mangifera Linn.); the Papaya (Carica Papaya Linn.); and the Ciſſus Linn. Arabia produces the date tree; but their other palms, and eſpecially the Cocos, ſeem to be from India.

The Indian fig-tree, (Ficus varta), although now very common in Arabia, is perhaps not a native of this country. The ſingular property which this tree poſſeſſes, of ſpreading itſelf, by means of filaments ſhooting from its branches, which, when they reach the ground, take root and form new trunks, is well known. Mr. Forſkal ſaw a dozen ſpecies of indigenous fig-trees in Arabia, which are not mentioned by Linnæus. Their fruit is far from delicate; ſeldom eatable. The bark of one ſpecies is uſed in tanning leather. Of another the leaves are ſo rough, that they are uſed for cleaning and poliſhing iron. The reſt are only ſo many of the uſeleſs trees of the foreſt.

The tamarind, which, in Arabia, as well as in India, is equally uſeful and agreeable. It has a pulp of a vineous taſte, of which a wholeſome refreſhing liquor is prepared. Its ſhade ſhelters houſes from the torrid heat of the ſun, and its fine figure greatly adorns the ſcenery of the country. The inhabitants are alſo fond of raiſing over their houſes the ſhade of the Indian fig-tree.

Arabia appears to be very rich in indigenous trees, the number of which is more than proportionate to its peculiar herbaceous plants. But great trees are not eaſily removed from one place to another; and thoſe of the foreſts, in the back parts of the country, are ſeldomer ſeen by travellers than the other vegetables. Hence, it is no wonder that we have been hitherto ſo ignorant concerning the trees of Arabia. More than half the new genera claſſed by Mr. Forſkal comprehend trees only. My friend

ſaw likewiſe other eighteen trees, the genera of which he had no opportunity of aſcertaining; not to mention a great many others, of which he could learn only the Arabic name.

Catha is one of thoſe new genera peculiar to Arabia. This tree, which is improveable by culture, is commonly planted among the coffee-ſhrubs on the hills where theſe grow. The Arabians are accuſtomed conſtantly to chew the buds of this tree, which they call Kaad; they are as much addicted to this practice, as the Indians to that of chewing betel. To their kaad they aſcribe the virtues of aſſiſting digeſtion, and of fortifying the conſtitution againſt infectious diſtempers. Yet its inſipid taſte gives no indication of extraordinary virtues. The only effects we felt from the uſe of thoſe buds were the hinderance and the interruption of our ſleep.

Elcaya and Keura, two trees famous for their perfume, are not known, but form two new genera. The former is common on the hills of Yemen; and the women ſteep its fruit in water, which they uſe for waſhing and perfuming the head. The ſecond bears ſome reſemblance to the palm-tree, and produces flowers of a rich and delicious ſmell. Theſe flowers are ſold at an high price, as the Keura is rather a ſcarce plant. But one little knot, if preſerved in a cool place, will long continue to diffuſe its odours through a whole apartment.

Children eat the fruit, which is inſipid enough, of a large tree called Oncoba, and a tall ſhrub named Mærua. Both theſe too, are new ſpecies diſcovered by Mr. Forſkal. Such is alſo the Chadara, a large tree, and the Antura, a tree of a ſmaller ſize; neither of which has any thing remarkable to diſtinguiſh it, except its wood and its novelty. Culhamia, a large tree, alſo unknown to the botaniſts, has nothing but its uſe to recommend it. Cadaba and Mæſa are ſhrubs which have nothing particular about them, and might be paſſed over in ſilence, had not Mr. Forſkal taken notice of them.

Several ſhrubs which are indigenous in Arabia are of ſome uſe to the inhabitants. The fruit of a new genus, named Sodada, is eaten; from the berry of another new ſhrub, called Cebatha, is extracted a very ſtrong ſpecies of brandy, the acid taſte of which is improved by a mixture of ſugar. A ſort of that falſe phaſeolus, Dolichos, which I have mentioned in ſpeaking of the plants, grows up to a buſhy ſhrub, ſo as to form hedges in a ſhort time, which are almoſt impenetrable. Cynanchum, a new genus, is a ſhrub, of which the wood called by the Arabians March, is uſed for fuel, as it has all the lightneſs and combuſtibility of tinder.

An Arabian tree, famous from the moſt remote antiquity, and nevertheleſs but little known, is that from which the balſam of Mecca is obtained. We found one of theſe trees in the open fields; and under its ſhade Mr. Forſkal wrote the firſt botanical deſcription of the ſpecies. He at the ſame time named it, as a new ſpecies, Amyris; a name which has ſince been adopted by other botaniſts. The tree has not a beautiful appearance; and, what is ſurpriſing, its qualities are not known to the inhabitants of Yemen, in which we met with it. They only burn its wood as a perfume. The wood of a ſort of Amyris, called Kafal, is exported to Egypt, and there uſed to communicate an agreeable odour to pots boiled upon it, as fuel, which affects alſo the liquors contained in them. The Arabians, in the remoter parts of the province of Hedsjas, ſeem to be better informed; for they collect the balſam, and bring it to Mecca, whence it is diſtributed through the Turkiſh empire, where it is in high eſtimation. Even at Mecca it is difficult to obtain any of this balſam in its original purity. America produces alſo ſome trees of the genus of Amyris, ſo that the value of the balſam of Mecca may fall in time.

We could learn nothing of the tree from which incenſe diſtils; and Mr. Forſkal does not mention it. I know that it is to be found in a part of Hadramaut, where it is called Oliban. But the Arabians hold their own incenſe in no eſtimation, and make uſe only of that which comes from India. Probably Arabian incenſe was ſo called among the ancients, becauſe the Arabians traded in it, and conveyed it from India to the ports of Egypt and Syria.

Senna (Caſſia Senna Linn.) is a ſhrub of which the favourite ſeat ſeems to be Upper Egypt, and that part of Arabia which lies oppoſite to Upper Egypt, on the other ſide of the Arabic Gulph. As there are ſeveral ſpecies of Caſſia, it ſeems probable that the ſenna imported into Europe is not all the produce of the ſame ſhrub. The differently figured leaves indicate as much. That which we call ſenna of Alexandria grows in great abundance in the territory of Abu Ariſch. The Arabians ſell it at Mecca and Jidda; whence it paſſes, by the way of Suez and Kahira, to Alexandria. Senna, and other ſorts of caſſia, are much uſed in Arabia in various diſeaſes. Caſſia Fiſtula, or black caſſia, mixed with a little rhubarb, is the beſt remedy known to the Arabian phyſicians for the cure of the Cholera Morbus, and of diarrhœas, which are in hot countries peculiarly dangerous.

I have already had occaſion to ſpeak of the coffee-tree, which furniſhes the Arabians with their beſt article for exportation. This ſhrub, which is at preſent reared in many green houſes in Europe, is too well known to need a deſcription here. The Arabians ſay that it is a native of Abyſſinia; and ſeveral travellers affirm that they have ſeen it in great plenty in that country, where it produces berries not inferior in goodneſs to the coffee of Yemen. What renders this relation the more probable is, that the fruit of the wild coffee-trees is in Arabia ſo bad as to be unfit for uſe. However this may be, it is at leaſt certain that this ſhrub thrives only on hills, and in places which are cool, and not deſtitute of moiſture. For this reaſon, the inhabitants of the Highlands plant other trees among their coffee-plants, in order to ſhade them; and, in the time of the intenſe heats, water them. It ſhould ſeem then that the Europeans are miſtaken, in ſuppoſing that this ſhrub ſhould be planted in a dry ſoil, under a torrid ſky, and in the hotteſt climates. This miſtake may be ſuſpected to be the reaſon of the bad quality of the American coffee. In the account of my journey through Yemen, I have mentioned the countries where the beſt coffee is to be found; and have at the ſame time ſpoken of the extenſive trade which the Arabians carry on in this commodity.

Their profits are leſs conſiderable from the cotton-tree, of which they have two ſpecies; that which grows to a ſhrub; and another which bears red flowers. Almoſt all the inhabitants of Arabia are clothed in cotton cloth from India.

Arabia, as well as Egypt, produces the celebrated Alhenna (Lauſonia inermis Linn.) the leaves of which, pulveriſed and wrought into a paſte, form a coſmetic which is in high repute through the eaſt. The women of thoſe countries, with this drug, ſtain their hands and feet, or at leaſt the nails of theſe, of a red colour; which is yellowiſh, or deeper, according to the manner in which the powder is applied. They think their charms improved by this painting; and, indeed, it may by contraſt, render the black and yellow of their complexion leſs diſagreeable than they would otherwiſe be. This ſhrub, in its ſize and character, has a reſemblance to our privets.

The ſenſitive plant, of the genus Mimoſa, is well known. In Arabia are ſeveral ſpecies of this genus, all either trees or ſhrubs, which ſerve the inhabitants both for uſe and pleaſure. One of theſe trees droops its branches whenever any perſon approaches it;

it, ſeeming as if it ſaluted thoſe who retire under its ſhade. This mute hoſpitality has ſo endeared this tree to the Arabians, that the injuring or cutting of it down is ſtrictly prohibited. Another of theſe (Mimoſa Selam) produces ſplendid flowers, of a beautiful red colour, with which the Arabians crown their heads on their days of feſtivity. The flowers of another (Mimoſa Lebbex) are no leſs remarkable for a fine ſilky tuft, formed by their piſtils. The leaves of another (Mimoſa Orfæta) preſerve camel's milk from becoming ſour, ſo that it retains all its ſweetneſs for ſeveral days. The ſmoke of the timber of this ſame tree expels a worm, which fixes itſelf in the fleſh of the human neck, and produces epileptic fits. This ſpecies of the Mimoſa is diſperſed through Aſia, Africa, and America; it is well known that the ſenſitive plant was brought into Europe from the latter of theſe continents.

At Beit el Fakih, Mr. Forſkal found ſome fine trees, which were the ornament of the place; but he could not learn either their name or their country. He ſuſpects them to have been brought from India by the Bramins. But, as their characteriſtics were different from thoſe of any other known ſpecies, he has claſſed them in two new genera, under the names of Hyperanthera and Binectarium. Thoſe trees were large, of a majeſtic form, and covered with beautiful flowers. The Ciſſus, perhaps another native of India, is at preſent common in Arabia, where it has been naturalized, as well as the Tomex, a great tree, the properties of which we are unacquainted with. The Ciſſus is valued as one of the beſt counterpoiſons; and is on this account held in high eſtimation; it is the Ciſſus Illa Linn. A ſpecies of Glycyrrhiza, or liquorice-ſhrub, is common in Arabia and India.

Arabia does not produce many poiſonous vegetables; yet here is found a very dangerous ſhrub of a new genus, called by Mr. Forſkal Adenia. The buds of this ſhrub are one of the moſt violent poiſons, if dried, and given in drink as a powder; they have the ſudden effect to ſwell the body in an extraordinary manner. A ſort of caper-tree (Capparis ſpinoſa Linn.) is the only remedy againſt the effects of this poiſon. This latter ſhrub is ſo common in Arabia, that the antidote is always to be found beſide the poiſon.

Mr. Forſkal likewiſe enumerates other eighteen trees which he ſaw, and which are indigenous in Arabia; but their genera he could not determine. Of the moſt part he learned the Arabic names, and of a few, ſome of the properties. In Yemen he ſaw two trees, one of which was like the lemon, the other like the apple tree; but the inhabitants themſelves know neither their names nor qualities. Noemam, a tree from the coffee mountains, is often confounded with the caſſia tree. Bæka and Anas are trees very common in the Highlands, the juice of which is cauſtic and poiſonous. Schamama bears a fruit which taſtes and ſmells like a lemon. Gharib Elbæke is a tree on the hills in the territory of Abu Ariſch, from which diſtils an agreeable juice, which affords pleaſant morſels to the birds. Segleg, another tree of Abu Ariſch, bears leaves from which there is a juice expreſſed which paſſes for an excellent remedy in caſes of weakneſs of ſight. Sym el Horat, or the poiſon of fiſhes, is the fruit of an unknown tree in Arabia Felix; from which great quantities of it are exported by the ports of the Red Sea. It is uſed in fiſhing. Fiſhes are fond of it, and ſwallow it eagerly; after which they float in a ſtate of ſeeming intoxication on the ſurface of the water. This ſeems to be a ſort of nux vomica; which is alſo obtained from the weſtern coaſts of India.

We neglected to inform ourſelves, in Arabia, concerning the production of manna; and what we learned from a monk, in a convent near Suez, was a monaſtic legend, not worth repetition. The tree from which manna is obtained in Meſopotamia, by the

ſhaking,

ſhaking of its branches, is an oak, as I have been credibly informed by ſeveral different perſons. This manna is white and ſaccharine. But, at Baſra, I had a ſpecimen ſhewn me of the manna Tarandjubin, which is gathered in Perſia, from a prickly ſhrub; it, as well as the former, is in round grains; but theſe are yellowiſh. As Arabia Petræa abounds in prickly ſhrubs, poſſibly this manna may be found alſo there; although in thoſe deſart places it cannot be very plentiful. Both theſe ſorts of manna are uſed as ſugar, in ſeveral diſhes of meat, eſpecially paſtry. They are nouriſhing, and, when newly gathered, have no purgative qualities.

The cedar grows not in Arabia, but ſeems to be a tree peculiar to Mount Libanus. The Arabians have little wood fit for building; their trees are moſtly of a light, porous texture. Sceura, a new genus deſcribed by Mr. Forſkal, a tree that grows on the ſea-ſhore, is ſo ſoft a wood, that no uſe can be made of it.

CHAP. CXLIII. — *The Minerals of Arabia.*

IN the account of my journey, and in ſpeaking of the ſoil of Arabia, I have already had ſome occaſion to mention the nature of thoſe ſtones of which the hills are here compoſed. I have likewiſe ſpoken of the maſſes of baſaltes between Hadie and Kachma, from the upper parts of which pentagonal fragments are from time to time detached, and darted down into the vallies.

Beſide calcareous, vitrifiable, and ſand ſtones, we ſaw alſo a ferruginous ſpar, mixed with brown or white ſelenite, almoſt tranſparent. We found likewiſe, in the neighbourhood of Loheia, a blueiſh gypſum, a greyiſh ſchiſtus, and ſpheric marcaſſites, in beds of grit-ſtone; from which ſtones are hewn for building. Arabia affords, however, ſtones of greater value. The onyx is common in Yemen; and we ſaw even quantities of theſe ſtones on the road between Taœs and Mount Sumara. In a hill near the town of Damar is found the ſtone Ayek Jemani, which is in the higheſt eſtimation among the Arabians. It is of a dark red, or rather a light brown colour, and ſeems to be a ſort of cornelian. The Arabians ſet it in rings or bracelets, and aſcribe to it the virtue of ſtopping the bleeding of wounds when inſtantly applied. Among the ſtones of Mokha, which are, properly ſpeaking, Indian cornelians, brought from Surat to Arabia and Europe, pieces are often found which bear a perfect reſemblance to this Ayek Jemani.

I could learn nothing of the precious ſtones, properly ſo called, which are ſuppoſed to be found in Arabia. It does not ſeem even probable that emeralds were ever found here. The hill which has been denominated the hill of emeralds is in Egypt, on the oppoſite ſide of the Arabic Gulph, and forms a part of that large chain of mountains which are compoſed chiefly of granite.

We ſaw two little hills, conſiſting almoſt entirely of foſſile ſalt; one near Loheia, and the other in the neighbourhood of Hodeida. Thoſe maſſes of ſalt are piled up in large tranſparent ſtrata, and incloſed in a cruſt of calcareous ſtone. The Arabians formerly dug up this ſalt, but the galleries of the mines have ſunk down, and it is now neglected. We were told, however, that foreign veſſels ſometimes come to lade with this ſalt, from the hill near the iſle of Kameran, in the neighbourhood of Hodeida.

Arabia does not appear to be rich in metals. The old Greek and Latin writers go even ſo far as to aſſert that it is abſolutely deſtitute of iron. This is not true; for grains of iron are to be ſeen among the ſands which are waſhed down by the rains. Magnets are commonly to be met with in the province of Kuſma; and at Saade are

iron

iron-mines, which are wrought at preſent. It muſt, however, be confeſſed that the iron of Yemen is coarſe and brittle; diſadvantages in it which cannot be remedied. Beſides, the ſcarcity of wood makes this iron dearer than that which is brought from diſtant countries. For this reaſon, iron is a commodity which ſtrangers can always diſpoſe of to advantage in the ports of the Red Sea.

In Oman are many very rich lead mines. As this metal is more eaſily fuſible, the inhabitants of this province export great plenty of it. This trade is carried on from the harbour of Maſkat.

As the ancients honoured one part of Arabia with the title of Happy, it ſhould ſeem that they muſt have aſcribed to it all poſſible advantages. The Greeks and Latins acordingly make ample mention of the immenſe quantity of gold which this country produced. In remote times poſſibly, when the Arabians were the factors of the trade to India, much of this precious metal might paſs through Arabia into Europe; but that gold was probably the produce of the mines of India. At preſent, at leaſt, there is no gold mine in Arabia. The rivulets bring down no grains of this metal from the hills; nor does the ſand ſhew any marks of ſo rich an intermixture. A philoſopher of Loheia ſtrove to perſuade us, that he himſelf, and nobody elſe, was acquainted with ſome mines in the country; but he was a babbler to whoſe ſtories we could not give the ſlighteſt credit.

All the gold now circulating in Arabia is from Abyſſinia or Europe, and is received in payment either for coffee, or for India goods, which are ſold at Jidda or Mokha. The Imam of Sana, when he wiſhed, ſome time ſince, to ſtrike a little gold coin, was obliged to melt down foreign money for the purpoſe. The gold which paſſes from Europe into Arabia, conſiſts almoſt altogether of Venetian ſequins. On this account ſome Arabians aſked, if the Venetians were the only nation in Europe who had gold mines. Others fancied that the Venetians were in poſſeſſion of the philoſopher's ſtone.

Theſe prejudices and popular rumours ſerve to keep up the old partiality of the Arabians for the purſuit of the art of tranſmuting other ſubſtances into gold. An Arabian no ſooner meets with an obſcure book upon this ſubject, by ſome pretended adept, than he ſets himſelf to chemical proceſſes, which he purſues as far as the circumſtances of his country will permit. I have already given the ſtory of two alchymiſts of Beit el Fakih who had ruined themſelves by reſearches into the art of making gold. This taſte is very general in Arabia; moſt of thoſe alchymical enthuſiaſts think themſelves ſure of ſucceſs, if they could but find out the herb which gilds the teeth, and gives a yellow colour to the fleſh of the ſheep that eat it. Even the oil of this plant muſt be of a golden colour. It is called Haſchiſchet ed dab. I was aſſured that it is common in the vales of Mount Libanus, and is alſo to be found on the high hills of Yemen.

VOYAGE FROM MOKHA TO BOMBAY.

CHAP. CXLIV. — *Departure from Mokha.*

THE veſſel belonging to Mr. Scott, with whom we were to take our paſſage for Bombay, having been detained for a conſiderable time at Mokha, we could not leave the city till the 23d of Auguſt 1763. Although Meſſrs. Cramer and Baurenfeind were at that time very ill, they, however, determined not to loſe the opportunity of leaving Arabia. As to myſelf, my health was ſo far re-eſtabliſhed, that I could ſafely venture upon the voyage to India.

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The famous ſtreight of Babel-Mandel, where the Arabian Gulph joins the ocean, and where we arrived on the ſecond day of our voyage, may be about ten German miles in breadth. It is interſperſed with ſmall iſles, of which that neareſt Africa is called Perim, and forms with the African continent a channel, through which ſhips uſually paſs, notwithſtanding the rapid current which prevails in it. In the ſea, between Arabia and India, there is generally a rapid current driving to the eaſt, with ſo much violence, that it is impoſſible to reckon the rate at which a ſhip runs in paſſing here. In this ſea we met likewiſe with north winds, ſo cold that we were obliged to put on warmer clothes.

In this firſt part of our voyage, Mr. Cramer's health ſeemed to recover daily; but Mr. Baurenfeind grew worſe and worſe. He ſunk into a deep lethargy, and died on the 29th of Auguſt. The deſigns of this artiſt, of which I have publiſhed a part, ſufficiently beſpeak his praiſe.

Next day after Mr. Baurenfeind, died alſo our ſervant, Berggreen, a Swede, who had made ſeveral campaigns in the ſervice of a Colonel of Huſſars. This man, who was naturally robuſt, and had been inured to fatigue, had at firſt laughed at the idea of the hardſhips of a voyage to Arabia; but he ſunk under them at laſt, as well as Mr. Cramer, as I ſhall hereafter relate.

This melancholy fate of my fellow-travellers leads me to recollect the ſimilar end of two learned travellers into the eaſt, which deſerves to be made known. The one was Mr. Donati, who was at the head of a ſociety of learned Italians, ſent by the king of Sardinia to travel in Aſia. Soon after their arrival in Egypt, this ſociety quarrelled among themſelves. Mr. Donati's companions returned to Italy, and he proceeded alone on the journey, attended only by a young interpreter from Kahira, and an Italian ſervant. He went by Damaſcus to Baſra, in order to find an opportunity of paſſing on to India. But, being naturally impatient, and weary of waiting for an European veſſel, he embarked on board a ſmall open ſkiff, in which he purpoſed to proceed to Mangalore, on the coaſt of Malabar. The fatigue was too much for him; and he died on board this veſſel, three days before it reached India. Before his death he gave money to his ſervants to carry them home; but this the Italian loſing all at play, in deſpair, turned Muſſulman at Maſkat.

Mr. Donati was well qualified to make the moſt of ſuch a journey as that he had undertaken. His knowledge was very extenſive; and he poſſeſſed all the requiſite firmneſs and activity of ſpirit. He was farther poſſeſſed of a ſtill more neceſſary quality, courage, which danger could not ſubdue, and of which he gave frequent proofs in Egypt, when attacked by the Arabians, who, at laſt, learned to reſpect his intrepidity.

This philoſopher had taken, although in vain, all poſſible precautions to make his papers and the curioſities which he had collected in Egypt and Syria reach the Sardinian court. He had intruſted to the Arabs, with whom he ſailed, all his effects, begging them, before his death, to convey the whole to the viceroy of Goa, who would not fail to forward them to the court of Turin. I met with one of thoſe men in India, who told me that they had faithfully diſcharged their commiſſion, and that the whole of Mr. Donati's effects were in the hands of the Portugueſe viceroy. In 1772, however, nothing had been obtained from him; and I know not if any part of the deceaſed traveller's effects has been yet received in Italy. It was in 1763 that the Arabs, on board whoſe veſſel Mr. Donati died, were on the coaſt of Malabar.

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The other learned traveller to whom I have alluded, was a French phyſician named Simon, well ſkilled in natural hiſtory, and a conſiderable proficient in aſtronomy. He arrived long before us in Syria, and was well received by his countrymen at Aleppo. Not finding leiſure enough while he was among thoſe Europeans, to proſecute his reſearches, he went to Diarbekir, in the hope of being there left at liberty for his inquiries. In that city he lodged with the capuchins, the only Europeans in the place; but, diſguſted by the mummeries and ridiculous obſervances of thoſe monks, he, in a fit of deſpair, reſolved to become Muſſulman.

Although the Turks make much of an European phyſician, Mr. Simon ſaw himſelf neglected as ſoon as he had made profeſſion of Mahometiſm; juſt as if he had loſt his ſkill in his profeſſion, with the change of his religion. Becoming weary of Diarbekir, he retired to Bagdad, and there lived by the ſale of drugs, and the practice of medicine. Still retaining, however, his taſte for natural hiſtory, he continued to botanize in the adjacent country with great activity. A Perſian Khan in the neighbourhood, whom he had refuſed to viſit, had him carried off, when he was out upon one of his botanical excurſions, and compelled him by the baſtinado to preſcribe for him. Mr. Simon not ſucceeding in the cure of the Khan, was again baſtinadoed, and impriſoned. The ſucceſſor of the deceaſed Khan being likewiſe ſick, and learning that the priſoner was an European phyſician, took him out from confinement, and entruſted his health to his care, and was fortunately cured by Mr. Simon's ſkill. But this ſucceſs proved only a ſource of new misfortunes to the ill-fated philoſopher. His new maſter refuſed him permiſſion to return to Bagdad, and carried him with him in all his campaigns, in the late civil war in Perſia. In one of thoſe expeditions, an enemy ſurpriſed the Khan, and Mr. Simon was ſlain on that occaſion, with his maſter, and their whole party.

The paſſage between Arabia and India was formerly thought very dangerous. Ships were carried on by ſo rapid a current, that they could neither keep their reckoning, nor diſtinguiſh the coaſt during the rainy ſeaſon: ſeveral were conſequently loſt on the low coaſts of Malabar. Theſe misfortunes have ceaſed to take place, ſince an obſervation was made, which has been thought new, although Arrian ſpeaks of it as being known to the ancients: in the Indian ocean, at a certain diſtance from land, a great many water ſerpents, from 12 to 13 inches in length, are to be ſeen riſing above the ſurface of the water. When theſe ſerpents are ſeen, they are an indication that the coaſt is exactly two degrees diſtant.

We ſaw ſome of theſe ſerpents, for the firſt time, on the evening of the 9th of September; on the 11th we landed in the harbour of Bombay; and on the 13th entered the city.

CHAP. CXLV. — *Of the Iſle and the City of Bombay.*

THE iſle of Bombay is two German miles in length, by rather more than half a mile in breadth. A narrow channel divides it from another ſmall iſle of little value, called by the Engliſh Old Woman's Iſland. Bombay produces nothing but cocoas and rice; and on the ſhore a conſiderable quantity of ſalt is collected. The inhabitants are obliged to bring their proviſions from the continent, or from Salſet, a large and fertile iſland not far from Bombay, and belonging to the Marattas. Since I left India, the Engliſh have made an attempt upon Salſet, which is indeed very much in their power, and the public papers ſay that they have been ſucceſsful. I know not whether they may be able to maintain themſelves in it againſt the Marattas, whoſe armies are very numerous.

The ſea breezes, and the frequent rains, cool the atmoſphere, and render the climate of this iſland temperate. Its air was formerly unhealthy and dangerous, but has become pure ſince the Engliſh drained the marſhes, in the city and its environs. Still, however, many Europeans die ſuddenly here; but they are new-comers, who ſhorten their days by a mode of life unſuitable to the climate; eating great quantities of beef and pork, which the Indian Legiſlator had wiſely forbidden, and drinking copiouſly of the ſtrong wines of Portugal in the hotteſt ſeaſon. They likewiſe perſiſt obſtinately in wearing the European dreſs, which by its ligatures impedes the free circulation of the blood, and by confining the limbs renders the heat more intolerable. The Orientals again live to a great age, and are little ſubject to diſeaſes, becauſe they keep the body at eaſe in wide flowing robes, abſtain from animal food and ſtrong liquors, and eat their principal meal in the evening after ſunſet.

The city of Bombay, ſituate in the northern part of the iſland, is a quarter of a German mile in length; but narrow. It is defended by an indifferent citadel towards the ſea, and at the middle of the city. On the land ſide its fortifications are very good. During the war the Eaſt India Company expended no leſs than 900,000 French livres a-year, in the conſtruction of new works for its defence; and, although theſe works are no longer carried on with the ſame activity, yet the fortifications of Bombay are ſtill continued, ſo that it muſt be in a ſhort time the moſt conſiderable fortreſs in India. Beſides the town, there are in the iſland ſome ſmall forts ſufficient to protect it from any irruption of the Indians.

In this city are ſeveral handſome buildings; among which are the Director's palace, and a large and elegant church near it. The houſes are not flat roofed here, as through the reſt of the eaſt, but are covered with tiles in the European faſhion. The Engliſh have glaſs windows. The other inhabitants of the iſland have their windows of ſmall pieces of tranſparent ſhells framed in wood, which renders the apartments very dark. In the eaſt it is the faſhion to live during the dry ſeaſon in chambers open on one ſide. The houſes of Bombay are in general neither ſplendid nor commodious in any great degree.

The harbour is ſpacious, and ſheltered from all winds. A valuable work, which has been conſtructed at the Company's expence, is, two baſons, hewn out in the rock, in which two ſhips may be at once careened. A third is now preparing. This work, which has been very expenſive, likewiſe brings in a conſiderable annual return. Strangers pay very dear for liberty to careen in theſe baſons. While I was there I ſaw a ſhip of war belonging to the Imam of Sana, which he had ſent to Bombay, ſolely on purpoſe that it might be refitted.

CHAP. CXLVI. — *Of the Inhabitants of Bombay.*

THE toleration which the Engliſh grant to all religions has rendered this iſland very populous. During theſe hundred years, for which it has been in the poſſeſſion of the Company, the number of its inhabitants has greatly increaſed; ſo that they are now reckoned at 140,000 ſouls, although within theſe twenty years they did not amount to 70,000.

Of theſe the Europeans are naturally the leaſt numerous claſs; and this the rather as they do not marry, and their numbers conſequently do not multiply. The other inhabitants are Portugueſe, or Indian Catholics; Hindoos, the original poſſeſſors of the country; Perſians from Kerman; Mahometans of different ſects; and in the laſt place ſome Oriental Chriſtians. My journey to Surat will afford me occaſion to ſpeak more

more at length of the Hindoos and Perſians, who chiefly inhabit the invirons of this city; adding the obſervations I alſo made on theſe people at Surat.

The Engliſh, as I have mentioned, have an handſome church at Bombay, but only one Engliſh clergyman to perform the ſervice of religion in it; and, if he ſhould die, the congregation would be abſolutely deprived of a paſtor; for the Company have no chaplains in their ſhips, and entertain no clergy in their ſettlements on the coaſt. Wherefore, when a child is to be baptized, which is not often, as the Engliſh rarely marry in India, a Daniſh miſſionary is ſent for, to adminiſter the ſacrament of baptiſm.

The Catholics, a ſcanty remainder of the Portugueſe, and a great number of Indians, their converts, are much more numerous than the Proteſtants. They have abundance of prieſts, as well Europeans as Indians, who attend their ſtudies at Goa. To ſuperintend this herd, the Pope named ſome years ago a biſhop of Bombay, but the governor of the iſland ſent him away, declaring that they needed not Catholic prieſts of ſo high a rank. The Catholic churches are decent buildings, and are ſumptuouſly ornamented within. The Jews had once a college and a church in the middle of this iſland. Their college is at preſent the country houſe of the Engliſh governor. And the old church has been converted into a ſuite of aſſembly rooms.

All religions, as I have already remarked, are here indulged in the free exerciſe of their public worſhip, not only in their churches, but openly, in feſtivals and proceſſions, and none takes offence at another. Yet Government allows not the Catholic prieſts to give a looſe to their zeal for making proſelytes. When any perſon chooſes to become Catholic, the reaſons muſt be laid before government, and if they are judged valid, he is then allowed to profeſs his converſion. The prieſts complain of the difficulty of obtaining this permiſſion. They, however, have conſiderable ſucceſs in converſion among the ſlaves, who, being ſtruck with the pomp of the Romiſh worſhip, and proud of wearing the image of a ſaint upon their breaſts, chooſe rather to frequent the Catholic churches than any others, and perſuade their countrymen, as they ſucceſſively arrive, to follow their example. I had purchaſed a young Catholic negro at Bombay, who was alſo born of Chriſtian parents, and intended to bring him with me into Europe; but, fearing afterwards that the Muſſulmans in Perſia and Turkey might give me trouble, and pretend that I was carrying away a Mahometan boy, in order to make him a Chriſtian, I gave him away before my departure from India.

CHAP. CXLVII. — *Of the Government and Power of the Engliſh on the Coaſt of Malabar.*

THE Engliſh Eaſt India Company govern their ſettlements in a mode of adminiſtration different from that of the Portugueſe and Dutch. Theſe laſt nations intruſt the diſpoſal of all places to the power of a ſingle governor; the Portugueſe to the viceroy of Goa; the Dutch to the governor-general of Batavia. The conqueſts of the Engliſh are, on the contrary, all divided into four independent governments, each of which receives its orders immediately from the Court of Directors at London. The ſeats of theſe four governments are, Bombay for the coaſt of Malabar, Madras for the Coromandel coaſt, Calcutta for Bengal, and Bencoolen for the iſland of Sumatra.

Although independent of one another, the ſeveral Engliſh governors are, however, obliged to lend one another mutual aid in extraordinary exigencies. On a late occaſion, news being received at Bombay of an inſurrection, the council of Bombay, without waiting for orders from the Court of Directors in London, ſent troops and artillery to Calcutta.

Calcutta. Theſe different eſtabliſhments are all governed in the ſame manner. All proceſſes between ſubjects of the Company are determined by the law of England.

The council or regency of Bombay conſiſt of a governor, with the title of preſident, and twelve counſellors, who are all merchants, except the commander of the troops, who held lately the rank of major. The Company have of late made ſome changes upon this arrangement. The preſident muſt be a military man; the commander of the troops is a brigadier, and has a voice in the council; and the director of the naval affairs has a place among the twelve counſellors who were formerly all merchants. The other ſervants of the Company are factors and writers of different ranks. Theſe riſe from lower to higher places in the order of ſeniority,—even to the very firſt offices, that only excepted of preſident; who is nominated by the Court of Directors in London. The ſervants of the Company are ſometimes transferred from one department to another. Mr. Spencer, a very intelligent man, who was a counſellor at Bombay when I was there, was ſoon after transferred to the place of firſt preſident at Calcutta.

The preſident of the council of Bombay is obliged to reſide in the iſland; as are alſo thoſe counſellors who hold the offices of treaſurer and inſpector of the Company's ſtores. The other counſellors are ſent out to manage the concerns of the Company's trade in the eſtabliſhments dependent on the government of Bombay. In my time, the directors of the trade at Surat, Tellicherry, Anjengo, and Baſra, were members of the council. In three of theſe places, the Company have forts in which they keep up garriſons of ſufficient ſtrength. Since I left that country, the Engliſh have conquered Baradſch, a great town, north from Surat, which was ſubject to a Nabob of its own, and was formerly the ſeat of a Dutch factory. A counſellor from Bombay now reſides as director in this city.

Factors are ſent to the inferior ſettlements; ſuch as, in the province of Scindi, the great city of Tatta, the ſeat of the ſovereign of the country; Lær Bunder; and Schah Bunder. The Company have likewiſe factors at Abu Schæhr, Cambay, Onor, Calicut, and even in the fort of Victoria. This fort ſtands on a great river, which holds its courſe through the interior country, even to as great diſtance as Puna, the ſeat of the chief of the Mahrattas. The Engliſh acquired this place, with ſome adjacent villages, from the Mahrattas, in exchange for Geri, a fortreſs once belonging to the famous Angria, of which they had taken poſſeſſion. The Company expected, that, by means of this river, they might extend their trade through the country of the Mahrattas. This project having, however, failed, they avail themſelves of the fort, and purchaſe butcher meats from the Mahometans in the neighbourhood, as the Hindoos about Bombay will not ſell their cattle for ſlaughter.

It is for the benefit of the Company to ſend its ſervants ſucceſſively to different places, before they are advanced to the firſt employments. Factors thus gain a knowledge of the affairs of all the different ſettlements ſubject to the government, of which they are afterwards to be counſellors. The Company, however, allows but very moderate ſalaries to its factors and directors. But they are permitted to trade on their own account in India only from Delegoa near the Cape of Good Hope, to China, and northward, as far as Jidda and Baſra. By means of this extenſive trade chiefly, do the Directors acquire that wealth which is the aſtoniſhment and envy of their countrymen in Europe.

Theſe advantages for the acquiſition of wealth in trade, are reſerved for the Engliſh excluſively. The Company admit ſtrangers into none but the military department of their ſervice. In it they muſt enter the loweſt rank; but advancement is pretty rapid; for their mode of life cuts off the officers very faſt. At Bombay, I ſaw officers from various

various nations; chiefly however Germans and Swiſs. The troops are well paid; but I could not think the ſervice agreeable; for the writers, who are more directly in the career of advancement, look upon the ſoldiers with that contempt, which monied men commonly think themſelves entitled to ſhew for perſons who are in their pay.

In the government of which Bombay is the centre, the Company maintain ſeventeen companies of regular troops, conſiſting each of about an hundred and twenty men, with three companies of artillery. The ſoldiers are moſtly Europeans, except ſome Topaſes, or Catholic Indians, dreſſed in the European faſhion. At Bombay there is alſo a body of three thouſand Sepoys, or Indian ſoldiers, Pagan and Mahometan, who wear their own original dreſs, and are commanded by their own officers. Each company of this corps has an inferior European officer to teach the Sepoys their exerciſe; for, when commanded by Europeans, they form good troops. At Surat, the Company have in their pay a ſmall corps of Arabs from the Perſian Gulph, who are in ſuch high reputation in India for their courage, that every Rajah deſires to have ſome in his ſervice.

The artillery of Bombay is in very good condition, owing to the care of a Swede, whom the Engliſh ſent out in 1752, and who brought with him a company of gunners, whom he had raiſed in Germany. Bombay was thus furniſhed with a good number of able workmen, chiefly maſons and carpenters. Thoſe Germans likewiſe engaged many of their countrymen to leave the Dutch, and enter into the Engliſh ſervice.

The whole coaſt from Bombay to Baſra is inhabited by people addicted to piracy, ſuch as the Malays, the Sangeries, the Kulis, the Arabs, with other petty nations. It might be eaſy for the Engliſh to exterminate theſe pirates; as they ſhewed in 1765, by poſſeſſing themſelves of the territory of the Malayans; which, however, they ſoon after ceded to the Indians for a round ſum of money. But it is the Company's intereſt to leave thoſe plunderers to ſcour the ſeas, and hinder other nations from ſailing in the ſame latitudes. The Engliſh are therefore content with protecting their own trade; for which purpoſe they maintain in the government of Bombay eight or ten ſmall ſhips of war, with a number of armed barks. The Indians dare not travel from one port to another, otherwiſe than in caravans, and under the protection of an Engliſh veſſel, for which they are obliged to pay very dear.

The Company find it not neceſſary to pay their court in a particular manner to any nation in theſe latitudes, except the Mahrattas, who are maſters of the coaſt and of the iſles about Bombay, and by conſequence in ſome meaſure maſters of the ſubſiſtence of this ſettlement. The marine force of the Mahrattas is not formidable; but they can bring 80,000 cavalry into the field. This reſidue of the old Indians, retired among the hills, ſtill retain power which renders them formidable to the Moguls. The great Aurengzebe, to keep peace with the Mahrattas, granted them a fourth of the cuſtoms paid by ſeveral provinces; a revenue which they have found means to enlarge ſince the riſe of the laſt troubles in Indoſtan. They ventured to attack the Engliſh, in a time of peace, and in 1765 took a man of war pertaining to that nation. The Company, inſtead of revenging this inſult, thought it more prudent to ſettle the affair amicably. The ſovereign of the Mahrattas, who is a Bramin, as are alſo his principal officers, reſides at Puna, a great town in the interior country. He farms out his provinces to the Bramins, who again employ under-farmers of their own caſt. According to accounts, the government of this nation is good, although arbitrary. Juſtice is impartially adminiſtered; agriculture and manufactures flouriſh; and the country is very populous. The Mahrattas, although they thus practiſe juſtice among themſelves, are, however, guilty of great barbarities in their frequent incurſions into the neighbouring

bouring provinces under the government of Mahometans. They pillage and lay waſte all before them in the moſt cruel manner.

CHAP. CXLVIII. — *Of the Trade of Bombay.*

THE permiſſion which the Company's ſervants enjoy of trading on their own account, appears to many perſons to be injurious to the intereſts of the Company. It muſt be confeſſed that this private trade is liable to abuſes, and may on certain occaſions prove hurtful to that of the Company. Yet, judging upon the whole, I am induced to think it advantageous alike to the maſters and to the ſervants. A liberty of trading on their own account inſpires factors with ſpirit and activity, and affords them means of acquiring fuller information concerning various branches of commerce. Thus is the trade in general benefited, and buſineſs extended.

A recent inſtance will ſhew both the good and the bad ſide of this account. In the firſt part of my work, I have mentioned the privilege the Engliſh enjoy at Jidda, of paying lower duties than any other nation. Since the extenſion of their conqueſts in India, they have engroſſed almoſt the whole trade of the Red Sea; ſo that few ſhips from other nations now reſorting to Jidda, the cuſtoms of that city have conſiderably declined. The Turks and Arabs, not daring to raiſe thoſe duties, in violation of the tenor of their treaties with the Engliſh, contrived to make the purchaſer of goods imported by ſhips from Bombay pay a ſecond duty. This falling ultimately upon the Engliſh merchants, the Company complained, but could obtain no redreſs. They then threatened to forſake the harbour of Jidda, and to ſend their ſhips ſtraight to Suez. The Turks and Arabs, conſidering the navigation of the Arabian Gulph as the moſt dangerous in the world, paid no attention to thoſe menaces.

At laſt, Mr. Holford, an able ſeaman, determined to accompliſh them. To this end, it was neceſſary to obtain the conſent of the regency of Cairo, and aſſurance of good treatment at Suez. Ali Bey, who was then maſter of Egypt, giving himſelf no concern about the intereſt of the Pacha of Jidda, or of the Sherriffe of Mecca, offered the Engliſh the moſt advantageous conditions; hoping to derive great profits from the Indian trade running in this new channel. Since Mr. Holford, in 1773, made a ſucceſsful voyage up the Arabic Gulph, and conducted the firſt Engliſh ſhips ſtraight to Suez, ſeveral veſſels have every year ſailed from India for this port. In 1776, five of thoſe Engliſh ſhips entered the harbour of Suez. The paſſage has been found ſo ſhort and convenient, that the regency of Bombay now ſend their couriers by the way of Suez to England. In this way, they receive anſwers to their diſpatches within the ſame length of time which was formerly conſumed in the conveyance of their packets to London.

But, this change in the conduct of this trade, is not yet of long ſtanding. By the diminution of the expences of freight which it produced, the Engliſh reduced the prices of India goods ſo conſiderably, through all the Levant, that the Company no longer found ſale for thoſe ſtuffs which they had been accuſtomed to ſend from London to the Levant. They have, therefore, prohibited their factors from trading, on their own account, from India ſtraight to Suez. But, as this trade has been once opened, the Company might ſend their own ſhips to Egypt. The only conſideration to hinder them, is, that of the inſtability of the government of Cairo, and the frequent diſturbances which render Egypt unſafe for the merchant.

All the Engliſh ſhips for India ſail to one of the four principal ſettlements. Thoſe which ſail for Bombay are commonly five months in their paſſage. In one inſtance, the

the voyage is known to have been performed in three months and eighteen days. Few of thoſe ſhips, of which there arrive commonly four in the year, return to Europe immediately after diſcharging their cargoes. They, for the moſt part, make firſt ſome voyage to a different ſettlement, as far often as China, by which they gain conſiderable freights, when the governor favours them ſo far as to grant them his permiſſion. Each of theſe ſhips was formerly to take out 40,000 crowns; but, ſince the Company have acquired ſuch an extent of territory in India, they have no neceſſity to ſend ready money from London to their ſettlements.

The principal article with which the ſhips from India are freighted, is cloth of all ſorts, which is ſold moſtly at Baſra, and in Perſia. The others are cochineal, ivory, iron, copper, guns, arms, &c. The crew of theſe ſhips carry out likewiſe, each man, a parcel of goods, on his own account. A great part of the cargoes of theſe ſhips is publicly ſold, ſoon after they are unladen. The Indian merchants gather in to the ſale; and the goods are diſpoſed of by auction, to the higheſt bidder. The remainder are carried to the dependent ſettlements.

The ſhips return to Europe, laden with pepper from Malabar, ſaltpetre from Scindi, and ſtuffs from Surat. The crews carry home parcels of perfumes, gums, and ſpiceries of different ſorts, the produce of India.

Chap. CXLIX. — *Antiquities of the Iſle Elephanta.*

THIS ſmall iſle, ſituate near Bombay, belongs to the Mahrattas, and is inhabited by an hundred poor Indian families. Its proper name is Gali Pouri. The Europeans call it Elephanta, from the ſtatue of an elephant formed of black ſtone, which ſtands in this iſland, in the open plain, near the ſhore. This iſland being of ſmall importance, the Mahrattas take no care of it; and the Engliſh are at liberty to viſit it without paſſports, which are requiſite, when they go to the iſle of Salſet.

Several travellers mention the iſle of Elephanta, and the Indian temple in it; but this only in a tranſient manner, and without ſeeming to have known all the importance of thoſe remains of remote antiquity. To me the temple appeared ſo remarkable, that I viſited the iſland three different times, in order to draw, and deſcribe its curioſities.

It is an hundred and twenty feet long, and the ſame in breadth, without including the meaſurement of the chapels and the adjacent chambers. Its height within is nearly fifteen feet, although the floor has been greatly raiſed by the acceſſion of duſt, and of the ſediment of the water which falls into it in the rainy ſeaſon. The whole of this vaſt ſtructure, ſituate in a hill of conſiderable height, is cut out in the ſolid rock. The pillars ſupporting the roof are alſo parts of the rock which have been left ſtanding by the architect. They are of an uncommon order; but have an agreeable enough effect.

The walls of this temple are ornamented with figures in bas-relief, ſo prominent, that they are joined to the rock only by the back. Many of theſe figures are of a coloſſal ſize; being ſome 10, ſome 12, and ſome even 14 feet high. Neither in deſign, nor in execution, indeed, can theſe bas-reliefs be compared with the works of the Grecian ſculptors. But they are greatly ſuperior in elegance to the remains of the ancient Egyptian ſculpture. They are alſo finer than the bas-reliefs from the ruins of Perſepolis. No doubt, then, but the arts were cultivated by the ancient Indians with better ſucceſs than is commonly ſuppoſed.

Probably

Probably theſe figures mark events relative to the mythology and fabulous hiſtory of the Indians, for they ſeem to be repreſentative of gods and heroes. But, to be able to underſtand them, we ſhould know more than we at preſent do of the manners and religion of this ancient nation. The modern Indians are ſo ignorant, that I could obtain from them no information concerning thoſe antiquities. One man who pretended to explain the character of one of the largeſt ſtatues, aſſured me that it was Kaun, one of their ancient fabulous princes, famous for his cruelties committed upon his ſiſter's children. The ſtatue, which is in other reſpects well formed, has eight arms; an emblem of power, which the Indians give to their allegorical figures.

I have given deſigns of theſe allegorical figures (in the larger works), which will make them better underſtood than dry deſcription can. There are, however, ſome particulars about them, which prove the ſtability of the manners of the Indians, and afford points for the compariſon of ancient with modern cuſtoms. None of theſe figures has a beard; and all of them very ſcanty whiſkers. At preſent, the young Indians wear all whiſkers; and ſuch as are advanced in life leave commonly the whole beard to grow. The lips of theſe figures are always thick; and their ears are lengthened out by large pendents; ornaments which they almoſt all wear. Several of them wear a ſmall cord, in the faſhion of a ſcarf; a mode now prevalent among the Bramins.

One woman has but a ſingle breaſt; from which it ſhould ſeem, that the ſtory of the Amazons was not unknown to the old Indians. Several figures, as well maſculine as feminine, have one arm leaning on the head of a male, or a female dwarf; from which it ſhould ſeem that theſe monſters of the human ſpecies have always been an object of luxury and magnificence among the taſteleſs great. Several of theſe figures have hair on the head, which ſeems not to be of its native growth, but is perfectly like a wig; ſo that this covering for the head appears to be of very ancient invention. The female boſom is always perfectly round; from which it ſeems that the Indian faſhion of wearing thin wooden caſes upon the breaſts is alſo very ancient. One woman too appears bearing her child in the ſame attitude which is ſtill in uſe among the Indians, and which forms thoſe children to ſtand firmly upon their feet and legs.

The head dreſs of theſe female figures is commonly an high-crowned bonnet. I have, however, obſerved alſo a turban. Some are bare-headed, and have their hair at leaſt well combed, if it is not rather a periwig they wear. Several are naked. The dreſs of others is more nearly like that of the moderns. Some of the women wear a cap. In many places the handkerchief, ſtill uſed through all India, is obſervable in the hands of the inferior figures.

In ſeveral parts of theſe bas-reliefs appears the famous Cobra de Capello, a ſort of ſerpent, which the human figures treat with great familiarity. Theſe ſerpents are ſtill very common in the iſle of Elephanta, the inhabitants of which are not afraid of them, but ſay that they are friendly to man, and do no harm, unleſs when intentionally provoked. Certain it is, however, that their bite is mortal.

On each ſide of this temple is a chapel, nine feet high, conſequently lower than the principal building. The walls of theſe chapels are alſo covered with bas-relief figures, on a ſmaller ſcale than thoſe upon the walls of the temple. Behind the chapels are three chambers, the walls of which diſplay no ſculptures; their uſes I could not conjecture.

The ſmalleſt of the chapels, having no ſculptured figure, but that of the God Gounis, is ſtill in a ſtate of neat preſervation, which muſt be owing to the cares of the preſent

inhabitants, whom I ſaw repair thither to perform their devotions. Before the entrance into this chapel, I found a pile of ſhapeleſs ſtones, newly bedaubed with red paint. I ſhould ſuppoſe that the modern Indians no longer adore their ancient Gods, but have adopted new objects of worſhip, whom they repreſent by ſtones painted red, for want of more artificial ſtatues. In many places through India, indeed, may be ſeen ſimilar piles of red ſtones, which are held in high veneration among a people who have now almoſt entirely loſt all knowledge of the fine arts.

The reſt of the temple being perfectly neglected, is now the haunt of ſerpents and beaſts of prey. One dares not enter it without firſt making ſeveral diſcharges of fire arms, to expel thoſe creatures. Even after uſing this precaution, a Dutchman was once in great danger from ſwarms of waſps of a peculiar ſpecies, which he had rouſed from their neſts with his gun. In the hot ſeaſon horned cattle reſort to the lower chambers of the temple, to drink of the water which is depoſited there during the rains.

As little is there any hope of obtaining any information from the preſent inhabitants of the iſland, concerning the period when this temple was built. Thoſe good folks relate with ſimplicity, that a number of ſtrangers came one night into the iſland, and reared this edifice before the return of day-light. Men ſeem fond of the marvellous in India, as elſewhere.

On a hill, at a ſmall diſtance, there is ſaid to be another temple. But, to it, there is no open road; and, as the graſs was at that time very tall, my guides would not accompany me thither, for fear of ſerpents and wild animals.

Beſides, this is not the only old temple remaining in India. I have already mentioned thoſe in the iſle of Salſet, three of which ſtanding at Kanari, Poniſer, and Monpeſer, have been deſcribed by M. Anquetil. I have already mentioned, that acceſs into this iſland cannot be obtained without a paſſport from the Mahratta governor at Tana, or perhaps from the ſovereign. Such a paſſport I durſt not aſk, for the purpoſe of gratifying my curioſity as to the temples; as the Mahrattas had lately ſeized a veſſel, and were not, even then, in a good underſtanding with the Engliſh.

Freyer has deſcribed the temple of Dunganes, and Thevenot that of Iloura, both hewn out in the ſolid rock, like that of Elephanta. Near Fort Victoria is another very large temple, hewn out alſo in ſolid rock, and divided into twenty-five ſeparate chambers. One perfectly like this is to be found in the vicinity of the town of Teridſchanapalli.

Theſe monuments of the ancient ſplendor of the Indians deſerve, upon ſeveral accounts, the attention of our men of learning. We go to ſee pyramids nowiſe worthy of compariſon with theſe pagodas. It would require more labour and ſkill to cut out ſuch ſpacious apartments in rocks, and to ornament them with ſuch large and beautiful pieces of ſculpture, than to raiſe thoſe huge piles of ſoft, calcareous ſtones, which the builder found ready at his hand. The pyramids appear to have been reared by the toil of barbarous ſlavery; the temples of India are the works of a magnificent and enlightened people.

The Indians are, beſides, the moſt ancient of the nations whoſe hiſtory is known, and have beſt retained their ancient uſages and opinions. We know that the inhabitants of other countries in the eaſt, the Greeks, and perhaps too the Egyptians, drew the firſt elements of their knowledge from India. It may farther be preſumed, that the examination of Indian antiquities would throw new light on thoſe opinions and modes of worſhip which were by degrees diffuſed through other parts of the eaſt, and

ſpread at laſt into Europe. Theſe diſcoveries, again, would throw new light on the antiquities of other nations.

Theſe hopes are the more plauſible, as the Indians have ſtill books which were written in the moſt remote times, and of which the language is at preſent underſtood. The books might explain the monuments; and the monuments again might ſerve as a commentary upon thoſe books, and the hiſtory of the nation.

It were to be wiſhed, that ſome enlightened ſcholars would undertake a voyage into India, for the purpoſe of inveſtigating its antiquities. But, ſuch an undertaking is more than can be expected from any private perſon, and might be worthy of the patronage of a prince or a nation. The Portugueſe, who were for two centuries maſters of Salſet, muſt have been well acquainted with theſe temples, for they converted that of Kanari into a church. But, inſtead of ſeeking to make thoſe monuments known to other nations, they ſought to conceal them, and covered the fineſt of the bas-reliefs with plaſter. The Engliſh, although they have been ſettled at Bombay for theſe hundred years now, have ſtill neglected theſe reſearches. It is to be hoped, that they will at length think of meriting the gratitude of the public, by bringing thoſe hidden curioſities to light, which lie in the extenſive conqueſts on the continent, now poſſeſſed by that nation.

VOYAGE TO SURAT.

CHAP. CL. — *Occaſion of this Voyage, and Departure from Bombay.*

THE reader will recollect, that Mr. Cramer and I were both ſick when we arrived at Bombay in September 1763. Our intention was to return into Europe through Turkey, and to take our paſſage on board a ſhip of the Company's which was to ſail from Baſra the beginning of the next year; but, the ſtate of our health would not allow us to take that opportunity. Mr. Cramer, ſinking at length under his complaints, died at Bombay, on the 10th of February 1764, in ſpite of the cares of a ſkilful Engliſh phyſician.

Being now the ſole ſurvivor of all our party, I thought it my duty to attend to my own preſervation, and to provide for the ſafe conveyance of our papers to Europe, as I feared that theſe would be loſt, if I alſo ſhould die by the way. Foreſeeing that I ſhould have to undergo the ſame fatigues in paſſing through Turkey, which I had already encountered in Arabia, and which the weak ſtate of my health was unfit to bear, I reſolved to ſet out ſtraight for London, by the firſt ſhip which ſhould ſail for Europe. In the mean-time, to gratify my curioſity with a ſight of Surat, I took the opportunity of going on board an Engliſh ſhip bound on a voyage to that port.

We ſailed from Bombay on the 24th of March 1764, and were obliged to ſtop at Mabim, a ſmall town in the northern part of the iſle, where a member of the Council of Bombay conſtantly reſides. An incident which took place at this time may ſerve as an inſtance of the military ſpirit and ſkill of the Portugueſe. Proud of their ancient conqueſts, they ſcorn to make peace with any of the Indian nations, all of whom they regard as rebels. Being thus in terms of continual hoſtility with their neighbours, they dare not ſail thoſe ſeas without an eſcort. A ſmall fleet of merchant ſhips bound from Goa to Diu, under the protection of two frigates, was ſeen, one evening, off Bombay. In the night we heard a briſk firing of guns, and imagined that the Portugueſe were engaged with the Mahrattas. But, in the morning, it appeared that their exploits

exploits had ended merely in the deſtruction of a quantity of bamboos, from 30 to 40 feet high, which the fiſhermen had ſet up in a ſand bank for the purpoſes of their fiſhing. Thoſe valiant Portugueſe had taken the bamboos for the maſts of an hoſtile fleet. To crown their glory, the admiral found himſelf compelled by the governor of Bombay to pay damages to the fiſhermen.

On the 26th of March we arrived in the road of Surat, at the diſtance of three German miles from the city. We went on ſhore at Domus, a village diſtinguiſhed by the reſidence of ſome prieſts, and by a vaſt Indian fig-tree, which is held in high veneration. Of this tree (the Ficus vaſta of Linnæus), I have already ſpoken in giving the natural hiſtory of Arabia. To the deſcription above given of it, I may here add, that it grows to a great age; the new ſhoots from the branches of the primary ſtem continuing to nouriſh the top of the tree, even after the parent ſtock is entirely decayed.

At Domus we took a Kakkre, the carriage common in the country, which is neither more nor leſs than a covered cart, drawn by two oxen, which are driven by a peaſant ſeated on the pole. I had here an inſtance of the great dryneſs of this country, for the movement of our light carriage raiſed a cloud of duſt about us. I never ſuffered ſo much from the duſt, even in caravans of ſome hundreds of camels, horſes, and mules.

CHAP. CLI. — *Of the City of Surat, and its Environs.*

THIS city ſtands in a large and fertile plain, on the banks of a conſiderable river, named Tappi. On the land ſide, it is encompaſſed with two brick walls, which divide it into the inner and the outer town. The citadel ſtands within the inner, on the ſhore of the Tappi, and is divided by trenches from the town. One may walk round the outer wall in two hours and an half; the ſpace which it encloſes is chiefly occupied by gardens, having but a very few houſes.

The larger houſes are flat-roofed here, as through the reſt of the eaſt, with courts before them. The houſes of the common people are high-roofed. Although Surat has been long under the dominion of the Mahometan Moguls, yet here is no handſome moſque with towers, as among the Turks and Arabians. The ſquares of this city are large, and the ſtreets ſpacious, but not paved; ſo that the duſt is inſufferable. Each ſtreet has gates of its own, with which it is ſhut up in times of turbulence; and theſe are as frequent here as at Cairo.

At Surat proviſions are plenteous and cheap; the air, too, is wholeſome, notwithſtanding the warmth of the climate. I here obſerved Farenheit's thermometer at 98° in the month of March, while the wind blew from the north. In the month of May the thermometer ſtood at 93° at Bombay, which lies two degrees farther to the ſouth.

One thing unfavourable for Surat, is, that ſhips cannot enter the harbour, becauſe the Tappi is full of ſand banks. This river is too low in the dry ſeaſon; and in the rains ſwells too ſuddenly, to ſuch height as to overflow all the neighbourhood. Were the river confined by dikes, the ſtream which, during the rains, often riſes eight and twenty feet above its ordinary level, would carry away all the ſand, and thus clearing the channel, would afford ſhips acceſs to the very walls. But the deſpotic governments of Aſia neglect every thing that might contribute to the general good of their ſubjects.

General toleration and entire liberty are enjoyed in this city by all religious profeſſions; and its inhabitants are accordingly very numerous. The Europeans reſiding here

here eſtimate the population of the city at a million of ſouls. But this calculation is evidently above the truth,—by two thirds, I have reaſon to believe.

One thing ſingular in Surat is, that here is no hoſpital for human beings, but an extenſive eſtabliſhment of this nature for ſick or maimed animals. When the Europeans turn out an old horſe, or any other domeſtic animal, to periſh, as uſeleſs, the Indians voluntarily aſſume the care of it, and place it in this houſe, which is full of infirm, decrepid cows, ſheep, rabbits, hens, pigeons, &c. I ſaw in it a great tortoiſe, which was blind and helpleſs, and, as I was told, 125 years of age. The charitable Indians keep a phyſician of purpoſe for theſe animals.

The environs of Surat are not without gardens, which are the property either of Europeans, or of natives of the country. The fineſt of thoſe belonging to Europeans, is the property of the Dutch Eaſt India Company. Its aſpect is rich and charming.

To get an idea of the character of an Indian garden, I went to ſee one which was formed by a late Nabob, at the expence of 500,000 rupees. This garden is of a conſiderable extent, but has not the leaſt appearance of regularity in the deſign, and has in it nothing in the faſhion of our gardens, but a few ponds and fountains: the reſt is a confuſed medley of buildings and ſmall orchards. Among the buildings is one of great dimenſions, having baths and ſaloons, and ornamented with the magnificence of India, which bears no reſemblance to ours. The other buildings are harams for the Nabob's wives, entirely ſeparate from each other, ſo that each lady can hold her little court apart. Every haram has ſome one good apartment; but all the reſt of it conſiſts of very narrow chambers for the ſlaves. What ſtruck me particularly in this garden, was the paſſage from one ſuite of rooms to another, by paths ſo narrow, ſo winding, and ſo blocked up by doors, as to afford a ſtrong inſtance of the diſtruſt with which the unfortunate great in deſpotic countries regard all about them; ſo that they are never free from anxiety, and are obliged to ſtand continually on their guard againſt ſurpriſe.

I ſhould have wiſhed to draw a plan of Surat. But I ſoon found that the Europeans in India would not leave me ſo much at liberty, in this reſpect, as the Turks and Arabians had done. The climate of hot countries, and the nature of the government of ſettlements ſo diſtant from the mother country, ſeem to alter the national character of the people of Europe. The Engliſh government of Surat would not allow a Frenchman to live in a high apartment from which he had a view of the citadel. At Mokha, I was told of an Arabian merchant who had languiſhed ſome years in the priſons of Batavia, for having had the curioſity to meaſure the dimenſions of a cannon.

CHAP. CLII. — *Of the Inhabitants of Surat, and ſome peculiar Cuſtoms.*

A GREAT commercial city muſt be peopled by men of different nations. The principal inhabitants of Surat are Mahometans, and moſtly ſtrangers, although employed in the ſervice of the government. They are equally zealous in the obſervance of their law as the Turks and Arabians. Although of the ſect of the Sunnites, they tolerate the Shiites, and even permit them to celebrate the feſtival of Haſſein. They make no ſcruple of drinking wine publicly, or of lending money upon intereſt.

All people of diſtinction in Surat, and through the reſt of India, ſpeak and write the Perſian language. Hence has this language been received at the courts, and the knowledge of it is very uſeful for the diſpatch of buſineſs. In trade, corrupt

Portugueſe is the language uſed; and this is in India what the Lingua Franca is in the Levant.

The Muſſulmans of Surat bring about them a great many Fakirs of their own religion, who are the moſt inſolent beggars in the world. Thoſe Fakirs will often ſit down before a houſe, and continue there till the owner pay the ſum they aſk, or make a compoſition with them. As the police interferes not to check theſe inſolent mendicants, people muſt be content with getting quit of them at any price.

At Surat, I had occaſion to witneſs the Muſſulman proceſſion at the feſtival of Bairam. The counſellor from Bombay, who reſides in the citadel of Surat, and repreſents a Nabob, is obliged to announce this ceremony by a diſcharge of cannons, and to aſſiſt at it in perſon. It is a ſtrange ſight, to ſee an Engliſh merchant in the European dreſs, attended by a party of Britiſh ſoldiers, and with the train of an Indian prince, conduct and regulate a religious feſtival of the Mahometans. The Engliſh director made the Indians ſenſible of his importance upon this occaſion, by refuſing to diſcharge his cannons in the night; a favour requeſted of him by the Nabob of the city, in order to give the people timely warning of the approach of the feſtival.

In this proceſſion there was nothing remarkable, except the numbers of kakkris, palanquins, and horſes, a few cannons, a great deal of martial muſic, and the Nabob's ſoldiers. The governor rode upon an elephant, on the back of which he ſat on a ſort of throne, raiſed upon four pillars. This elephant was, like moſt of the horſes and oxen which drew the kakkris, painted red.

Kakkris, the carriages moſt common through India, are of a very ſimple conſtruction, run upon two wheels, and are drawn by oxen: the driver ſits on a large pole, conſiſting of ſeveral bamboos. It is not in any ornaments about theſe vehicles, but in the cattle which draw them, that the object of pride and expence to the Indian lies; a pair of white oxen for one of theſe carriages will coſt 600 rupees. Theſe oxen have the points of their horns ornamented with ſilver; their pace is quick, but leſs ſo than that of horſes.

The citizens of Surat diſplay their magnificence likewiſe in their palanquins. A palanquin is known to be a ſort of couch ſuſpended from a bamboo, and borne by four men. The traveller reclines in this vehicle, and is ſhaded from the ſun by a curtain. A palanquin, completely ornamented with ſilver, covered with rich ſtuffs, and ſuſpended upon a handſome bamboo properly bent, will coſt above 200 pounds ſterling. The bamboo only of the governor of Bombay's palanquin, excluſive of the other ornaments, coſt 125 pounds ſterling. The bearers of the palanquins are Indian ſervants, who wear no clothes, except a ſmall linen cloth about their loins, with cloſe flat bonnets on their heads, as liveries, and are commonly employed in keeping the rooms clean within the houſes. The European ladies are at firſt ſhocked at the indecency of being carried by naked men, but ſoon learn to accuſtom themſelves to it. The palanquins of the Mahometan ladies are incommodious wooden boxes, entirely cloſe, and fixed upon a ſtraight pole.

The Hindoos, the aboriginal inhabitants of the country, of whom I ſhall ſoon ſpeak more at length, compoſe the moſt conſiderable part of the population of Surat. They are almoſt all of the caſt of the Banians; and hence their ſkill and dexterity in matters of calculation and economy often raiſe them to places of conſiderable truſt, in the collection of the taxes and cuſtoms for the Mahometans. Theſe Banians, being born to trade, have engroſſed the commerce of India to ſuch a degree, that all foreign nations are obliged to employ them as brokers; in which employment they give

give better ſatisfaction than the Jews in Turkey. Europeans have never found reaſon to repent the intruſting even of their whole fortune to the Banians, who continue to give aſtoniſhing proofs of their probity and fidelity. Some of them are very rich; but they live all in a ſtyle of moderate ſimplicity, wearing for dreſs only a plain robe of white cotton.

At Surat are numbers of Perſees or Perſians, who are ſkilful merchants, induſtrious artiſans, and good ſervants. In the ſame city are alſo Armenians, Georgians, and Jews; but of none of theſe any conſiderable number. The Indian Catholics, commonly called Portugueſe, from their ſpeaking the India dialect of the Portugueſe language, are numerous here. At Surat the day is reckoned from ſunſet to ſunſet, and is divided not into 24 hours, but into 60 garris. Here are no clocks; the progreſs of the day is meaſured by different means. In a conſpicuous ſituation, a man ſtands to put a cup of copper, pierced with a hole in the bottom, from time to time under water; every time the cup ſinks, a garri is counted, and the man announces its lapſe by ſtriking the number which it makes upon a plate of metal that ſounds like a clock. Each garri conſiſts of 24 of our minutes. In the houſes of the great, too, where clocks and watches are not wanting, this old faſhion of meaſuring time is ſtill kept up.

CHAP. CLIII. — *Of the Government of Surat, and the Revolutions it has undergone.*

SURAT, and the great diſtrict of which it is the capital, belonged for a long time to the great Mogul, who, to keep ſo diſtant a province the more effectually in obedience, put it under the government of two Nabobs independent on one another. The one reſided in the city, and was properly the governor of the province. The other had the command of the citadel, and enjoyed the title of admiral, with a ſmall revenue appropriated to the maintenance of a ſmall fleet, for the defence of the coaſt againſt pirates.

After Shah Nadir's expedition into Indoſtan, the diſtant Nabobs of this vaſt empire aimed all at independence, and left the Mogul nothing but a ſhadow of authority, aſking him only for form's ſake to confirm them in their places. Teg beg Khan, Nabob of Surat, a rich and powerful man, followed this example, and procured his brother to be declared Nabob of the citadel. The two brothers then looked upon the whole province as their patrimony, and acquired immenſe wealth.

Teg beg Khan dying in 1746, without children, left his fortune to his relations, by which ſeveral of them were raiſed to a condition which enabled them to aſpire to the government of the city. His brother died on the following year; and his widow, a woman extremely rich and ambitious, ſtrove to make her ſon-in-law Nabob at once of the town and of the citadel.

The conteſt of the different competitors for the ſupreme authority produced a civil war in the town of Surat, like that which ariſes from time to time among the Begs of Cairo, and of which we in Europe can form no idea. Each of the rivals raiſed as many troops as he poſſibly could; with theſe he cantoned and intrenched himſelf in his houſes and gardens, and from time to time endeavoured to ſurprize or drive away his opponents. During theſe hoſtile operations, which were not attended with great ſlaughter, the inhabitants were content with ſhutting the gates neareſt to the ſcene of action, and continued to go about their ordinary affairs, without fear of being pillaged. Nay, they were ſure of receiving compenſation whenever any caſual injury was done to any perſon through means of the diſturbances. Hence trade ſuffered no interruption.

Some of the rival candidates imprudently called in the Mahrattas; and they, without doing any thing for any party, made the victors pay for their aſſiſtance, although they had apparently favoured the vanquiſhed. Since that time, the Mahrattas have enjoyed a third part of the amount of the cuſtoms of Surat; and one of their officers conſtantly attends to receive this tribute.

The Engliſh and Dutch had always kept their factories in a ſtate of defence, and on the occaſion of the diſturbances, they increaſed their military preparations. The nobles of the country then had recourſe to thoſe powerful traders. Each of the two European nations took part with one of the competitors, furniſhed him with ammunition, intrenched themſelves in their factories, and fought againſt each other, although not openly at war. The Nabob, protected by the Engliſh, was at laſt expelled from the city. But, in 1758, he returned; and his mother-in-law, the rich widow above mentioned, made ſo good an uſe of her treaſures, that the Nabob for whom he had been expelled was obliged to yield to him the government of the city.

When the Engliſh ſaw the city in the hands of their creature, they began to think ſeriouſly of gaining poſſeſſion of the citadel. The council of Bombay, in 1759, ſent Mr. Spencer, one of their number, a man of abilities, and beloved by the Indians, to Surat, with a conſiderable force. The Nabob opened the gates of the city to the Engliſh, and allowed them to lay ſiege to the citadel undiſturbed. It was taken in a few days. To avoid giving offence to the Indians, the Engliſh declared, that they made the conqueſt in the name of the great Mogul, and waved his flag from the walls of the citadel.

This expedition thus accompliſhed, Mr. Spencer ſent a long repreſentation to the court of Delhi, in which he ſtated the reaſons which had induced the merchants of Surat to put themſelves under the protection of the Engliſh, and to expel the uſurper Nabob from the citadel. He aſſerted, that thoſe petty tyrants had ſuffered the fleet neceſſary for the protection of the trade to fall into a ſtate of decay, and that none but the Engliſh could reſtore it. He offered, at the ſame time, that if the Mogul would grant to the Company the poſt of Admiral, with the revenues annexed to it, they would maintain a fleet which ſhould give full ſecurity to trade. Theſe facts were atteſted, and the propoſals ſeconded by the principal inhabitants of Surat, who ſigned the memorial. The great Mogul, who in his preſent weakneſs durſt not ſend a governor to the province, but conſidered it as loſt, readily granted the Company's requeſt; and a member of the council of Bombay now diſcharges the office of Nabob and Admiral at Surat. Upon this title, the Company enjoy a third of the revenue from the cuſtoms of this city, with other funds of income ſtill more conſiderable; which enables them to keep on foot a body of troops, with ſome ſmall ſhips of war.

The Engliſh are, at preſent, the actual ſovereigns of Surat. They keep the Nabob of the city in a ſtate of abſolute dependence; allowing him only an income on which he may live ſuitably to his dignity. The Indians are in part content with their new maſters. The merchants are no longer in danger of the avaricious extortions of the Nabobs; yet they complain of the ſelfiſh ſpirit of thoſe maſters. The Indians dare not ſail without a paſſport from the admiral. When the Engliſh wiſh to ſend goods to any port, the Indians are denied paſſports to that port till the ſeaſon of the monſoon is over; whereas the Engliſh are favoured, ſo that they have all the time neceſſary to pre-occupy the market. Of this I have ſeen inſtances; which, if frequently repeated, muſt undoubtedly ruin the trade of the natives.

CHAP. CLIV. — *Trade of Surat.*

THE great trade carried on at Surat renders this city the ſtore-houſe of the moſt precious productions of Indoſtan. Hither is brought from the interior parts of the empire an immenſe quantity of goods, which the merchants carry in their ſhips to the Arabic Gulph, the Perſian Gulph, the coaſt of Malabar, the coaſt of Coromandel, and even to China. The provinces near this city are full of manufactures of all ſorts.

Ship-building is a branch of the buſineſs carried on here. In this art, indeed, the Indians are ſervile imitators of the Europeans, but they have in great plenty, and at a low price, that excellent wood called Tæk, which is not liable to be attacked by worms, and is ſo laſting, that at Surat there are to be ſeen ſhips 90 years old, which are ſtill in a condition to ſail the ſea.

Of foreign nations, the Dutch have next, after the Engliſh, the moſt conſiderable eſtabliſhment at Surat. They have here a director, ſeveral merchants, a number of writers and ſervants, and a few ſoldiers. Their trade has, however, declined till it has become trifling. The affairs of this nation in India ſeem to be rather in diſorder, ſince the Engliſh obtained poſſeſſion of the citadel. The Nabob of the city has obliged the Dutch to pay him 90,000 rupees, and ſend away the cannons of their factory.

The affairs of the French are yet in a worſe ſtate. Since the loſs of Pondicherry, their director has been ſo neglected, that he can hardly find credit for the means of a ſcanty ſubſiſtence. This nation are here in no eſtimation, but what is paid to their capuchin friars, who are generally beloved and reſpected at Surat. Theſe good regular clergy have done eſſential ſervice to the public, by keeping a regiſter of all events that have happened in Indoſtan, from 1676 to the preſent time.

Such nearly is alſo the condition of the Portugueſe in India. In my time, they had a Jeſuit of Hamburgh for their director. I have been told, however, that, ſince I left Surat, they have raiſed their trade, by ſending thither a director of their own nation who was born at Goa.

There ſometimes arrive at Surat ſhips belonging to nations who have no permanent eſtabliſhment in that city. A Daniſh veſſel put in here while the citadel was beſieged, and was favoured with the protection of the Engliſh, to whom the captain did good ſervice upon the occaſion. In conſequence of the favour which he thus obtained, he accompliſhed his buſineſs in a manner very much to his advantage. A Swede, who came hither ſome years after, was leſs fortunate, although the Nabob had, for the payment of a moderate duty, allowed him freedom of trade. Selling his iron and copper at a lower rate than the Engliſh, he ſoon diſpoſed of his whole cargo advantageouſly as he thought. But, when he was preparing to depart, the Nabob demanded from him an extraordinary duty of 100,000 rupees, and put him under arreſt till it was paid. The Swede not daring to apply to the Engliſh, with whom he ſuſpected his miſchance to originate, directed his ſhip to ſail for China, and remained under arreſt. At laſt he compounded with the Nabob, who for 20,000 rupees ſet him at liberty. Such treatment muſt deter other nations from trying their fortune at Surat.

In all appearance, the Engliſh muſt ſhortly engroſs the whole trade of this city. Being at once ſovereigns and rich merchants, they have every means in their power by which foreign nations can be excluded, or the Indians reſtrained from this ſource of opulence.

CHAP. CLV. — *Manners of the Hindoos.*

THE Hindoos are the primary inhabitants of the vaſt empire of Indoſtan. Having lived among theſe people at Bombay and Surat, I ſhall here bring together ſome obſervations which I made upon the Hindoos in thoſe two cities, and alſo upon the Perſees, a ſtranger colony ſettled in this part of India.

This people, perhaps the earlieſt civilized nation in the world, are mild, laborious, and naturally virtuous in their diſpoſitions. All who have opportunities of obſerving the lives of the Hindoos, admire their patience, probity, and benevolence; but they are at the ſame time the moſt unſocial people in the world. By their manners and religious principles, the Hindoos detach themſelves not only from other nations, whom they conſider as impure races; but even the different caſts or tribes of themſelves have little mutual intercourſe. No Hindoo will eat with a ſtranger; nor any Hindoo of a ſuperior caſt with another of a caſt that is inferior. A poor ſervant, if a Bramin, would think himſelf diſhonoured by ſitting down at table with a Rajaput or Banian, although his maſter.

It is generally known, that the Indians are diſtributed into a number of tribes or caſts. As far as I could learn there are four principal caſts; the Bramins, or prieſts; the Rajaputs, or men of the ſword; the Banians, or merchants; and that of the artiſans and labourers. Theſe four general caſts are ſubdivided into more than 80 others, each of which has its own ceremonies, and patron deities, as I have been aſſured by ſeveral perſons.

Thoſe permanent diviſions have led ſome travellers into the miſtake that the ſon was always obliged to embrace his father's profeſſion. The ſon may not quit his native caſt, but may chooſe among the employments which are practiſed by that caſt. There are Bramins who hold ſovereign authority; as, for inſtance, the prince of the Mahrattas. Theſe ſame Bramins become magiſtrates under the government of Rajaput princes, and farmers of the revenue under the Mahometans. I have been acquainted with Bramins who were merchants, and with Rajaputs and Banians who were artiſans.

This liberty is the more neceſſary, as it is impoſſible for a Hindoo to be received from an inferior into a ſuperior caſt. I was told of a ſingular inſtance of ſuch a promotion; but even it I will not warrant as true. A Rajaput ſovereign deſiring to be admitted into the caſt of the Bramins, the prieſts, after a long refuſal, at length granted his requeſt, on the condition of his ſetting up in the temple the ſtatue of a cow, of ſuch a ſize, that a man might enter it behind, and go out by its mouth. The ſovereign, after paſſing ſeveral times through this golden cow, was ſuppoſed to be regenerated, and received into the caſt of the Bramins.

This cuſtom hinders ſtrangers from being naturalized among the Hindoos, or embracing their religion; and there is no people leſs inclined to make proſelytes. But it is their rigorous obſervation of their ancient laws of ſeparation which has reduced theſe people to their preſent humiliated ſtate. If, at the time of the conqueſt, the Hindoos had ſuffered the Tartars to incorporate with the vanquiſhed nation; the conquerors muſt have adopted the manners and the religion of their new ſubjects. Their conduct in China gives probability to this idea. But the Hindoos expreſſing ſo great an averſion for their new maſters, made them prefer Mahometiſm, and forced them to bring in from time to time foreign Mahometans, to govern the conquered people. Since

that period, the Hindoos have been an abject herd of ſlaves, ſubject to the vexatious oppreſſion of a deſpot, who returns the contempt which they have expreſſed for him.

The power of the Mahometans indeed becomes daily leſs; and there are at preſent ſome Hindoo princes who may reſtore the nation to its ancient ſplendour. The Mahrattas have ſucceſsfully begun a project which has this aſpect. It is the exorbitant power of the Engliſh that at preſent retards the progreſſive improvement of the Hindoos. But, when this coloſſal ſtatue, whoſe feet are of clay, and which has been raiſed by conquering merchants, ſhall be broken in pieces, an event which may fall out ſooner than is ſuppoſed, then ſhall Indoſtan become again a flouriſhing country.

In almoſt all the circumſtances of their mode of life, the Hindoos diſtinguiſh themſelves from the reſt of mankind. Their uſual diet conſiſts of rice, milk, and fruits. The law, however, which forbids them to eat animal food, ſeems to have been rather ſuggeſted by the climate, than by religious conſideration. The Rajaputs eat mutton, as well as the fleſh of ſome other animals; but all the caſts alike reſpect the cow, and abſtain from eating beef. None of the caſts are ſo much ſtraitened in reſpect to food as the Bramins; they deny themſelves the uſe of moſt leguminous vegetables which are eaten by the other Hindoos; nor will they eat of any diſh that has not been dreſſed by a man of their own caſt, or drink water which a Bramin has not drawn. They obſerve frequent faſts, inſomuch that I was told by a Bramin, that it was almoſt impoſſible for any perſon to confine himſelf to a ſtrict obedience to the precepts of their religion in reſpect to regimen.

Theſe prieſts alſo impoſe upon the people a multiplicity of minute obſervances in their eating, which are all founded on the chimerical notion of the poſſibility of contracting pollution by communication in this way. The Hindoos in common are averſe to uſe the ſame diſh with a ſtranger, or with a man of a different caſt. They will rather uſe broad leaves for plates, and drink out of the hollow of the hand.

All the parts of the Hindoo dreſs differ in form from thoſe uſed among the Turks and Arabians. Merchants, however, wear a turban, the cap, and a long robe of white cotton cloth. Their ſlippers are fitted with metal claſps. The lower people go naked, wearing only a piece of linen round the loins, and a turban on the head. Under rain the peaſants put on a hood, which is formed of the leaves of the palm tree. This cuſtom of India has been already mentioned by Herodotus.

The dreſs of the ordinary women conſiſts of a large linen cloth, ſtriped red, which they wrap about the loins, and another ſtill larger, which they fold round the body and bring over the head. They wear all two wooden caſes upon their breaſts; which hinders the neck from being ever drawn down among the Hindoo as among the Mahometan women. Theſe good Hindoo females are very induſtrious. At Bombay, I ſaw women earn a livelihood by the hardeſt labour, who yet wore rings in their noſe, and in their ears, on their fingers, on their arms, and on their feet. But theſe were ornaments of luxury which deſcend from generation to generation.

The Hindoos ſtill retain the practice of burning their dead. But the European and Mahometan governments prohibit, and the Mahrattas ſeldom allow the living wife to burn herſelf on the funeral pile of her deceaſed huſband. A Bramin told me, that his family had been highly diſtinguiſhed, by his grandmother having, in honour of her virtue, obtained permiſſion to burn herſelf with her huſband.

CHAP. CLVI. — *Of the Religion of the Hindoos.*

AN European wiſhing to acquire a knowledge of the religion of theſe people, cannot gain much information from the Bramins, who never ſtudy any of our languages. I was acquainted with ſome Banians who ſpoke Engliſh, and from them I received ſome knowledge on this head.

They all unanimouſly aſſured me, that the moſt ſenſible and enlightened of the Hindoos acknowledged and worſhipped only one Supreme Being. But the Bramins have found out inferior deities, accommodated to the weak conceptions of the people, who could not comprehend abſtract ideas, if they were not repreſented by images. They agreed too, that the Bramins had, for their own purpoſes, clogged, by degrees, the original ſimplicity of their religion, with abſurd fables, and ridiculous pieces of ſuperſtition. I mentioned their paſſionate veneration for the cow, and their various repreſentations of her. As to this, they replied, that in thoſe images they revered only the divine goodneſs, which had given man an animal ſo gentle, and of ſuch indiſpenſible utility.

I could learn nothing concerning their inferior deities, whom they ſeem to revere rather as ſaints and patrons. A Banian compared their three principal deities, Brama, Viſtnou, and Medeo, to the Chriſtian Trinity.

The Hindoos believe all in the doctrines of the metempſycoſis, and of the purification of ſouls by their paſſage through ſeveral different bodies. This doctrine is not, however, the only cauſe of their abſtinence from every thing that has life in it. In hot countries, the fleſh of animals in general, and of the ox in particular, is thought very unwholeſome food. The Rajaputs eat fleſh, and the Mahrattas furniſh the Europeans whom they take priſoners in war, with animal food, without ſcruple. It might be ſuppoſed, that the ſingular charity of the Indians for animals takes its origin from this opinion.

The precept of purification with water is rigidly obſerved through all India. At Surat, I ſaw every morning crowds of women and young girls going out to bathe in the Tappi. They gave their clothes to ſome Bramins who ſat on the banks, and, after waſhing, changed their wet clothes for thoſe dry dreſſes, with ſuch dexterity, that not the ſmalleſt part of the body could be ſeen. The Bramins then made a red mark on the brow of each, and, after a ſhort prayer, they returned all to town.

This daily ſanctification ſeems to be the chief employment of the Bramins. They are alſo called in, on the occaſion of the birth of a child; they tie round his arm a ſmall cord, which he wears through life as a mark of his extraction. They aſſiſt alſo at nuptials; but only by fixing the hour which is favourable for the contract, not by pronouncing any nuptial benediction.

The Hindoo feſtivals are ſufficiently numerous, and are partly civil, partly religious. They celebrate the return of the new year with illuminations, and rejoicings of all ſorts. The feſtival of the cocoa-nut ſeems to have originated with the moſt remote antiquity. At another feſtival, in commemoration of a certain hero, they bedaub one another with red paint, to repreſent the hero returning from battle, covered over with blood.

They have likewiſe two orders of Fakirs or mendicant pilgrims, the Bargais and the Guſſeins, who travel about armed, and in troops of ſome thouſands. Theſe two orders are ſworn enemies; and whenever they meet, bloody combats enſue. During

my ſtay at Surat, a little army of theſe Fakirs encamped near the city. The government did not like their viſit; and would permit them to enter only in ſmall numbers.

The ſtories of the ridiculous penitence of the Fakirs are well known. Their fanaticiſm has not yet become cold; and there died lately at Surat one of theſe madmen, who had lived ſhut up in a cage for twenty years, with his arms conſtantly raiſed above his head.

Chap. CLVII. — *Of the Perſees.*

AT Bombay, at Surat, and in the vicinity of theſe cities, is a colony of ancient Perſians, who took refuge in India, when their country was conquered by the Mahometan Arabs, eleven centuries ſince. They are called Perſees. Being beloved by the Hindoos, they multiply exceedingly; whereas their countrymen in the province of Keman, are viſibly diminiſhing under the yoke of the Moſlem Perſians.

They are a gentle, quiet, and induſtrious race. They live in great harmony among themſelves, make common contributions for the aid of their poor, and ſuffer none of their number to aſk alms from people of a different religion. They are equally ready to employ their money and credit to ſcreen a brother of their fraternity from the abuſes of juſtice. When a Perſee behaves ill, he is expelled from their communion. They apply to trade, and exerciſe all ſorts of profeſſions.

The Perſees have as little knowledge of circumciſion as the Hindoos. Among them a man marries only one wife, nor ever takes a ſecond, unleſs when the firſt happens to be barren. They give their children in marriage at ſix years of age; but the young couple continue to live ſeparate in the houſes of their parents, till they attain the age of puberty. Their dreſs is the ſame as that of the Hindoos, except that they wear under each ear a tuft of hair, like the modern Perſians. They are much addicted to aſtrology, although very little ſkilled in aſtronomy.

They retain the ſingular cuſtom of expoſing their dead to be eaten by birds of prey, inſtead of interring or burning them. I ſaw on a hill at Bombay a round tower, covered with planks of wood, on which the Perſees lay out their dead bodies. When the fleſh is devoured, they remove the bones into two chambers at the bottom of the tower.

The Perſees, followers of the religion of Zerduſi or Zoroaſter, adore one God only, Eternal and Almighty. They pay, however, a certain worſhip to the ſun, the moon, the ſtars, and to fire, as viſible images of the inviſible divinity. Their veneration for the element of fire induces them to keep a ſacred fire conſtantly burning, which they feed with odoriferous wood, both in the temples, and in the houſes of private perſons, who are in eaſy circumſtances. In one of their temples at Bombay, I ſaw a fire which had burnt unextinguiſhed for two centuries. They never blow out a light, leſt their breath ſhould ſoil the purity of the fire.

The religion of the Perſees enjoins purifications as ſtrictly as that of the Hindoos. The diſciples of Zerduſt are not, however, obliged to abſtain from animal food. They have accuſtomed themſelves to refrain from the fleſh of the ox, becauſe their anceſtors promiſed the Indian prince who received them into his dominions never to kill horned cattle. This promiſe they continue to obſerve under the dominion of Chriſtians and Mahometans. The horſe is by them conſidered as the moſt impure of all animals, and regarded with extreme averſion.

Their

Their feſtivals, denominated Ghumbars, which return frequently, and laſt upon each occaſion five days, are all commemorations of ſome part of the work of Creation. They celebrate them not with ſplendour, or with any particular ceremonies; but only dreſs better during thoſe five days, perform ſome acts of devotion in their houſes, and viſit their friends.

Not having had opportunity to make any continued train of obſervations on the manners and religion of the Perſees, I muſt refer the reader to the memoirs ſubjoined by Mr. Anquetil du Perron to his tranſlation of the Zendaveſta, or ſacred book of Zoroaſter. It is well known that this learned Frenchman went to India of purpoſe to ſtudy the language and religion of the Perſees.

The diverſity of opinions and manners among the inhabitants of India is inconvenient for Europeans, who cannot have countrymen of their own for ſervants; which is the caſe with almoſt all foreign merchants. An European, who has none but natives of the country in his ſervice, if he ſhould wiſh to eat a hare and bacon, would find it no eaſy matter to procure theſe diſhes. The Hindoo would not bring them to him, for he dares not touch a dead body; nor the Perſee, becauſe the hare is an unclean animal; nor yet the Muſſulman, for he dares not touch ſuch diſhes.

A VOYAGE INTO THE LEVANT,

By HENRY BLOUNT, Esq. 1634.*

INTELLECTUAL complections have no desire so strong, as that of knowledge; nor is any knowledge unto man so certain and pertinent, as that of human affairs: this experience advances best, in observing of people whose institutions must differ from ours; for customs conformable to our own, or to such wherewith we are already acquainted, do but repeat our old observations, with little acquist of new: so my former time spent in viewing Italy, France, and some little of Spain, being countries of Christian institution, did but represent, in a several dress, the effect of what I knew before.

Then seeing the customs of men are much swayed by their natural dispositions, which are originally inspired and composed by the climate whose air and influence they receive, it seems natural, that to our north-west part of the world, no people should be more averse, and strange of behaviour, than those of the south-east. Moreover, those parts being now possessed by the Turks, who are the only modern people great in action, and whose empire hath so suddenly invaded the world, and fixed itself on such firm foundations as no other ever did; I was of opinion, that he who would behold these times in their greatest glory, could not find a better scene than Turkey. These considerations sent me thither, where my general purpose gave me four particular cares; first, to observe the religion, manners, and policy of the Turks, not perfectly (which were a task for an inhabitant rather than a passenger), but so far forth, as might satisfy this scruple (to wit), whether to an unpartial conceit, the Turkish way appear absolutely barbarous, as we are given to understand, or rather another kind of civility, different from ours, but no less pretending; secondly, in some measure to acquaint myself with those other sects which live under the Turks, as Greeks, Armenians, Freinks, and Zinganaes, but especially the Jews, a race from all others so averse both in nature and institution, as glorying to single itself out of the rest of mankind, remains obstinate, contemptible, and infamous; thirdly, to see the Turkish army, then going against Poland, and therein to note, whether their military discipline incline to ours, or else be of a new mould, though not without some touch from the countries they have subdued; and whether it be of a frame apt to confront the Christians, or not. The last and choice piece of my intent, was to view Grand Cairo, and that for two causes; first, it being clearly the greatest concourse of mankind in these times, and perhaps that ever was; there must needs be some proportionable spirit in the government; for such vast multitudes, and those of wits so deeply malicious, would soon breed confusion, famine, and utter desolation, if in the Turkish domination there were nothing but sottish sensuality, as most Christians conceive. Lastly, because Egypt is held to have been the fountain of all science and civil arts, therefore I did hope to find some spark of those cinders not yet put out; or else in the extreme contrary, I

* Harl. Coll. i. 513.

should

Engraved by Letitia Byrne.

View of Siphanto.

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ſhould receive an impreſſion as important, from the ocular view of ſo great a revolution; for above all other ſenſes, the eye having the moſt immediate and quick commerce with the ſoul, gives it a more ſmart touch than the reſt, leaving in the fancy ſomewhat unutterable; ſo that an eye-witneſs of things conceives them with an imagination more compleat, ſtrong, and intuitive, than he can either apprehend, or deliver by way of relation; for relations are not only in great part falſe, out of the relator's miſinformation, vanity, or intereſt; but which is unavoidable, their choice and frame agrees more naturally with his judgment, whoſe iſſue they are, than with his readers; ſo as the reader is like one feaſted with diſhes fitter for another man's ſtomach than his own; but a traveller takes with his eye and ear, only ſuch occurrences into obſervation, as his own apprehenſion affects; and through that ſympathy can digeſt them into an experience more natural for himſelf, than he could have done the notes of another; wherefore I deſiring ſomewhat to inform myſelf of the Turkiſh nation, would not ſit down with a book-knowledge thereof, but rather (through all the hazard and endurance of travel) receive it from mine own eye, not dazzled with any affection, prejudice, or miſt of education, which pre-occupate the mind, and delude it with partial ideas, as with a falſe glaſs, repreſenting the object in colours and proportions untrue; for the juſt cenſure of things is to be drawn from their end whereto they are aimed, without requiring them to our cuſtoms and ordinances, or other impertinent reſpects, which they acknowledge not for their touch-ſtone; wherefore he who paſſes through the ſeveral educations of men, muſt not try them by his own, but weaning his mind from all former habit of opinion, ſhould, as it were putting off the old man, come freſh and ſincere to conſider them. This preparation was the cauſe why the ſuperſtition, policy, entertainments, diet, lodging, and other manners of the Turks, never provoked me ſo far, as uſually they do thoſe who catechize the world by their own home; and this alſo bars theſe obſervations from appearing beyond my own cloſet; for to a mind poſſeſſed with any ſet doctrine, their unconformity muſt needs make them ſeem unſound and extravagant, nor can they comply to a rule by which they were not made. Nevertheleſs, conſidering that experience, forgotten as if it never had been, and knowing how much I ventured for it, as little as it is, I could not but eſteem it worth retaining in my own memory, though not transferring to others. Hereupon I have in theſe lines regiſtered to myſelf whatſoever moſt took me in my journey from Venice into Turkey.

Firſt, I agreed with a Janiſſary at Venice, to find me diet, horſe, coach, paſſage, and all other uſual charges, as far as Conſtantinople; then upon the 7th of May 1634, I embarked on a Venetian galley with a caravan of Turks and Jews bound for the Levant, not having any Chriſtians with them beſides myſelf: this occaſion was right to my purpoſe, for the familiarity of bed, board, and paſſage together, is more opportune to diſcloſe the cuſtoms of men, than a much longer habitation in cities, where ſociety is not ſo linked, and behaviour more perſonate, than in travel, whoſe common ſufferings endear men, laying them open and obnoxious to one another. The not having any other Chriſtian in the caravan, gave me two notable advantages; firſt, that no other man's errors could draw either hatred or engagement upon me; then I had a freedom of complying upon occaſion of queſtions by them made, whereby I became all things to all men, which let me into the breaſts of many.

The galley lying that day and night in port at Lio, ſet ſail the next morn, and in twenty-four hours arrived at Rovinio, a Venetian city in Iſtria. It ſtands in a creek of the Adriatic, upon a hill promontory, which hath two thirds waſhed by the ſea; the ſouth eaſt ſide joined to the continent, the ſoil rocky and barren, as all that ſide along

the gulph. It is an hundred miles from Venice, and therefore being ſo far within the gulph, is not fortified as againſt much danger, yet hath it a pretty wall, and fortreſs, with a ſmall garriſon. From thence we came to Zara. This city ſtands in Dalmatia, and of all others within the gulph, is, by reaſon of the ſituation, moſt apt to command the whole Adriatic, and therefore has formerly been attempted by the Turk; wherefore the Venetians have fortified it extraordinarily, and now, though in times of firm peace, keep it with ſtrong companies both of horſe and foot. The general of the horſe came in another galley with us; he was firſt welcomed with a volley of great and ſmall ſhot from the walls; then by three nobles therein, ſeveral officers commanding, he was accompanied to the town hall, where his brief patent once read, he had the ſtaff and precedency of his predeceſſor. After a day's view of this place, we ſailed to Spalatro, a city of Sclavonia, kept by the Venetians as the only emporium, plied ſucceſſively with two gallies, which carry between Venice and that place ſuch merchandize as are tranſported into Turkey, or from thence brought in. It ſtands in a moſt pleaſant valley on the ſouth ſide of great mountains. In the wall, towards the ſea, appears a great remainder of a gallery in Diocleſian's palace: ſouthward of the town is the ſea, which makes an open port capable of holding ten or twelve gallies: without is an unſecure bay for great ſhips, at the entrance above half a mile broad; yet not ſo renowned for the ſkill of Octavius, who chained it up when he beſieged Salonæ, as for the fierce reſolution of Vulteius and his company there taken. In this town the Venetians allow the great Turk to take cuſtom of the merchandize; whereupon there reſides his Emir or treaſurer, who pays him thirty-five thouſand dollars a year, as himſelf and others told me. There are high walls and ſtrong companies to guard this city, yet I heard their chief ſafety to be in having ſo unuſeful and ſmall an haven; wherefore the Turk eſteems Spalatro in effect but as a land town, nor ſo much worth as his preſent cuſtom, and ſo covets it not like Sara; for if he did, he has a terrible advantage upon it, having taken from the Venetians Clyſſi, not above four miles off, which is the ſtrongeſt land fortreſs that I ever beheld.

At Spalatro having ſtaid three days, our caravan was furniſhed with horſes; the firſt journey we began about ſun-ſet; our lodging, two miles off, we pitched upon a little hill grown over with juniper, once the ſeat of Salonæ, a city famous for their bravery againſt Octavius: there is not now ſo much as a ruin left, excepting a poor piece of Diocleſian's aqueduct. Hence we paſſed the hills of Dogliana, far higher than the Alps, and ſo ſteep, as in our deſcent for three days together, it was a greater precipice, than is of half a day's coming down from mount Cenis into Piemont. Having for the moſt part rode thus nine days, we came into a ſpacious and fruitful plain, which at the weſt, where we entered, at leaſt ten miles over, is on the north and ſouth ſides immured with ridges of eaſy and pleaſant hills, ſtill by degrees ſtreightning the plain, till after ſix or ſeven miles riding it grows not above a mile broad; there we found the city Saraih, which extends from the one ſide to the other, and takes up part of both aſcents. At the eaſt end ſtands a caſtle upon a ſteep rock, commanding the town and paſſage eaſtward: this is the metropolis of the kingdom of Boſnah; it is but meanly built, and not great, reckoning about fourſcore meſchetees, and twenty thouſand houſes.

In my three days abode, the moſt notable things I found, was the goodneſs of the water, and vaſt, almoſt giant-like, ſtature of the men, which, with their bordering upon Germany, made me ſuppoſe them to be the offspring of thoſe old Germans noted by Cæſar and Tacitus for their huge ſize, which in other places is now degenerate into the ordinary proportions of men. Hence at our departure we went along with the

baſhaw of Boſnah, his troops going for the war of Poland; they were, of horſe and foot, between ſix or ſeven thouſand, but went ſcattering; the baſhaw not yet in perſon, and the taking leave of their friends, ſpirited many with drink, diſcontent, and inſolency, which made them fitter company for the devil than for a Chriſtian: myſelf, after many launces and knives threatened upon me, was invaded by a drunken Janiſſary, whoſe iron mace, entangled in his other furniture, gave me time to flee among the rocks, whereby I eſcaped untouched. Thus we marched ten days through a hilly country, cold, not inhabited, and in a manner a continued wood, moſt of pine trees. At length we reached Valliovah, a pretty little town upon the confines of Hungary; where the camp ſtaying ſome days, we left them behind, and being to paſs a wood near the Chriſtian country, doubting it to be (as confines are) full of thieves, we divided our caravan of ſix ſcore horſe in two parts; half with the perſons, and goods of leaſt eſteem, we ſent a day before the reſt, that ſo the thieves, having a booty, might be gone before we came, which happened accordingly; they were robbed; one thief, and two of ours ſlain; ſome hundred dollars worth of goods loſt. The next day we paſſed, and found ſixteen thieves in a narrow paſſage, before whom we ſet a good guard of harquebuzes and piſtols, till the weaker ſort paſſed by; ſo in three days we came ſafe to Belgrada.

This city, anciently called Taurunum, or Alba Græca, was the metropolis of Hungary, till won by ſultan Soliman the ſecond, in the year 1525. It is one of the moſt pleaſant, ſtately, and commodious ſituations that I have ſeen; it ſtands moſt in a bottom, encompaſſed eaſtward by gentle and pleaſant aſcents, employed in orchards or vines; ſouthward is an eaſy hill, part poſſeſſed with buildings, the reſt a burying-place of well nigh three miles in compaſs, ſo full of graves as one can be by another; the weſt end yields a right magnificent aſpect, by reaſon of an eminency of land jetting out further than the reſt, and bearing a goodly ſtrong caſtle, whoſe walls are two miles about, excellently fortified with a dry ditch and out works. This caſtle on the weſt ſide is waſhed by the great river Sava, which on the north of the city loſes itſelf in the Danubius, of old called Iſter, now Duny, and is held the greateſt river in the world, deep and dangerous for navigation, runs eaſtward into the Euxine or Black Sea, in its paſſage receiving fifty and odd rivers, moſt of them navigable. Two rarities, I was told of this river, and with my own experience found true; one was, that at mid-day and mid-night, the ſtream runs ſlower by much than at other times; this they find by the noiſe of thoſe boat-mills, whereof there are about twenty, like thoſe upon the Rhoane at Lions; their clackers beat much ſlower at thoſe times than elſe, which argues like difference in the motion of the wheel, and by conſequence of the ſtream; the cauſe is neither any reflux, nor ſtop of current by wind or otherwiſe, for there is no encreaſe of water obſerved. The other wonder is, that where thoſe two great currents meet, their waters mingle no more than water and oil; not that either floats above other, but join unmixed; ſo that near the middle of the river, I have gone in a boat, and taſted of the Danuby as clear and pure as a well; then putting my hand not an inch further, I have taken of the Sava as troubled as a ſtreet channel, taſting the gravel in my teeth; yet did it not taſte unctious, as I expected, but hath ſome other ſecret ground of the antipathy, which though not eaſily found out, is very effectual; for they run thus threeſcore miles together, and for a day's journey I have been an eye witneſs thereof.

The caſtle is excellently furniſhed with artillery, and at the entrance there ſtands an arſenal with ſome forty or fifty fair braſs pieces, moſt bearing the arms and inſcription of Ferdinand the emperor. That which to me ſeemed ſtrangeſt in this caſtle (for I

had free liberty to pry up and down) was a round tower called the Zindana, a cruelty not by them deviſed, and ſeldom practiſed; it is like old Rome's Gemoniæ: the tower is large and round, but within ſevered into many ſquares of long beams, ſet on end about four feet aſunder; each beam was ſtuck frequently with great fleſh hooks; the perſon condemned was naked, let fall amongſt thoſe hooks, which gave him a quick or laſting miſery, as he chanced to light; then at the bottom the river is let in by grates, whereby all putrefaction was waſhed away. Within this great caſtle is another little one, with works of its own; I had like to have miſcarried with approaching the entrance, but the rude noiſe, and worſe looks of the guard, gave me a timely apprehenſion with ſudden paſſage, and humiliation, to ſweeten them, and get off; for, as I after learned, there is kept great part of the Grand Seignior's treaſure, to be ready when he wars on that ſide the empire: it is death for any Turk or Chriſtian to enter; and the captain is never to go forth without particular licenſe from the emperor. Here the baſhaw of Temeſuar, joining the people of Buda, and his own with thoſe of Belgrade and Boſnah, they were held encamped on the ſouth ſide of the town, yet not ſo ſeverely, but the Spahies, Janiſſaries, and Venturiers, had leave to go before to the general rendezvous, as they pleaſed, though moſt of them ſtaid to attend the baſhaws; they there expected Murath baſhaw; he, five days after our arrival, came in with few foot, but four thouſand horſe, of the Spahy Timariot's; ſuch brave horſes, and men ſo dexterous in the uſe of the launce, I had not ſeen. Then was made public proclamation to hang all ſuch Janiſſaries as ſhould be found behind theſe forces. With them the next day we ſet forward for Sophia, which in twelve days we reached. The baſhaws did not go all in company, but ſetting forth about an hour one after another, drew out their troops in length without confuſion, not in much exact order of file and rank, as near no enemy. In this and our former march, I much admired that we had a caravan loaded with clothes, ſilks, tiſſues, and other rich commodities, were ſo ſafe, not only in the main army, but in ſtraggling troops, amongſt whom we often wandered, by reaſon of recovering the Jews ſabbath; but I found the cauſe to be the cruelty of juſtice; for thieves upon the way are empaled without delay, or mercy; and there was a Saniack, with two hundred horſe, who did nothing but coaſt up and down the country, and every man who could not give a fair account of his being where he found him, was preſently ſtrangled, though not known to have offended; for their juſtice, although not ſo raſh as we ſuppoſe, yet will rather cut off two innocent men, than let one offender eſcape; for in the execution of an innocent, they think if he be held guilty, the example works as well as if he were guilty indeed; and where a conſtant denial makes the fact doubted, in that execution, the reſentment ſo violent terrifies the more: therefore to prevent diſorders ſometimes, in the beginnings of war, colourable puniſhments are uſed, where juſt ones are wanting. This ſpeedy and remorſeleſs ſeverity makes that when their great armies lie about any town or paſs, no man is endamaged or troubled to ſecure his goods; in which reſpect it pretends more effect upon a bad age than our Chriſtian compaſſion, which is ſo eaſily abuſed, as we cannot raiſe two or three companies of ſoldiers, but they pilfer and rifle whereſoever they paſs; wherein the want of cruelty upon delinquents, cauſes much more oppreſſion of the innocent, which is the greateſt cruelty of all. Yet without their army there want not ſcandals, for in the way we paſſed by a Palanga, which is a village fortified with mud walls againſt thieves, where we found a ſmall caravan to have been aſſaulted the day before, and divers remaining ſore wounded; for through all Turkey, eſpecially in deſart places, there are many mountaineers, or outlaws, like the Wild Iriſh, who live upon ſpoil, and are not held members

of the ſtate, but enemies, and uſed accordingly. In all our march, though I could not perceive much diſcipline, as not near an adverſe party, yet I wondered to ſee ſuch a multitude ſo clear of confuſion, violence, want, ſickneſs, or any other diſorder; and, though we were almoſt three ſcore thouſand, and ſometimes found not a town in ſeven or eight days, yet was there ſuch plenty of good biſket, rice, and mutton, as whereſoever I paſſed up and down to view the Spahies and others in their tents, they would often make me ſit and eat with them very plentifully and well. The ſeveral courts of the baſhaws were ſerved in great ſtate, each of them having three or four ſcore camels, beſides ſix or ſeven ſcore carts to carry the baggage; and when the baſhaw himſelf took horſe, he had five or ſix coaches, covered with cloth of gold or rich tapeſtry, to carry his wives; ſome had with them twelve or ſixteen, the leaſt ten; who, when they entered the coach, there were men ſet on each ſide, holding up a row of tapeſtry to cover them from being ſeen by the people, although they were after the Turkiſh manner muffled, that nothing but the eye could appear. Beſides theſe wives each baſhaw hath as many, or likely more, Catamites, which are their ſerious loves; for their wives are uſed (as the Turks themſelves told me), but to dreſs their meat, to laundreſs, and for reputation. The boys, likely of twelve or fourteen years old, ſome of them not above nine or ten, are uſually clad in velvet or ſcarlet, with gilt ſcymeters, and bravely mounted, with ſumptuous furniture; to each of them a ſoldier appointed, who walks by his bridle for his ſafety. When they are all in order, there are excellent ſherbets given to any who will drink; then the baſhaw takes horſe, before whom ride a dozen or more; who with ugly drums, braſs diſhes, and wind-inſtruments, noiſe along moſt part of the journey. Before all theſe go officers, who pitch his tent where he ſhall dine or lodge; when meat is ſerved up, eſpecially at night, all the people give three great ſhouts. Theſe are the chief ceremonies I remember.

That which ſecured and emboldened my enquiry and paſſage theſe twelve days march, was an accident the firſt night, which was thus: the camp being pitched on the ſhore of Danubius, I went (but timorouſly) to view the ſervice about Murath baſhaw's court, where one of his favourite boys eſpying me to be a ſtranger, gave me a cup of ſherbet; I, in thanks, and to make friends in court, preſented him with a pocket looking-glaſs, in a little ivory caſe, with a comb, ſuch as are ſold at Weſtminſter-hall for four or five ſhillings a piece. The youth, much taken therewith, ran and ſhewed it to the baſhaw, who preſently ſent for me, and making me ſit and drink coffee in his preſence, called for one that ſpoke Italian; then demanding of my condition, purpoſe, country, and many other particulars, it was my fortune to hit his humour ſo right, as at laſt he aſked, if my law did permit me to ſerve under them going againſt the Polack, who is a Chriſtian; promiſing, with his hand upon his breaſt, that if I would, I ſhould be enrolled of his companies, furniſhed with a good horſe, and of other neceſſaries be provided with the reſt of his houſhold. I humbly thanked him for his favour, and told him, that to an Engliſhman it was lawful to ſerve under any who were in league with our king, and that our king had not only a league with the Grand Seignior, but continually held an ambaſſador at his court, eſteeming him the greateſt monarch in the world; ſo that my ſervice there, eſpecially if I behaved myſelf not unworthy of my nation, would be exceedingly well received in England; and the Polack, though in name a Chriſtian, yet of a ſect, which for idolatry, and many other points, we much abhorred; wherefore the Engliſh had of late helped the Muſcovite againſt him, and would be forwarder under the Turks, whom we not only honoured for their glorious actions in the world, but alſo loved

for the kind commerce of trade which we find amongſt them: but as for my preſent engagement to the war, with much ſorrow I acknowledged my incapacity, by reaſon I wanted language, which would not only render me incapable of commands, and ſo unſerviceable, but alſo endanger me in tumults, where I appearing a ſtranger, and not able to expreſs my affection, might be miſtaken, and uſed accordingly; wherefore I humbly entreated his highneſs's leave to follow my poor affairs, with an eternal obligation to blazon this honourable favour whereſoever I came. He forthwith bid me do as liked me beſt; wherewith I took my leave, but had much confidence in his favour, and went often to obſerve his court. In this journey we paſſed through a pretty little town called Niſſe, where we ſtaid while the Jews kept their ſabbath. Here, a little before night, wine having poſſeſſed a Janizary, and one other Turk, who rode in my coach, they fell out with two country fellows, and by violence took an axe from one of them, not to rob him, but for preſent uſe thereof; which being done, I gave him his axe again, as not willing, in that place, to have ſo much as the beholder's part in a quarrel. Theſe fellows dogged us, the Janizary they miſſed, but at midnight came to our coach where we ſlept, and opened the cover; whereat I ſpeaking in Italian, they knew me; wherefore leaving me, they drew the Turk by the neck and ſhoulders, and gave him two blows with ſcymeters, one over the arm, the other upon the head, in ſuch ſort as we left him behind in great danger of death: they fled, I was found there all bloody; and ſo taken, had ſurely the next day been executed, but that within leſs than half an hour the hurt perſon, coming to his ſenſes, cleared me, telling how it came, and by whom.

Thus in twelve days we came to Sophia, the chief city (after the Turkiſh diviſion) of Bulgary, but, according to the other geography, it ſtands in Macedonia, upon the confines of Theſſaly; nor hath it yet loſt the old Grecian civility, for of all the cities I ever paſſed, either in Chriſtendom or without, I never ſaw any where a ſtranger is leſs troubled either with affronts or gaping. It ſtands almoſt in the midſt of a long and fruitful valley; on the north ſide about four miles diſtant, runs a ridge of low hills; ſouthward, three miles off, ſtands an high and ſteep mountain, where ſnow appears all the year. The Jews and Chriſtians have here the doors of their houſes little above three feet high, which they told me was, that the Turks might not bring in their horſes, who elſe would uſe them for ſtables in their travel; which I noted for a ſign of greater ſlavery than in other places.

Here is the ſeat of the Beglerbeg, or Viceroy of all Greece, by the Turks called Rumely, with many brave meſcheetoes, eſpecially the great one in the middle of the town, and another on the ſouth ſide, with a magnificent college. It hath many ſtately hanes or kirevanſerahs, and exquiſite baths; the principal hath a hot fountain. Here the buſineſs of our caravan ended, nor had my Janizary much deſire to take any of new; for he naturally having more of the merchant in him than of the ſoldier, would not go further for fear of being forced to the war; wherefore he ſtaid twenty days at Sophia, till the camp was removed, and the Grand Seignior returned to Conſtantinople. Thus I never ſaw the emperor's perſon, nor the main body of the army; only herein was my ſucceſs ſhort. As ſoon as the Janizary thought the coaſt clear, we went four coaches in three days to Potarzeeke; the paſſage is famous for antiquities. Sixteen or eighteen miles eaſtward of Sophia, we paſſed over the hill Rhodope, where Orpheus lamented his Euridice. It hath divers inequalities of ground, none very ſteep, all covered with low woods, now watched with divers, who by reaſon of the frequent robberies there committed, do by little drums give the inhabitants warning of all ſuſpicious paſſengers. In the loweſt of thoſe deſcents runs a little brook, of which I conjectured, and a learned

Jew

Jew (to whom I owe moſt of my information) confirmed, that the old poets had made the river Strymon, where the diſconſolate Orpheus was torn in pieces by the Thracian dames; for that place hath ever been uncertainly reckoned to Macedonia, Thrace, and Theſſaly.

At laſt we came to an high and large mountain, of a day's journey over; the Jew held it to be the Thermopylæ, a place as ſtoutly conteſted for of old, as now the Valtoline with us; herewith he told me that eaſtern cuſtom of wearing turbands came from thence; and that how once the barbarous people having the Grecian army at a great advantage, there was no other remedy, but that ſome few ſhould make good that narrow paſſage, while the main of the army might eſcape away: there were brave ſpirits who undertook it; and knowing they went to an inevitable death, they had care of nothing but ſepulture, which of old was much regarded; wherefore each of them carried his winding ſheet wrapped about his head, and then with loſs of their own lives ſaved their fellows; whereupon, for an honourable memorial of that exploit, the Levantines uſed to wrap white linen about their heads, and the faſhion ſo derived upon the Turk.

This may be the ſtory of Leonidas with his three hundred Spartans, but corrupted by time and tradition. When I had conſidered the paſſage, it ſeemed capable of his relation; and this might well be the Thermopylæ, if they were ſo near the Philippick fields; for beſides his confeſſion, the tradition of divers there inhabiting, and all concordance of ſtories aſſure us, that the champaign between this mountain and Philippopolis, of about forty or fifty miles long, was from that city built by Philip, called Campi Philipici, famous for the Roman civil wars, there decided in two battles, the firſt between Cæſar and Pompey, the other between Auguſtus and Mark Anthony, againſt Brutus and Caſſius. The plain, but that it is a valley, much reſembles our downs of Marlborough, where the Saxons, as it is thought, had a great battle; for juſt in that manner there yet remained the heaps where the ſlain were buried, and good part of the trenches: the two battles were fought ſixteen or eighteen miles aſunder, as appears by the ſepulchres and the trenches; Cæſar's was next the hill, the other nearer Philippopolis; which, for want of other authority, I conjectured thus: firſt, in Cæſar's battle there died but fifteen thouſand two hundred, in the other almoſt twice as many; this proportion is made good in the heaps, thoſe towards Philippopolis being greater, and much more in number than the other: then Cæſar writes, that after Pompey, and the main of his army was fled, a reſidue not yet diſperſed, retired to a hill ſix miles off, which had a river run under it; this ſquares right with a hill on the ſouth ſide of Potarzeeke, a little town between the two camps, and where my two days abode gave me leiſure to read Cæſars commentary thereon, which on purpoſe I carried to confer upon the place, for the better impreſſion; this Potarzeeke, had it not been remarkable for the place, was not worth mentioning, for it is but a ſmall town, reckoning not above four thouſand houſes, but is very pleaſant with hills, and a river ſouthward.

Hence we paſſed eaſtward, through the reſt of the plain along the monuments of Brutus and Caſſius's defeature. The tumuli are many, ſome great, ſome ſmall, more or leſs cloſe together, as the ſlaughter happened, and reach at leaſt eight or nine miles in length, extending, as it ſeems the flight did, towards Philippopolis, now in Turkiſh called Philibee, where in two days we arrived.

A little before the city, on the north ſide, we ſaw the Grand Seignior's ſtable of camels, where is place and order for five thouſand camels, which carry his proviſion when he wars on this ſide his empire; and then the general rendezvous uſes to be in theſe Philippick fields, now termed the plain of Potarzeeke, through which alſo runs the river Mariſſa, in ſome places called Hebrus, ſhallow, but very broad: over this

river,

river, at the north entry of Phylibee, is a vaſt wooden bridge, more than a quarter of a mile long: through the midſt of this city, from north to ſouth, runs a ridge of rocky hills, partly taken up with buildings, the reſt with ſepultures; among which I found a little Greek chapel, built in the old Gentiliſme, as a Greek told me, and it appears alſo by the round form, with equal diviſion of altars; there remains nothing remarkable: after five days ſtay, we went four days journey through many pretty towns of Thrace, till we came to the chief city thereof, and one of the principal in all Turkey: this is Adrianople in Turkiſh Heidrianee, of Hadrian, who repaired it: originally it was ſtyled Oreſtæ from its founder; for as the Greeks there pretend, it was built by Oreſtes ſon to Agamemnon: until the conqueſt of Conſtantinople, it was the Turks imperial ſeat. North-eaſt, north, and north weſt, lie certain low and eaſy hills, amongſt which glides the little river Tuny, from the north ſide of the city to the weſt, where meeting a branch of the Mariſſa, it paſſes a mile or more ſouth-eaſt, where joining with the other branch, it runs ſtately through the adjoining plain, on which Xerxes firſt muſtered his vaſt army, when he had paſſed the Helleſpont.

This city, among divers other names, hath been called Trimontium, becauſe it ſtands upon three little hills, or rather one low hill with three eminences; the midſt is the higheſt and largeſt, upon the top whereof, as the crown and glory of the other buildings, ſtands a ſtately meſkeeto built by Sultan Solyman the ſecond, with four high and curious ſpires, at each corner one, as the manner of Turkey is; not upon the church like our ſteeples, but from the ground; each of them hath three rounds on the outſide, for the prieſts walk, and at the top a great globe and half-moon of gold: the body of the meſkeeto like thoſe of Conſtantinople (though far more curious) is at the bottom quadrangular, having four ſtories in heighth; the two uppermoſt ſo contracted, as that diviſion which quarters the two loweſt into four angles a-piece, caſts each of them into eight; at either angle of the upper ſtory is a great round pyramid: they ſupport the roof, in form round and eminent, all covered with lead, upon the top whereof is ſet a globe of gold, whereon ſtands a golden pillar and an half moon: at the bottom of this building are made ten conduits with cocks, on the north ſide, and as many on the ſouth, for people to waſh before divine ſervice; to which uſe alſo, on the weſt ſide in the churchyard, are thirty or forty cocks under a fountain ſo ſumptuous, as excepting one at Palermo, I have not ſeen a better in Chriſtendom; on the eaſt ſide are the chief prieſts lodgings and garden; round the churchyard are cloiſters, baths, a college with lodgings for prieſts, and other neceſſary offices, all covered with large round tunnels of lead. This edifice is not great, but of ſtructure ſo neat, and that ſo advantageous by ſituation, as renders it not only ſtately and magnificent, but with ſuch a delicacy as I have not ſeen in any other place, no not in Italy. Beſide this meſkeeto, there is another brave one with four ſpires, built by Sultan Selym, and many other of two a-piece, with fair colleges, cloiſters, and baths, equal to the monaſteries of any one city in Chriſtendom for quality, though not in number: it hath alſo many fair hanes, all covered in like manner, ſo likewiſe are their beſeſteins or exchanges, whereof it hath four or five, ſome not much inferior to ours in London, eſpecially one which I gueſſed half a mile in length, and richly furniſhed with wares: the chief bridges are four, vaſt and high, all of ſtone: from the ſouth bridge is the beſt view of the city, where it makes a gallant ſhew. There yet remain the walls of the old town, which now contain the fourth and worſt part, inhabited by Zinganaes, Chriſtians, Jews, and others eſteemed as refuſe people: a little without the city northward, ſtands the Grand Seignior's ſeraglio, with a park walled, ſome three miles in compaſs; the palace is very low, all covered with lead riſing up for a flat, into a ſharp round, and ſeems

but

but like a garden-houſe for pleaſure: it is kept by his Agemoglans, to entertain not only the Grand Seignior, but, in his abſence, any baſhaw or other principal miniſter.

After ten days ſtay at Adrianople, we rode up and down as buſineſs required, to Burgaz, Churlo, and divers other pretty towns, all of them adorned with dainty meſkeetoes, colleges, hoſpitals, hanes, and bridges: for it is in Turkey as in other kingdoms, the nearer to the imperial city, the more ſtately is the country inhabited: having thus travelled ſix days, we came to Selibre, of old Selymbria; no great town, but bigger than the reſt, and very antient; the old caſtle and walls not quite demoliſhed: it ſtands upon the ſouth end of a long but low hill: the other three points are encompaſſed by ſea, with a rocky and unſafe port; from whence on the other ſide of the bay, you may diſcern a round hill, upon which remain ſome ruins of the old city Heraclea: here we ſtaid two days, then with ſome diverſion, in three more we reached Conſtantinople: thus had we made from Spalatra fifty-two days journey, and as many in ſeveral abodes; ever lodging upon the ground, for the moſt part in open fields; and paſſing by land fifteen hundred miles Engliſh; not in the direct way, for that had been ſhorter, but as led by the buſineſs of the Jews, who were patrons of the caravan: Conſtantinople, by the Turks called Stambole (which as they told me ſignifies faith and plenty) hath an uncertain original, is famous for its ruin under the emperor Severus, and its reparation by Conſtantine: at other times it hath been ſacked, but finally ann. 1453, loſt by another Conſtantine, as the former ſon to another Helen: in this loſs it may be ſaid to gain; for it is ſince at an higher glory than it had before, being made head of a far greater empire: of old it was ever baited, by the Thracians on the one ſide, and Grecians on the other; but now it commands over both: I ſtaid here but five days, wherefore I had not leiſure for much obſervation; in this haſte, I put my thoughts upon two points; firſt, to view the chief public ſights, then to conſider the judgement of thoſe ancient emperors, who ſo often thought of transferring the ſeat of the empire from Rome thither: for the firſt; the emperor's perſon I could not ſee, who was then at Scutari, which is as it were part of Conſtantinople, though ſevered by the mouth of the Black Sea a mile over. The ſeraglio I ſaw as far as ſtrangers uſed to do, having acceſs only into the ſecond court: a building low, and outwardly but mean; with a low cloiſter of many ſmall pillars: the inſide I ſaw not; but an infinite ſwarm of officers and attendants I found, with a ſilence and reverence ſo wonderful, as ſhewed in what awe they ſtand of their ſovereign: a ſtone's caſt from the outermoſt entrance ſtands that famous old church Sancta Sophia; thence went I to ſee the other meſkeetoes, that of Mahomet the ſecond, who won the town; that of Achmat, which is the moſt ſplendid of all; into that of Sultan Solyman I went to view it throughout, but found it no way equal to his other at Adrianople, which in my eye is much more magnificent than any of thoſe at Conſtantinople. Then ſaw I the Egyptian obeliſk, the brazen pillar of three ſnakes, the aqueduct, and many other things, with that horrid gap made by fire ann. 1633, where they report ſeventy thouſand houſes to have periſhed. The other, and chief part of my contemplation, conſiſted in the ſituation; which of all places that I ever beheld, is the moſt apt to command the world; for by land it hath immediate commerce with Greece, Thrace, and from Scutari with Aſia: by ſea the Pontus or Black Sea, and the Marmora or Helleſpont, not only furniſh it with infinite ſtore of fiſh in port, but readily carry their commodities abroad, and bring others home; and, which is above all, the mouths of both thoſe ſeas are ſo narrow that no paſſage can be forced againſt the caſtles; ſo as for ſtrength, plenty, and commodity, no place can equal it: then it ſtands almoſt in the middle of the world, and thereby capable of performing commands over many countries, without

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any great prejudice of diſtance; the want whereof cauſed that the authority of Rome could never reach the Parthians, and hardly Germany, and raiſed that maxim left by Auguſtus—*Coercendos imperii terminos:* for he who conſiders the ſudden accidents of ſtate, with the difficulties of remote forces, and other diſpatches, muſt needs acknowledge the neceſſity of, as it were, a mathematical correſpondence from the center to the circumference. This perhaps the crown of Spain finds too true, whoſe greatneſs could not elſe, in the ſkirts of its empire, receive ſuch blows from ſuch petty enemies as it does. In that I obſerved no more of ſo great a city, I do not much accuſe myſelf; for the chief time I had to view was my firſt two days, when I lodged with the Turks in the hane of Mahomet Baſhaw; afterward I ſhifted into Chriſtian habit, and went over to Galata, where I was very courteouſly entertained in the houſe of an Engliſh gentleman, to whom I was recommended; next, after I had kiſſed the hands of the right honourable Sir Peter Weych, Lord Ambaſſador for his Majeſty of England, I took an inſtant opportunity of paſſage for Egypt, upon the Black Sea fleet, which three days after departed for Alexandria: here I found the company of a French gentleman and a Flemiſh; we embarked upon the admiral's galleon, hiring to ourſelves the gunner's room, of the maſters thereof, who were two renegadoes that ſpake good Italian. Strait we ſet ſail forth of the Marmora down the Helleſpont, in all 86 veſſels; in two days arrived at Gallipoly, ſo named of the French, whoſe fury hath many old monuments in the Levant; here we lay at anchor that night, ſtaying for ſome commiſſions which were to come after, or as I rather conjectured, for news of the Rhodian gallies, which the next day met us a little below the caſtles, to be our convoy againſt piracy or Chriſtians. Some thirty miles beneath Gallipoly is the ſtreighteſt paſſage of the Helleſpont, not above half a mile broad; a place formerly famous for Xerxes' bridge, but much more glorious in the loves of Hero and Leander. Theſe caſtles, called the Dardanelli, command the paſſage, and are the ſecurity of Conſtantinople on that ſide: that upon Europe, antiently Seſtos, is made with two towers, one within the other; the inmoſt higheſt, by reaſon of the riſing ground upon which they ſtand, each bearing the form of three ſemicircles, with the out-wall triangular: the other, upon the Aſian ſhore, is far ſtronger, ſtanding on the mariſh level: it is of form ſquare, with four round turrets, at each corner one; in the middle before ſtands an high ſquare tower commanding over all. This formerly was named Abydos, not that the buildings remain the ſame, but often re-edified in the ſame place. We paſſed ſo leiſurely as gave me time to note the artillery, which I found thin aloft, but plentiful at the bottom upon the ground, looking out at ſeveral holes made in the foundation of the walls, which ſtriking in a level, hits a ſhip between wind and water, and is a plantation much more effectual than that above. About ſome forty miles ſail forth of that ſtreight, on the Aſian ſide, we reached Cape Janizar, antiently Promontorium Sigæum, where Troy ſtood, of which nothing remains to be ſeen but a piece of an old wall ſome forty or fifty paces long, hard by the ſea, and therefore ſaid by Virgil to have been built by Neptune. So hath that famed town now put on immortality, having no exiſtence but in poetry; whoſe fictions, by complying with the fancy of man, uphold themſelves beyond the reality of their ſubject. Beſide the conceit of ſuch a ruin, I took care to conſider the judgement of antiquity in the ſituation, which I find not to have been extraordinary, either for pleaſure, commodity, or ſtrength. The promontory makes an angle which hath two ſides encompaſſed by ſea; from ſouth weſt to weſt, with a compaſs turning from weſt to north; on the other ſide lies a barren ſandy plain now termed Troade, which, ſome fifteen or twenty miles from ſea, is environed by a ridge of hills, the moſt eminent whereof the Turks at this day call Ide, whereby I acknowledged it for that Ida, where prince Paris retiring from

from all wiſe affairs of ſtate, and preferment of court, lived an effeminate and luxurious life; which, clad in fable, fames him there to have preferred Venus before Minerva, and Juno; and to have given her the golden fruit of his youth, for which ſhe favoured him in the rape of Helen; but becauſe neither Minerva nor Juno aſſiſted that impreaſe, therefore it proved both unwiſe and diſhonourable. About two leagues weſtward, is the little iſland Tenedos, known for concealing the Grecian navy at the taking of Troy. Hence we ſailed down the Archipelago, through thoſe iſlands ſo famed for antiquities—*Nullum ſine nomine ſaxum:* among them my eye ſelected Samos, Scio, and Pathmos; for the wind ſteering larboard, drove us within diſcovery thereof. Samos is the only place in the world under whoſe rocks grow ſponges. The people, from their infancy, are bred up with dry biſcuit, and other extenuating diet, to make them extreme lean; then taking a ſpunge wet in oil, they hold it, part in their mouths and part without, ſo they go under water, where, at firſt they cannot ſtay long; but, after practice, ſome of the leaneſt ſtay above an hour and a half, even till all the oil of the ſponge be corrupted; and by the law of the iſland, none of that trade is ſuffered to marry, until he have ſtayed half an hour under water. Thus, they gather ſponges from the bottom of rocks, more than an hundred fathom deep; which, with many ſtories of theſe iſlands, was told me by certain Greeks in our galleon. Scio is remarkable for maſtick, not elſewhere found, and there only upon the ſouth ſide of the hill, which I thought to be as a plant not enduring the cold winds, or contrary vapours of the north; they imputed it to St. Theodore's tears, when led that way to martyrdom. Yet, unleſs he traverſed much ground, many of thoſe trees grow where he never came. I applauded their belief, but kept my own. Pathmos is renowned for many actions of Saint John: I fancied none, till the Greeks pointed out a rock, under which they affirmed to be a grot, wherein he wrote his Apocalypſe. In ſome points, things conſecrated are imitated by the ordinary ways of men; to inſtance, in profane pieces. Mahomet was two years in a grot, writing his Alcoran; the Sybils moſtly lived and propheſied in grots, as myſelf have ſeen her's at Cumæ; as alſo the ſtudy and habitation of Virgil, in a grot at mount Poſilipo. Many old oracles were delivered out of caverns or grots; in ſome the higheſt fancies of men have been produced in ſuch places; which, in thoſe who have no divine credit, I impute partly to the privacy and aſpect of thoſe retreats, which being gloomy, ſtill, and ſolemn, ſettle and contract the mind into profound ſpeculation; but eſpecially to the quality of the air, a thing of main importance to diſpoſe the wit. The air of thoſe rocky caverns is not ſo damp and earthy as that of dungeons, not ſo immaterial or wafting, to unſettle and tranſport the phantaſy, as that above ground; but of a middle temper, wherewith it affects the brain in ſuch a ſort as is fitteſt to exerciſe its intellectual faculty, to the height of what its compoſition bears. Thus, after we had in eleven days paſſed the ſouthern, and greateſt part of Ulyſſes's ten years voyage, we came before Rhodes, at the eaſt end of the iſland, where we entered the wind-mill port, ſo named by reaſon of many wind-mills ſtanding before it. Hard by there is another port more inward, for the gallies, and of entrance ſo ſhallow, as is not capable of deep veſſels. Here we ſtayed three days, which gave me ſome view of the place, and that ſo much the more, by being taken for a ſpy; for in Rhodes there is no pretence of merchandize for a chriſtian; and but that my excuſe of going upon a wager into Egypt ſeemed poſſible, I had here been loſt. Yet, in that ſuſpicion, ſome of them, out of ſuch bravery as I had once before found in their camp, ſhowed me the palace or fortreſs of the grand maſter formerly, with the out-works, and three great deep ditches, all cut in the quick rock round the caſtle, except one part where it joins with the chief ſtreet. Then they ſhewed me a high window towards the weſt, telling me this ſtory:

that when Sultan Solyman beſieged the town, there ſtood in that window, the grand maſter, with a nephew of his, and a chief engineer. They, conſidering the camp, the engineer told him they were happy that the enemy knew not the advantage of ſuch a place, pointing to the ſide of a hill, where certain wind-mills ſtand; for, quoth he, if they ſhould plant the artillery there, we were loſt. Herewith, the young nephew, in hopes of preferment, took ſecretly ſome Turkiſh arrows, and from the window, ſhot them into the camp, having firſt writ upon them this diſcovery, and his name. They being found, the advice was approved, and put in execution, which forced the town in three days to ſurrender. Solyman, according to the rule of princes, more brave than politic, cauſed the traitor to be put to death. This city, on the eaſt and north, is encompaſſed by ſea; the ſouth and weſt join by land to the reſt of the iſland. It ſtands upon a little hill, reaching to the bottom thereof; it is four miles from the old city, which ſtood upon a ſteep high hill, where now remain part of the walls, and a poor village.

I took a boat to view the place where the Coloſſus ſtood, at the entry of that haven. There is not left any remainder of that ſtatue; but the rocks whereon his footing was, are wide enough for two great ſhips to paſs both together. Why the Cavaliers did transfer their ſeat from the old city to the new, I could not learn, unleſs it were for the port, which being obvious to all comers, they had rather occupy it themſelves than leave it to an invader. Within the city, the arms of France are very frequent; the Spaniſh and Imperial not in more than two or three places; ours not at all; whereby I proportioned the old national intereſt in that order. The moſt egregious monuments of any one grand maſter is of Peter d'Aubiſſon, a Frenchman there, governing above two hundred years ſince; he, amongſt other notable works, built a round tower, with many retired circles for combatants. In the wall before the haven, to ſcour the mouth thereof, he made two huge braſs pieces, ſo large as I never ſaw any ſix cannons whoſe metal could make the leaſt of them. In this iſland, the ſun is ſo powerful and conſtant, that it was anciently dedicated to Phœbus. They have a kind of grape as big as a damſon, and of that colour; the vines, if watered, bear all the year, both ripe grapes, half ripe, and knots, all together upon the ſame vine; yet, that they may not wear out too ſoon, they uſe to forbear watering of them in December and January, during which time they bear not, till after a while that they are watered again. Upon my firſt landing, I had eſpied, among divers very honourable ſepulchres, one more brave than the reſt, and new. I enquired whoſe it was; a Turk, not knowing whence I was, told me it was the captain baſhaw, ſlain the year before by two Engliſh ſhips, and therewith gave ſuch a language of our nation, and threatening all whom they ſhould light upon, as made me, upon all demands, profeſs myſelf a Scotchman, which being a name unknown to them, ſaved me; nor did I ſuppoſe it any quitting of my country, but rather a retreat from one corner to the other; and when they enquired more particularly, I, intending my own ſafety more than their inſtruction, related the truth both of my king and country, but in the old obſolete Greek and Latin titles, which was as dark to them as a diſcourſe of Iſis and Oſyris. Yet, the third day, in the morning, I, prying up and down alone, met a Turk, who, in Italian, told me, Ah! are you an Engliſhman; and, with a kind of malicious poſture, laying his forefinger under his eye, methought he had the looks of a deſign: he preſently departed, I got to my galleon, and durſt go to land no more. The next morn we departed for Alexandria, in Egypt, accompanied with ten ordinary gallies of Rhodes, and three old ones, which went to be ſold for fuel. The weather, although right in ſtern, grew ſo high, as the three old gallies periſhed, two in the night with all their people, the third by day, in our ſight; but deſpairing, by times

made

made up to a galleon, near ours, and ſaved ſuch of her men who were neither chained nor otherwiſe incumbered. After three days full ſail, we arrived in port. Alexandria, firſt built by Alexander the Great, was, after, beautified by many, but eſpecially by Pompey; it bears yet the monuments of its ancient glory, pillars in great number and ſize, both above ground and below, moſt of porphiry, and other marble as firm. The ancient Egyptians had a cuſtom, now not in uſe, that was, to make as great a part of the houſe beneath ground as above; that below was the moſt coſtly, with pillars and rich pavements for refreſhment, being their ſummer habitation; the upper part had the larger pillars for ſhew, but not the neateſt. Above all the reſt, there are three far beyond any that I ever ſaw elſewhere; that of Pompey, where his aſhes were laid, upon the rocky ſhore hard-by, where he was ſlain in a boat at ſea; it is round, all of one ſtone, a kind of reddiſh grey marble, ſo wonderfully large, as made me ſalute his memory with the poet's prophetical hail—*Templis auroque ſepultus-vilior umbra fores.* It ſtands upon a four-ſquare rocky foundation, on the ſouth-ſide of the town, without the walls. Within, on the north towards the ſea, are two ſquare obeliſks, each of one entire ſtone, full of Egyptian hierogliphicks, the one ſtanding, the other fallen. I think either of them thrice as big as that at Conſtantinople, or the other at Rome; and, therefore, left behind as too heavy for tranſportation. Near theſe obeliſks are the ruins of Cleopatra's palace, high upon the ſhore, with the private gate, whereat ſhe received her Mark Antony after their overthrow at Actium. Two ſtones-caſt further, upon another rock over the ſhore, is yet a round tower, one part of Alexander's palace, where yet, in the walls, remains a paſſage of brick pipes, part of a vendiduct. The town is now almoſt nothing but a white heap of ruins, eſpecially the eaſt and ſouth parts. The walls were high, and frequently ſet with ſmall turrets, but not very ſtrong, except toward the ſea, where they ſtand upon great ſteep rocks. The north and weſt are waſhed by the ſea, which makes two ports, each in form of a half-moon; between them runs a long narrow neck of land, joined once by a bridge, but now made firm land with that then an iſland, called the Pharos; a place which, in Cæſar's judgment, did command both the port and town; of which opinion the Turks now are; and, therefore, contrary to their uſual cuſtom, they have there built a brave new caſtle, which anſwers another little one on the other point of the haven: theſe command the broad entry at leaſt a mile and a half; but how it could be done before artillery came up, as Cæſar affirms, I wonder; nor are the banks wider by time, as appears by the walls and old circuit of buildings upon the ſhore, on the weſt-ſide of the Pharos; and under protection thereof, is the other port only for gallies, as too full of ſhelves and rocks for deep bottoms. Freſh water is brought to Alexandria in a large and deep channel cut by men, almoſt fourſcore miles, through the wilderness, to the Nile. This channel is dry till the river overflows, then it runs into the city, but ſo low as they are forced to get it up by chained buckets, and wheels drawn with oxen; ſo it is conveyed and kept in ciſterns, whereof now there remain but ſix hundred of two thouſand at the firſt. The earth caſt out of thoſe ciſterns, hath made two fair mounts, upon one whereof is ſet a watch-tower, to give warning of ſhips. Upon the ſouth of the town lies that vaſt ſandy plain, great part taken up with the ſalt lake Mareotis. Eaſtward, not far from the ſea, we rode through a ſandy deſart, ſome forty miles to Roſetta. All Egypt, where the Nile arrives not, is nothing but whitiſh ſand, bearing no graſs, but two little weeds called Suhit and Gazull, which, burnt to aſhes, and conveyed to Venice, make the fineſt chryſtal glaſſes; yet are there many ſort of trees, nouriſhed by no moiſture but the night dew, which is abundant, for in Egypt it ſcarce rains once in three or four ages. Above all, infinite number of palms grow every where, with dates as big as both one's thumbs. In the plain, the wind

drives the ſand into folds, like ſnow with us, ſo, as if any wind ſtir, no track of man or beaſts laſts a quarter of an hour; wherefore, to direct paſſengers, there are ſet up round brick pillars, five or ſix yards high, one within a mile of another, which put me in mind of the Iſraelites being guided forth of Egypt by pillars. Thus, in a day and an half, came we to Roſetta, formerly Canopus, a pretty little city. It ſtands upon the Nile, four miles from its entry into the ſea; once it was famous for all manner of luxury, now it wants nothing thereto but art and a ſoft government. Here we hired a boat for Grand Cairo, three hundred and ſixty miles off. In five days we arrived, though againſt the ſtream, and about the higheſt of the inundation, for the north-weſt wind helped us well. All that long way, we ſcarce paſſed four miles, but we found a pretty town upon the banks, likely one of each ſide oppoſite, which, if Turkiſh, they were high built, of brick or other firm ſtone; but if Arabic and Egyptian, the houſes were moſt of mud, juſt in form of beehives. The Nile, at the higheſt, is ordinarily near a mile and a quarter over, ſometimes making a great plaſh of profitable ground. Much benefit of the overflow is made by ditches, and gardens watered with wheels drawn by oxen. As far as the river waters, is a black mould ſo fruitful, as they do but throw in the ſeed, and have four rich harveſts in leſs than four months. Moſt part of the banks is ſet with dainty ſugar-canes, flax, and rice. In the way, the wind failing, our watermen drawing the boat with ropes from land, there came ſix of the wild Arabs, five on horſeback, one on foot, each with a lance, which they can uſe in hand, or dart very dexterouſly. Our boat-men, rogues of the ſame race, ſtood ſtill that they might take the ropes, whereat the Janiſſary, a ſtout and honeſt Turk, diſcharged his harquebuze at the horſemen, who, wheeling about, came ſpeedily again, where, finding two of us with piſtols guarding the ropes, and awing our boat-men, they durſt not come on; nor were they ſudden in flight, but that the Janiſſary let fly once more, and, as ſeemed to us, tufted through one of their turbans; then away they ran. Finally, we arrived at that part of Grand Cairo called Bulakho, where we got direction to the palace of a Venetian gentleman, the Illuſtriſſimo Seignior Santo Seghezzi, whoſe noble way of living gives reputation to his country, and protection to all travellers in thoſe parts. Here my late companions ſtayed but few days; for, overcome with heat, and ſpirited by devotion, they haſtened to return by Jeruſalem. I, not ſo impatient of the climate, nor loving company of Chriſtians in Turkey, and but reaſonably affected to relics, left them, and preſumed to receive a longer entertainment; whereto I found an invitation freely noble of itſelf, and with much regard to an honourable recommendation of me, ſent by his Excellency the Lord Ambaſſador of Holland, at Conſtantinople, Sir Cornelius Haga, who, having known my kinſman, Sir James Blount, and ſome others of our name, was pleaſed, in me, to honour their memory. Here my abode, in a family which had there been reſident twenty-five years, informed me of many things with much certainty. Firſt, I muſt remember things upon record conſtantly renewed in office, as the multitude of the meſkeetoes, that is, churches and chapels, five and thirty thouſand; then the noted ſtreets, four and twenty thouſand, beſides petty turnings and diviſions. Some of thoſe ſtreets I have found two miles in length, ſome not a quarter ſo long; every one of them is locked up in the night, with a door at each end, and guarded by a muſketeer, whereby fire, robberies, tumults, and other diſorders are prevented.

Without the city, toward the wilderneſs, to ſtop ſudden incurſions of the Arabs from abroad, there watch on horſeback four ſaniacks, with each of them a thouſand horſe-men. Thus is this city every night in the year guarded with eight and twenty thouſand men.

Theſe extravagant proportions argued ſuch a ſize of the main body, as made me deſire an entire view thereof, which I got in ſeveral places, but beſt of all from the top of the

caſtle, which is founded upon a rocky aſcent on the eaſt ſide of the city; it is not quite decayed, nor diligently kept, but held rather as the baſhaw's palace, than a fortreſs; nor did I diſcern any artillery therein. It was built by the old Soldans and their Mamelukes, and that in ſuch a ſort as teſtifies their government to have been tyrannous and ſtately. There yet remain in one arched place, forty pillars of porphiry, as big as thoſe two of St. Mark at Venice. At the foot of this hill is a place about half a mile long, where they exerciſe their great horſe. Hard by ſtands a little houſe and garden, all under the caſtle's view; therein the baſhaws of Grand Cairo, when depoſed, are kept, until they are either preferred or ſtrangled. So potent is that office eſteemed, and ſo full of ſtate ſecrets, as may not be left unaſſured, but by ſatisfaction or death. Beyond this caſtle lies the plain ſandy deſart, which encompaſſes the eaſt, north, and north-weſt of the city. From the caſtle to the Nile, about three miles through Old Cairo, extends an aqueduct far more ſtately and large than either that of Conſtantinople or the other at Rome. The Nile runs along the ſouth of the town to the weſt, making at its firſt arrival, a dainty little iſland; where, amongſt many fine buildings, ſtand the Niloſcope, which is a little caſtle, wherein is ſet a pillar, with ſeveral notes declaring the inundation all over Egypt, according to each degree which the water reaches upon the pillar; then they foreſee the future year's increaſe, and rate proviſion accordingly.

The day when the flood begins, is conſtantly the ſummer ſolſtice; the increaſe is uſually between fourſcore and a hundred days; then, ſuddenly it abates, and by the end of November, is within its narroweſt banks, about a quarter of a mile broad. The cauſe of this admirable inundation I am not credulous enough to underſtand. The whole circuit of the city ſeemed to me between thirty-five or forty miles. A Venetian, who was with me, affirmed it to be much more; he proportioned it by Italian meaſure, I by Engliſh. This large compaſs helps other concurrencies to juſtify the Turkiſh reports, how that after Selim's firſt entry of the town, he ſpent four days in combat before he paſſed quite thorough. Thoſe relations which reſtrain Cairo, intend but of one principal part thereof, named Elkhayre, from the founder's habitation therein; according to which diviſion, that burgh is but one of five principal, beſide ten or eleven more of leſs name, and all joined as London and Weſtminſter. This city is built after the Egyptian manner, high and of large rough ſtone, part of brick, the ſtreets narrow. It hath not been yet above an hundred years in the Turks poſſeſſion, wherefore the old buildings remain; but as they decay, the new begin to be after the Turkiſh manner, poor, low, much of mud and timber: yet of the modern fabrics, I muſt except divers new palaces, which I there have ſeen, both of Turks, and ſuch Egyptians as moſt engage againſt their own country, and ſo flouriſh in its oppreſſion. I have often gone to view them and their entertainments, ſometimes attending the Illuſtriſſimo with whom I lived, otherwhiles accompanied with ſome of his gentlemen. The palaces I found large and high, no ſtate or flouriſh outwardly; the firſt court ſpacious, ſet with fair trees for ſhade, where were ſeveral beaſts and rare birds, and wonderful even in thoſe parts; the inner court joined to delicious gardens, watered with fountains and rivulets; beſide the infinite variety of ſtrange plants, there wanted no ſhade from trees of caſſia, oranges, lemons, figs of Pharoah, tamarinds, palms, and others, amongſt which paſs very frequently camelions. The entry into the houſe, and all the rooms throughout, are paved with many ſeveral coloured marbles, put into fine figures; ſo likewiſe are the walls, but in Moſaic of a leſs cut; the roof layed with thwart beams, a foot and a half diſtant, all carved, great, and double gilt; the windows with grates of iron, few with glaſs, as not deſiring to keep out the wind, and to avoid the glimmering of the ſun, which, in thoſe hot countries, glaſs would break, with too much dazzling upon the eye; the

the floor is made with ſome elevations a foot high, where they ſit to eat and drink; thoſe are covered with rich tapeſtry; the lower pavement is to walk upon, where, in the chief dining chamber, according to the capacity of the room, is made one or more richly gilt fountains in the upper end of the chamber, which, through ſecret pipes, ſupplies in the middle of the room a dainty pool, either round, four-ſquare, triangular, or of other figure, as the place requires, uſually twenty or twenty-four yards about, and almoſt two in depth, ſo neatly kept, the water ſo clear, as makes apparent the exquiſite Moſaic at the bottom. Herein are preſerved a kind of fiſh of two or three feet long, like barbles, which have often taken bread out of my hand, ſucking it from my fingers at the top of the water. But that which to me ſeemed more magnificent than all this, was my entertainment. Entering one of theſe rooms, I ſaw at the upper end, amongſt others ſitting croſs-legged, the Lord of the palace, who, beckoning to me to come, I firſt put off my ſhoes, as the reſt had done; then bowing often, with my hand upon my breaſt, came near; where he, making me ſit down, there attended ten or twelve handſome young pages, all clad in ſcarlet, with crooked daggers and ſcimetars richly gilt. Four of them came with a ſheet of taffety, and covered me; another held a golden incenſe with rich perfume, wherewith, being a little ſmoaked, they took all away. Next came two with ſweet water, and beſprinkled me; after that, one brought a porcelain diſh of coffee, which, when I had drank, another ſerved up a draught of excellent ſherbet. Then began our diſcourſe, which paſſed by an interpreter, by reaſon of my ignorance in the Arabic there ſpoken. In their queſtions and replies, I noted the Egyptians to have a touch of the merchant or Jew, with a ſpirit not ſo ſoldier-like and open as the Turks, but more diſcerning and pertinent. In ſome remote part of the houſe they have their ſtables of horſes, ſuch for ſhape, as they ſay, are not in the world, and I eaſily believe it, but unuſeful in other countries, by reaſon of their tender hoofs never uſed to any ground but ſand. They have one ſort of a peculiar race, not a jot outwardly different from other horſes, nor always the handſomeſt; but they are rare and in ſuch eſteem, as there is an officer appointed to ſee the foal when any of that race is foaled, to regiſter it, with the colour, and to take teſtimony of the right brood. One of theſe at three years old is ordinarily ſold for a thouſand pieces of eight, ſometimes more. The reaſon is, becauſe they will run without eating or drinking one jot four days and nights together; which ſome Egyptians, wound about the body, and helped with little meat, and leſs ſleep, are able to ride. This is of infinite conſequence upon ſudden diſpatches to paſs the wilderneſs, where neither water nor graſs is found. From theſe, perhaps, grew the fable of thoſe pardo-cameli, or dromedaries; for ſeldom does any rarity of nature eſcape the fabulous attacks of fancy. There are many ſpacious places in the city, which in the rivers overflow, are dainty pools called birkhaes, and of great refreſhment, as alſo the calhis, which is a channel cut through part of the city, from the Nile into a plain on the north, where it makes a fruitful plaſh of at leaſt ten or twelve miles compaſs, affording alſo many rivulets to the gardens. In theſe birkhaes and calhis, towards evening, are many hundreds waſhing themſelves; in the mean while, divers paſs up and down with pipes and roguy fiddles, in boats full of fruits, ſherbets, and good banqueting ſtuff to ſell. After the rivers fall, thoſe places are green for a while, then burnt to ſand. Notwithſtanding the exceſſive compaſs of this city, it is populous beyond all proportion; for, as we rode up and down, the principal ſtreets were ſo thronged with people, as the maſters of our aſſes went always before, ſhoving and crying Bdaharack, that is, make room; ſuch infinite ſwarms of Arabs and Indians flock to the plenty and pleaſures of Grand Cairo. So as I there heard, from divers honourable perſons, that not long ſince they had a plague, which, in one year,

ſwept away eighteen hundred thouſand and odd; yet within leſs than five years after, there was more throng of people than ever they had known. All diſeaſes there are rifer in winter, eſpecially the plague, which at the ſummer ſolſtice ſuddenly ceaſes.

When the wind ſets ſouthward, (whether it be the ſpices of Ethiopia, or not, is uncertain), it is as odoriferous as any Spaniſh glove, and ſo hot, as when it was held long, it ſo corrupted my ſtomach, as, till the wind changed, no meat went through me ſometimes nine or ten days together. On the ſouth end of the city is yet remaining the round tower, wherein Pharaoh's daughter lived when ſhe found Moſes in the river, which runs not above a bow's-ſhoot off. Hard by are Joſeph's ſeven granaries, or rather ſome of their ruined walls left, and four of them ſo repaired, as ſerve to keep the public corn. Three or four miles out of town northward, is a placed called Materea, with a tree of Pharaoh figs, under which it is reported, that the Virgin Mary reſted with Chriſt in her lap, and waſhed him in a well thereby, when the fear of Herod made her fly into Egypt: there is in the memory thereof a chapel built of no long time; I thought the tree ſeemed the oldeſt in the garden, and ſo moſt probably choſe for the ſtory. I aſked my Janiſſary how long thoſe kind of fig-trees uſed to laſt; he told me half an hundred years, or thereabout: yet I noted that if this tree ſhould fail, nevertheleſs that place hath many others of the ſame kind, ready to take the reputation upon them; many rarities of living creatures I ſaw in Grand Cairo; but the moſt ingenious was a neſt of four-legged ſerpents of two feet long, black, and ugly, kept by a French man, who when he came to handle them, they would not endure him, but ran and hid in their hole; then would he take his citern, and play upon it; they hearing the muſic came all crawling to his feet, and began to climb up him, till he gave over playing, then away they ran. Nor is this ſtranger in nature, to ſee ſuch creatures delight in ſounds delightful to us, than to ſee them reliſh ſuch meats, as reliſh with us: the one argues a conformity to our compoſition in one of our ſenſes; the other in another.

Twelve miles ſouth weſt of the city, on the other ſide of the river, ſtand the three oldeſt, and yet moſt entire pyramids: the largeſt I entered into down a deſcent, ſome thirty paces, then creeping through a paſſage almoſt choaked up with ſand, we found a dark aſcent through a paſſage between great marble ſtones, without ſtairs, only a little footing cut on each ſide; here we paſſed with every one a candle in one hand, and a piſtol in the other, for fear of rogues, who often murder, and rifle in thoſe caverns: I found two large ſquare chambers in the middle, the one empty, the other had in the midſt a ſepulture, open and empty about a yard and an half high, as much wide, and within not above two yards long: the ſtone ſeems a kind of red porphiry, but is not, for it ſounds better than a bell: it is fixed in the foundation, nor can ever be born away, as too big for the paſſage. This being the ancienteſt monument in the world, encouraged me againſt the opinion of our decay in ſtature from our forefathers. The Jews pretend thoſe three pyramids to have been built by Pharaoh, who was drowned in the Red Sea; the little one for an only daughter of his, the greater for his wife; but the faireſt intended for himſelf, miſſed of his body, loſt in the ſea. I ſuſpected them to affect a glory in the renown of their enemy: for Herodotus, much more authentic, fathers the chief upon Cheops, nor is there any brick, whereof Pharaoh's buildings conſiſted.

The form is quadrangular, leſſening by equal degrees, from almoſt a quarter of a mile each flat at the bottom, unto a ſquare at the top a little more than three yards angular: the ſtones are exceſſive great, and as big above as beneath; all of an even

four

four ſquare: that which made the building eaſy, and held it ſo long together, is the poſture of the ſtones, not laid in an even flat upon one another, as in other fabrics, but begun at the baſis upon firm rock, with the firſt row of ſtones laid ſloping, their outſide a foot higher than the inſide; which continues the ſame poſture to the very top, and makes the whole building ſet inward, and ſo without mortar faſten of itſelf: each upper ſtone retires ſome half a foot ſhort of that whereon it lies; this ſharpens the bulk by juſt degrees upward, and makes the outward aſcent very eaſy: but in a country where there were any rain, it would ſettle the water, and decay the building.

There are about ſixteen or eighteen other pyramids, extending ſouthward, a matter of twelve or fourteen miles: they are ſaid to be of kings far leſs antient than this, and yet though of the ſame ſtone ruined extremely, only wanting that poſture of the ſtones. This wonderful pyramid is recorded to have been twenty years a building, with three hundred thouſand men and more, in continual employment, which if the ſtone came from the Red Sea, is very credible; but perhaps part was cut from thoſe rocks under the ſand hard by where it ſtands: within two bows ſhoot hereof, is a rock of ſome forty yards circumference, and twelve or fourteen high, cut in the form of a man's head; perhaps Memnon's, famous for its ſounding at the ſun-riſe. The Egyptians and Jews with us, told us it gave oracles of old, and alſo that it was hollow at the top; wherein they had ſeen ſome enter, and come out at the pyramid: then I ſoon believed the oracle, and eſteem all the reſt to have been ſuch, rather than either by vapour, though not impoſſible, or demoniac, which requires too much credulity for me. All that part of the plain, for bewteen twenty or thirty miles in length, and little leſs in breadth, hath ever been the place of ſepulture for thoſe three cities where now is Grand Cairo; that is, Babylon (not that of Perſia), Memphis, and Cairo: the ſouthern part belonging to Memphis, which was the antienteſt, and ſtood moſt part on that ſide of the Nile: whoſe bodies are the beſt mummy, and were buried before the Iſraelites departure; one of which ſepultures being opened, I went down, tied by a cord, deſcending as into a well, ten or twelve fathom, leaving a Janiſſary, and two of our company at the top, to awe the Arabs, who often leave ſtrangers within, and return when they are ſtarved, to rifle them; the place ſo low as I was fain to creep, and all full of a dry ſand, where moiſture never comes: that preſerves the bodies, as much as the embalming, inſomuch as I have ſeen ſome of the linen, not touched by the embalming, to remain perfect white and ſound; ſo many thouſand years will things endure, when untouched by moiſture, the ſole cauſe of putrifaction. The bodies lie, moſt of them in the ſand, ſome in an open ſtone, with an hollow hewed therein: they are not beyond our ordinary proportions; in the pitch of the breaſt, is ſet a little idol, the head of human ſhape, with a prop under the chin: they are as big as one's middle finger, with hieroglyphics on the back, and made of ſtone, or rather baked mortar; their being among the dead, made me ſuppoſe them religious pieces; which with their old hieroglyphics, in vain I ſearched to interpret.

Above all the antiquities of Egypt, I ſought to underſtand that admirable table of Iſis, not mentioned in Plutarch, and ſlenderly unfolded by Pignoria, but compleatly expreſſed in the antique Egyptian monument of braſs, lately printed in Italy: it is thought under the ceremonies of Iſis and Oſiris, to contain that three-fold wiſdom of the old Egyptian kings, and prieſts; the one about the nature of their Nile, and ſoil; the other concerning the policy of their ſtate: in the third was veiled the moſt important pieces of their philoſophy.

To get information hereof, I followed the old examples, firſt uſed by Herodotus, then by Julius Cæſar, and after by Germanicus; which was to enquire of prieſts, who, if

if any, were like to know ſomewhat in their own antiquities: I was helped by an interpreter, to the ſpeech of three Egyptian prieſts, but found them utterly ignorant of all things not Mahometan: nor can I wonder, for in the courſe of viciſſitude, the Egyptian ſuperſtition as the antienteſt in the world, is likely to be the moſt clean loſt; and all ſuperſtitions, being in effect but jugglings, have the fate of ſuch tricks, that is, while new to be admired, but in time to grow ridiculous to ſuch as diſcern their knavery, and ſtale to thoſe who do not; thereupon the prieſts, like other impoſtors, when their devices began to take but coldly, changed them: this cauſed among the heathen new doctrines, and eccleſiaſtic ceremonies in ſeveral ages; ſeldom all at a clap, but by degrees as occaſion offered, and the people's guſt required; nor ever happens a more ſudden occaſion of innovation herein, than that of conqueſt; therefore whatſoever little memory of old ceremonies, might have been left in Egypt, hath utterly periſhed in their frequent oppreſſions, eſpecially in thoſe two of late ages: this of the Turks, and the former of the Circaſſian Mamalukes; which beſide the change of ceremony, have corrupted all the ingenious fancies of that nation into ignorance and malice: thus is failed that ſucceſſion of knowledge, which by word of mouth uſeth to be delivered from one generation to another; nor is there any reparation made by way of books: the main reaſons why the naked mythological part of the heathen religions was not expreſſed in writing, were two: firſt, it would have expoſed them to the expoſitions of many; whereby the ſeveral fancies and intereſts of men, either out of opinion, or deſign, would have raiſed pernicious hereſies, as appears in the Alcoran and Talmud: therefore Numa Pompilius, having writ books of that kind, cauſed them to be buried with him; and when (many ages after) they happened to be found, the prætor proteſted to the ſenate, that they would deſtroy the religion, if publiſhed; whereupon they were burnt: the other reaſon was, becauſe the inſtitutions of their religions were addreſſed, not to the wiſe, who are ſo few as not to be reckoned of, but to the multitude, which are paſſionate, not judicious: wherefore they were not put into a rational way of diſcourſe, which had ſerved them up to the underſtanding; but rather acted in ſuch manner, as might move the ſenſes, thereby raiſing ſuch paſſions as were to the advantage of their religion: hence came the perfumes, and dainty muſic in their temples; the fantaſtic veſtment of their prieſts; their ſolemn ſacrifices, pictures, ſtatues, and proceſſions; which in new ſuperſtitions, were altered, with contempt of the former; yet in the main point they all agreed; that was to amuſe, and entertain the imaginative part of the mind, befooling the intellectual; ſo the ceremonies renewed not always utterly different, nor the ſame, but following the ſtate reaſons, and popular guſt; juſt like the weeds of each year, not ever of the former kind, but according to the ſoil, and ſeaſon: now for theſe paſſions, thoſe ſenſible ſolemnities were excellently fitted: yet becauſe there were ſome diſcerning ſouls; to engage them they were admitted to the inſide of their devices, and called *Sacris initiati*, and ſo were either taken with the myſtery, or at leaſt, with the favour to themſelves, and profit of the republic, the latter ſort in love connived; the others were conjured, as they dreaded the revenge of the gods, never to divulge thoſe myſtical ſecrets; which alſo was, becauſe they were either cruel, impure, and horrid, (for with ſuch humours they complied, as well as with the virtuous), or that they contained ſome profound reach of ſtate, or philoſophy beyond vulgar capacity, which adores eaſily, but pierces not; and that credulous reverence is much advanced by a ſolemn concealment—*Cupidine humani ingenii, libentius obſcura creduntur:* therefore it is not hypocriſy, but a neceſſary regard to the vain nature of man, which forces moſt religions to muffle toward the vulgar, concealing ſome of their inſide, either in hieroglyphics, fables, types, parables,

or ſchool diſtinctions, and ſtrange language; all which do equally obſcure to popular capacity, and are choſen according to the genius of the age, or doctrine: hereby were all ſort of wits entertained with reverend ſatisfaction; the deeper in the kernel, the ſhallower in the ſhell: thus is all light of Egypt's old devotion almoſt quite extinct: now as for the juſtice, and government, it is perfectly Turkiſh, and therefore not to be ſet down apart; only it exceeds all other parts of Turkey for rigour, and extortion; the reaſon is, becauſe the Turks well know the Egyptian nature, above all other nations, to be malicious, treacherous, and effeminate, and therefore dangerous, not fit for armies, or any other truſt; not capable of being ruled by a ſweet hand: wherefore, among them are more frequent and horrid executions, than in the reſt of Turkey, as empaling, gaunching, flaying alive, cutting off by the waiſt with a red hot iron, anointing with honey in the ſun, hanging by the foot, planting in burning lime, and the like. In my two months ſtay, I ſaw divers fearful examples, eſpecially two; one at Grand Cairo, of a fellow, who in malice fired his neighbour's houſe: he was firſt flayed alive, with ſuch art, as he was more than three hours a dying; then was his ſkin ſtuffed with chaff, and born ſtradling upon an aſs up and down the town.

The other was of three Arabs, who robbed in the wilderneſs between Roſſetto and Alexandria; they were taken at a place called Maidyah, where at my return I ſaw them executed in this manner: they were laid naked upon the ground, their faces downward, their hands and legs tied abroad to ſtakes; then came the hangman, who putting their own half-pikes in at the fundament, did with a beetle, drive them up leiſurely, till they came out at the head, or ſhoulder; two of them died ſuddenly, but the third whom the pike had not touched either in the heart, or brain, would have lived longer, had not the ſtanders by daſhed out his brains. Then were they tied upright to ſtakes driven in the highway, and ſo left. Now the Turk, to break the ſpirits of this people the more, oppreſſes them with a heavier poverty than any of his other Mahometan ſubjects; and therefore, if there be one Vizier more ravenous than other, he ſends him thither, and connives at all his extortions, though afterwards, according to the Turkiſh polity, he knows how to ſqueeze him into the treaſury; ſo ſatisfying the people, the prince drains them, and they diſcern him no otherwiſe than as their revenger.

This Vizier Baſhaw who now governs, carried with him from Conſtantinople a ſhip laden with tin: at his arrival, he took a catalogue of all wealthy perſons; then to every man, excepting ſuch as were engaged in favour of the ſtate, he ſent a piece of tin, more or leſs, according to the ability of the perſon, and demanded of each ſo exceſſive a price, as generally it was not worth the fifth part of what they paid. It is the cuſtom of the Ottoman crown, to preſerve the old liberties to all countries who come in voluntarily; which in Scio, and other iſlands of the arches it hath, for examples ſake, maintained very honourably, till juſt cauſe was ſhewn to the contrary: but thoſe whom they take by conqueſt, they uſe as a booty, without pretending any humanity, more than what is for the profit of the conqueror; which moſt conquerors do in effect, although not being ſo abſolute as the Grand Seignior, they are feign to give the world more ſatisfaction in the poor counterfeits of juſtice, zeal, clemency, public good, and the like. The Egyptians, under their Circaſſian Mamalukes, were defended againſt Sultan Selim, like a flock of ſheep kept by fierce maſtiffs from the wolf: wherefore his bloody victory made him rage the more; ſo that after he had ſlain all the Circaſſians, and topped the reſt, he was not like Pharaoh content with the fifth part, but took all, leaving no man owner of a foot of ground, and divided the land into farms. The leaſt farm pays one purſe, ſome two or three according to its pro-

portion; each purſe is eight hundred pieces of eight: the fixed rent the Baſhaw muſt conſtantly make good to the crown; he every year places or diſplaces the farmers, as they out-vie one another in gift to him: the ſet rent never alters, and is eighteen hundred thouſand zeccheens yearly: a zeccheen Turkiſh I value at nine ſhillings ſterling.

This is proportioned into three equal portions; one is ſet out to furniſh the annual pilgrimage to Mecca; the ſecond pays the ſoldiery, with all other offices, and public ſervices for that kingdom; the laſt third goes clear into the exchequer. Theſe farms are moſt in the hands of Egyptians; beſides which, there want not Timars, that is Feudes given to Turkiſh horſemen with obligation of ſervice in war, and to awe both neighbours and ſubjects.

When Selim had conquered this kingdom, he boaſted he had taken a farm to feed his Agemoglans; wherein his judgment was the ſame with the Romans, who eſteemed it the granary of their republic; wherefore the Turk, at this day employs the Egyptians rather that way, than to arms; for he hath of thoſe enrolled ſoldiers but fourteen thouſand, and when any of thoſe die, he continues the pay to his wife and children: whereby, without ſcandal, the nation is made effeminate and diſarmed; which is the maxim he holds upon that falſe and dangerous people: he uſed, till within theſe fifteen or twenty years, to make (as in his other kingdoms) moſt of their judges of the natives; but they, according to that climate, were found damnably corrupt and diſaffectionate to the Turkiſh affairs; wherefore now having made ſure of that country, he hath, without any further reſpect of them, made a decree, that none ſhall be capable of being a judge amongſt them, but a natural born Turk, whereby the juſtice is excellently reformed; eſpecially towards ſtrangers, who before had no protection beſide poverty, to ſave them from falſe witneſs, which ſhared them as a booty between the judge and the accuſers. Having thus, at Grand Cairo, enquired of ſuch points as are peculiar to that kingdom, I thought of my departure, which I purpoſed to direct in ſearch of ſome further antiquity. Firſt, I aſked for the famous old temple of Vulcan, but could not hear of any remainder of it, nor any acknowledgment of Jupiter Ammon, who gave oracles in the weſt of Egypt. Then I deſired to view the paſſage of Moſes into the Red Sea, not above three days off; but the Jews told me that the preciſe place is not now known within leſs than the ſpace of a day's journey along the ſhore; wherefore I left that as too uncertain for any obſervation, and went by Camel two days journey ſouth eaſt, to ſee certain great ruins about fifteen miles from the river. I had hoped they might have proved the remainder of the labyrinth, or pyramids built by the twelve kings in the lake of Mæris; but I rather, by the pillars and turrets, gueſſed them to have been ſome regal palace. In our going thither, there happened a little whirlwind which drove the ſand ſo upon us, as we were almoſt loſt; for divers times paſſengers therewith overwhelmed, man and beaſt are not found, till many ages after, when another wind diſcovers them. Our only remedy was to turn our camel's buttocks to the wind, till the place where they ſtood was become a pit, as deep as they could well get out of; then removing a little forward made another ſtand, till we grew again environed, in this manner paſſing out an hour, till the wind ceaſed. This fright made us return nearer the Nile, where I ſaw two crocodiles running together, in a muddy place, the one about four feet long, the other not above two.

At my coming back, I began to think of going down to Alexandria, and from thence by ſea to Joppa, purpoſing to return home by Jeruſalem, which by land is juſt fifteen days journey on this ſide of Grand Cairo: then I took my leave of the Illuſtriſſimo

Seignior Sancto Seghezzi, whose usage of me all this while, and now at my departure, was so honourable as might serve for a pattern to each noble spirit.

It being now forward in November, with the water's abatement began Egypt's spring; all the banks so green, fragrant and delicious, as if a new paradise were up. The river shrunk generally into little more than a quarter of a mile broad, which caused one unpleasing spectacle; that was, of many wild Arabs, often ten or twelve together, swimming across to rob villages and passengers. They first wrap their thin blue coat about their head, then tie their lance to their side, so swim over the river naked, which I had also seen at my going up, when the flood was nigh a mile and a quarter over, but not so frequent. My two Janizaries, with their harquebuzes, and I with a pistol, awed them, that they durst not assault the boat; nor were they able to use the launce swimming, more than with one hand, and that but weakly. In these four days passage to Rossetto, I enquired of the Delta, and the Nile's seven streams. The Delta is so named, from the form of that letter, and is all that part of Egypt which lies between the two branches of Rossetto and Damiata; the first parting of which streams is about twenty miles below Grand Cairo. Part of this Delta, I had often heard by some of the learned Jews, to have been the land of Goshen.

Nile had of old seven streams, five natural, and two cut by labour, to serve only in the overflow; there now remain only three, one artificial, which, in the inundation, serves Alexandria. The two natural ones are that of Pelusium, now called Damiata, and the other of Canopus, now Rossetto. This latter is, of late, so choaked, that, at the entrance into the sea, ships are feign to unload, and after a small passage, to load again. Another hath quite furred up within less than thirty years, whereof there are three causes doubted, first, the gravel born down in the flood, for then the water is as gravelly as a puddle in the high way; secondly, the sand blown therein, by the wind from the banks. If it be either of these, it may alter the course of the river, as, in part, it hath done formerly, which might be the ruin of the cities, but not of the kingdom. The third reason is, some defect or diversion from above towards the fountain, that would be the destruction of all, but is not generally believed; yet, methinks, might well be suspected, because, though so many streams are stopped, the rest run not higher than before; which, they say, the many ditches made of late ages, are the cause of. The water tastes just like new milk, but somewhat nitrous, and if drank as in the river, troubled, it causes, in strangers, a flux; which, to prevent, they take a gallon or more of that water, and if they have not time to let it settle, they cast therein three or four bruised almonds, which, in less than an hour, clarifies it like christal; which effect they have upon no other water, and therein is shewn the perfection of that.

At last arrived at Rossetto, and so by mule passed to Alexandria, I purposed from thence to take a voyage for Joppa; which passage I rather chose than the other of Damiata, much nearer, but more infested with pirates. Here, one day, I went to view the port of gallies, but was severely prohibited. This seeming contrary to the usual freedom of Turkey, made me suspect some notable defect in that harbour, which might hereafter be made use of; whereupon I went the next day secretly, unto a high decayed piece of a turret, upon the wall over that haven, to take a considerate view thereof. My access was espied, and I was dogged by an Egyptian, one, as I think, of the garrison hard by, whose violence produced an accident that made me forget all my other designs, and fly for safety of my life, unto a little French bark, which I knew was that day to depart for Sicily. We had not sailed above five or six leagues, but we saw a spectacle of a strain beyond the spirit of these times. It was thus: a Maltese gave chace to a Greek vessel, in search of Turks, or Turkish goods; the Greek laden with Turkish goods, made up

to

to us, who, carrying no flag, he judged us to be Turks: but when at hand, we appeared Chriſtians, and from us no help to be had, he yielded. In the veſſel were four Turks; three ſuffered themſelves to be taken priſoners, the fourth, we all looking on, ran up to the ſtern, where taking a piece of cord, he tied his feet and one of his hands together, then threw himſelf headlong into the ſea; in which reſolute end, he ſhewed by what a ſhort paſſage many a years miſery may be prevented, where other reaſons, or fear maſked in them, enthral not.

Our bark had twice before been taken by the Turks, and ranſomed. This voyage met none, nor any notable danger, excepting one ſtorm, wherein we had like to have ſplit upon the rocks of Candy. Finally, after twelve days, we came to Siragoſſa in Sicily, from whence we went to Meſſina, and ſo to Palermo; whoſe delicacies, with my noble entertainment in the houſe of a French gentleman there, conſul general for his nation, ſtayed me to take a leiſureable view of that kingdom, whoſe cuſtoms and government are ſo perfectly Spaniſh, as need not be ſet down apart; eſpecially, this memorial, having not undertaken any thing beyond the affairs of Turkey, muſt not meddle with thoſe of Chriſtendom; only I may upon this country, remember an item given me by a very underſtanding Turk. In one part of the Archipelago, our captain, who went admiral to the whole armado, cauſed many of the galleons to be linked with cables: this I knew dangerous among ſo many iſlands, and at length we began to fall foul one upon another: whereupon I aſked the Turk why we rode ſo linked; he replied, for to be ready altogether, if we light upon the Malteſi. With that, under colour of magnifying them, I deſired to learn how they underſtood Malta, and ſo told him, I wondered they would ſuffer ſuch a ſpot of earth to trouble them, and not rather deſtroy it, when they had ſome ſpare time from greater enterprizes. He anſwered, that they would no more attempt Malta, but rather Sicily, which had better landing, and was abler to maintain an army; and whoſe people having ſuffered under the French and Spaniard extremely, and finding no hopes in any other Chriſtian prince, are not much averſe to the Turkiſh government. Then, quoth he, if Sicily were ours, Malta muſt come in without blows, as victualled from Sicily, and be no way able to ſubſiſt, when we were on both ſides of it. This diſcourſe I could never eſteem to the full, till I had been in Sicily, and principally once, when I heard ſome of them not ſtick to ſay, that the Greeks lived happier under the Turks, than they under the Spaniards. Yet I muſt note alſo, that of all the Chriſtian ſtates, the Turks are the worſt provided to deal with the Spaniſh; for, of all others, that moſt ſubſiſts on the fortreſſes, which would prove hard knots to the Turk, whoſe nature and military orders are not in any one point ſo much defective as in that of ſiege. From Palermo I rode to Trapany, from thence I embarked for Naples, whoſe rarities entertained me ſome days; then went I by Rome; ſo by Florence and Bologna to Venice; where I arrived the eleventh month after my departure from thence; having in that time, according to the moſt received diviſions of Turkey, been in nine kingdoms thereof, and paſſed ſix thouſand miles and upward, moſt part by land.

Thus I have ſet down ſuch obſervations as were of local paſſage, and naturally born along with the places whereon I took them. Now follow the more abſtract and general, concerning the inſtitutions of the whole empire; wherein I take but the accounts of a reckoning made in haſte, and therefore ſubject to the diſadvantage of a haſty view, that is, to overſlip many things, and to ſee the reſt but ſuperficially; yet, uſually quick glances take in the moſt eminent pieces; amongſt which there are ſome like the dye of ſcarlet, better diſcerned by a paſſing eye than a fixed one. Of this nature I eſteem the

moral points of behaviour; a new comer apprehends them with a judgment freſh and ſincere, which further familiarity corrupts with affection or hatred, according as it meets a diſpoſition conform or contrary. The moſt important parts of all ſtates are four; arms, religion, juſtice, and moral cuſtoms. In treating of theſe, moſt men ſet down what they ſhould be, and uſed to regulate that by their own ſilly education, and received opinions guided by ſublimities, and imaginary moralities. This I leave to Utopians, who, doating on their phantaſtic ſuppoſals, ſhew their own capacity or hypocriſy, and no more. I, in remembering the Turkiſh inſtitutions, will only regiſter what I found them, nor cenſure them by any rule, but that of more or leſs ſufficiency to their aim, which I ſuppoſe the empire's advancement. Firſt, then, I note their arms, becauſe in the ſway of men's affairs it is found—*Omnia eſſe gladii pediſſequa;* in that fear, as the ſtrongeſt of our paſſions, awes all the reſt. Their infantry conſiſts of two ſorts: firſt, ſuch as are levied upon particular cities, they are more or leſs, according to occaſion; the ability of the town, and diſtance from whence ſummoned. Many of them are Chriſtians, and are ſent forth much better furniſhed with cloaths, than with us; each town in ſeveral colours, and their arms ſufficient. They are lodged and exerciſed without the city, almoſt a month before they begin to march. The other part and chief ſtrength is of the Janizaries, whoſe number, at my being in Turkey, were four and forty thouſand; which, as it fails, they uſed to ſupply upon occaſion, but never exceed. The manner is to reinforce theſe bands thus; ever now and then there are ſent out officers into divers provinces, eſpecially the northern, who, out of all the Chriſtian children, from the age of ten to eighteen, or twenty, chuſe without ſtint or exception, ſuch as they think fit, and carry them to Conſtantinople. Theſe they call Agemoglans; then, after ſome obſervation of their perſons, thoſe of moſt promiſing parts are ſelected for the Grand Seignior's ſeraglios, either that of Conſtantinople or his other of Adrianople, where they are taught to read and write, to underſtand Arabic, to uſe their bow, with other weapons. Then cull they out the choiceſt ſparks; who, as their capacities grow approved, are inſtructed in ſtate affairs, and by degrees, taken into the higheſt preferments: theſe are called Ichoglans. The worſt, and of leaſt quality, are aſſigned to the drudgery of the houſhold, to the gardens, and other baſe offices: ſome are made mariners, and galeots. The general ſort, neither rare nor contemptible, are, by the Aga of the Janizaries, diſtributed abroad, where, without charge to the prince, they earn their living by hard labour, till the age of two and twenty; then ſo inured to endurance befitting a ſoldier, they are brought back, taught their arms, and prepared for ſervice: theſe are enrolled Janizaries. This choice and education of perſons, apt to each uſe, muſt needs make it excellently performed, as being more natural than the courſe of Chriſtendom, where princes put arms into the hands of men, neither by ſpirit or education, martial, and entruſt their chief employments with reſpect of birth, riches, or friends; which, to the ſervice intended, are qualities not ſo proper as thoſe perſonal abilities which prevail in the Turkiſh election. Theſe, though the ſons of Chriſtians, hate that name above all others, and are found, as I have ſeen ſome of them, without any natural affection to their parents, as it were tranſplanted, acknowledging themſelves the creatures of the Ottoman family; ſo much are the preſent engagements of life too ſtrong for all former ties of blood. Their pay is perpetual, both in peace and war, more or leſs according to perſonal merit, which excites to notable attempts. Other preferment they receive none, unleſs it be a Timarre; for if any of them ſhould be in honour, he might be too much regarded by his fellows, whom the prince will not permit to acknowledge any beſides himſelf; for which reſpect this emperor, at Adrianople, as it were in face of the army,

army, cauſed a great perſon once of this order, to be ſtrangled, and proclaimed traitor, when I was in Hungary; whereat I heard many of the Janizaries ſpeak inſolently in public, yet durſt they do no more, finding this prince's ſpirit too great for them.

They are never caſt off; for when old or maimed, they are kept in garriſon. This company was held deviſed in imitation of the Roman Prætorian Cohorts, or rather of the Macedonian Phalanx, and hath performed as bravely as either, but is now in great part corrupt; for, contrary to their primitive inſtitutions, many of them marry, others follow merchandize. And whereas, heretofore, they were all choſen out of the ſons of Chriſtians, whereby that cauſe was kept under, and the Turkiſh ſo much increaſed, now the Chriſtians are permitted, for money, to excuſe their children, and the Turks to prefer theirs. Some hold this an error, a pernicious one, as leſſening that due proportion which ſhould be maintained between the compellers and the compelled. The Turks rather think the Chriſtians now not ſo ſtrong as heretofore, and therefore not to need the former diminution. Experience made me of this opinion, conſidering that it is many years ſince moſt of his Chriſtian countries were taken in, and how every age dyes them of a more deep Mahometan than other; but ſhould he win any Chriſtian province anew, he would not ſpare, in this way, to exhauſt it, till it were ſufficiently enervated. The mortaleſt corruption of this order hath happened of late years; that is, knowing their own ſtrength, and grown ſaucy with familiarity at court, they proceeded to ſuch inſolency as hath fleſhed them in the blood of their Sovereign Sultan Oſman; and in Muſtapha, they have learnt that damnable ſecret of making and unmaking their king at pleaſure; whereby the foundation of all monarchy, that is, the due awe towards the blood royal, is ſo irreparably decayed in them as, like the loſt ſtate of innocence, can never be reſtored.

This requires an erection of new bands, never tainted, to ſupplant theſe Janizaries, who elſe will grow to ſuch a military anarchy as did the Prætorians of Rome in their empire, till they reduced it to nothing. Wherefore ſome think, that the expedition wherein the Grand Seignior hath now engaged his perſon againſt Perſia, is deſigned with a reſolution to ſpend the Janizaries very freely.

The cavalry is made up of two ſorts; firſt, of Spahyglans, to the number of two and thirty thouſand: theſe are continually near the court; out of them are choſe troops to guard his royal perſon upon all removes: they uſed not to go to war except he went himſelf, but of late they are often ſent with the Grand Vizier. The other ſort of Spahies are termed Spahy-Timariots, from certain Timars or Feuds, given them for term of life, with obligation to ſerve on horſeback, well accoutered, whereſoever they ſhall be ſummoned. This is not much unlike our old tenures of knight-ſervice or eſcuage, but not hereditary. According to the value of the Timar, the Timariot is to come in with one, two, three, or more horſes. I have ſeen many bring in five or ſix. This reaſon, till I was informed of, I wondered to ſee Cavaliers carry to the war ſuch ſuperfluous retinue, as frequently to have men riding after them, ſome bearing a coat, ſome a fiddle, many nothing. Theſe Spahi-Timariots, beſides their ſervice in war, have another uſe no leſs important; that is, to awe the provinces wherein they live, and cauſe them to be well cultivated; wherefore, in all expeditions, many are left at home. They are bravely horſed, managing their lance and bow with much dexterity. Their number is uncertain, as ever multiplying, either upon better population of old poſſeſſions or conqueſt of new; ſo both peace and war increaſe them. Nothing but the loſs of a province doth diminiſh them, for their death is but the preferment of new deſervers.

At this time the owners of the Timars are about three hundred thouſand, whereto adding their companions, which they are obliged and never fail to bring in, they make in

in all above ſeven hundred thouſand; which number was told me, with many other of their notes, by ſome of the Timariots in the army; where, though held a ſpy, they ſcorned to afflict me, but rather chuſing to glorify their ſtate in my relation at home, informed me of all, and much againſt my will, forced me in their preſence to write it down, which I did in Italian, and in terms ſo reſpective, as when the interpreter expounded, they received me exceeding kindly, making me eat, drink, and lodge in their tents all night. Beſides the Spahies, there are another ſort of horſemen, who are volunteers, ſerving at their own charge: they are of three ſorts; ſome come in hopes of preſent booty, others to merit a Timar, the third in mere devotion to gain paradiſe, by dying for the Mahometan cauſe.

The firſt, of all others the baſeſt, mixed of Turks and Chriſtians, uſually go before the army to ſpy and pillage. They, having rather the ſpirits of freebooters than of ſoldiers, would never ſtand one ſtroke of an encounter, but that the deſperate bravery of their companies does often engage them irrevocably. The ſecond ſort are forward enough, eſpecially where the ſervice is eminent. The third are the moſt reſolute troops of the army; they come like ſo many Decii, men vowed for the public; nor are they known ever to return home unleſs with victory. Some of them are daily ſeen ſingly to invade a whole ſquadron; others, after much aſſay of valour, open their breaſts, and ſtand a volley of muſkets. Theſe men are heavy upon the enemy, for—*Vincitur haud gratis jugulo qui provocat hoſtem.*

This reſolution is not the child of reaſon or honour, but bred by way of religion; for Mahomet, knowing he had not to deal with a ſcholaſtic and ſpeculative generation, but with a people rude and ſenſual, made not his paradiſe to conſiſt in viſions and hallelujahs, but in delicious fare, pleaſant gardens, and wenches with great eyes, who were ever peculiarly affected in the Levant. Now, to ſuch as die in wars for the Mahometan faith, he promiſes that their ſouls ſhall ſuddenly have given them young luſty bodies, and ſet in paradiſe, eternally to enjoy thoſe pleaſures, notwithſtanding any former ſins. To thoſe who die other deaths, he aſſigns a purgatory tedious, and at laſt, not ſuch an height of pleaſure. It is ſcarce credible what numbers theſe hopes bring in: I have ſeen troops ſometimes above an hundred together. So effectual an inſtrument of ſtate is ſuperſtition, and ſuch deep impreſſions does it make, when fitted to the paſſions of the ſubject, and that uſeful in thoſe whom neither reaſon nor honour could poſſeſs. The chief auxiliaries of the Turks are the Tartars, who live on this ſide mount Taurus; they are by us called the Petit Tartars, to diſtinguiſh them from thoſe others of Chriem, who have much vaſter dominions beyond the mountain, but thereby of difficult commerce with theſe parts of the world.

The great Turk hath made frequent affinity and league with theſe Petit Tartars, and hath entailed the crown upon them, in caſe the Ottoman line ſhould fail; not only becauſe when a ſmall nation inherits a greater, the leſſer is immerſed in the acceſs of the greater, which, under colour of loſing itſelf, makes an acqueſt of its inheritor; but for other regards peculiar to that nation, eſpecially for their ſituation upon the Black Sea, in ſuch manner as they may at pleaſure make ſudden excurſions to the very point of Conſtantinople itſelf; nor had the Turk any remedy, when abſent, in impreſſes from home; wherefore he caſts many ties upon them, and ſeldom goes to war without ſome of their troops; which, beſide the aid and reputation they afford him, are a kind of hoſtage. In this preparation againſt Poland, there came down forty thouſand of them to the camp, but were marched forward with the army before my arrival, ſo that I ſaw none of them, ſave ſome few ſick and caſhiered perſons, who ſeemed more ſallow and ill-favoured people than the Turks, not ſo well cloathed, nor ſo civil; and thoſe Turks who

who wiſhed me well, forewarned me from going amongſt them, telling me their hatred to Chriſtians was ſuch, as they would go near to captive or rifle me. When I entered the ſkirts of the empire, the fame of their army, then marching for Poland, was, as fame uſes to be, exceſſive, threatening no leſs than ſeven hundred thouſand; but upon nearer acceſs, it ſcarce held up one hundred and fourſcore thouſand, reckoning in the Tartars; whereupon I much enquired why the Turkiſh armies were not now ſo numerous as in former times. Among many anſwers, the wiſeſt hit upon three points: firſt, that the enemies now (excepting the Perſian) were not ſo potent as heretofore: ſecondly, experience had taught them, that multitudes over-large are neither capable of order nor proviſion; wherefore, to avoid confuſion and famine, they bring no more into the field than are neceſſary: the third was, before their dominions were enlarged, they thought it better to employ their multitudes in new conqueſts than to leave them idle, neceſſitous, and dangerous at home; but ſince their enlarged territories, they are diſtributed into colonies to people, and manage them, which thereby will, in time, become more populous and potent than ever. Thus did none of them acknowledge any diminution of people, as is plainly ſuppoſed by many who never viewed their great ſwarms and large plantations. The Turkiſh arms differ much from ours; their harquebuze like our caliver; their ſcimetar, a crooked flat back-ſword; at ſea, amongſt ropes, or on horſe-back, againſt armour, it excels a rapier, but in open fight is much inferior; it hath ever been the eaſtern weapon, as likewiſe their iron mace, which they uſe both for ſtroke and hurl: they are admirable with their bow and arrows. There is, among other trophies, at the caſtle-gate of Belgrade, ſet up a head-piece, which I hold petronel proof, ſhot clean through both ſides, (and, as they ſay,) head and all, with one of their bows: the arrow, as all theirs are, like thoſe little red ones which our children uſe, I ſaw yet ſticking in the head-piece. They bear no weapons but in travel, then ſome of them ſeem like a moving armory; firſt, the girdle ſtuck with three or four piſtols; then on each ſide a knife as long as my arm, with another of a foot long, for ordinary uſes, tucked to his coat; an harquebuze on his ſhoulder, on his thigh a ſcimetar; on the one ſide of the ſaddle-pummel a petronel, on the other a ſtrait ſword, the blade hollow, long, and four-ſquare; by that either a little axe or an Hungarian mace, or both; at his back hang bow and arrows. When he comes to his lodging, all theſe, with his bridle full of braſs gilt boſſes, he faſtens to the tree or wall where he reſts; after, upon the ground ſpreads a blanket, whereon he firſt ſups, then ſleeps in his cloaths with his ſaddle inſtead of a pillow. Armour I think they have not ſo plentiful and compleat as we, yet I know not well, for it was ever packed up on horſe or waggon; to three horſemen was allowed one waggon. I ſaw no muſters nor marches near an enemy, and therefore have little experience of their diſcipline in that point. They march in rank and file with wonderful ſilence, which makes commands received readily; they are always provided with biſcuit, dried fleſh, and ſtore of rice, with a kind of coarſe butter, ſo as in the greateſt deſarts they are in plenty. Thus their armies paſs the ſandy barren countries towards Perſia, with leſs fatigue than did the Romans in ſmall numbers of old. One notable piece of their diſcipline they told me, that is, excepting none but the Janizaries to encompaſs all their other foot battalions in the rear, with the greateſt part of the horſe in form of a half-moon. They have orders not to meddle with the enemy, but only to neceſſitate their own forward, till they have gone through the oppoſite forces, and in caſe of flight to hold them out to ſlaughter; which done, themſelves begin upon the enemy. Thus, that neceſſity which is the mother of all brave performances in vulgar ſpirits, and which the ancients ſo much fought to caſt upon the ſoldier, by hills, rivers, and ſuch ſituations, the Turks carry along in all places, thereby forcing valour even out of fear; ſo ſerving themſelves

themſelves effectually of people neither valiant nor affectionate, and that without intreaties, donatives, or other inconvenient indulgence of government. Thus much of their land forces. Their navies are provided for the ſeas within their own dominions; the chief are the Black Sea and the Mediterranean. The Helleſpont I eſteem but a paſſage from the one to the other. Their Boſphoran fleet trades into the Black Sea upon ſeveral ſervices, as to invade the Muſcovites, Circaſſes, Coſſacks, with others, returning in July or Auguſt, laden with honey, wax, and eſpecially wood and ſlaves, which it tranſports to Alexandria, buying therewith flax, ſugar, ſherbets, rice, tapeſtry, corn, and other Egyptian commodities; with which, and part of the tribute in January, they return for Conſtantinople; ſo enjoying the trade-winds, which in thoſe parts uſually in ſummer ſit northerly, and in winter ſoutherly.

The other part of their navy ſerves upon the Mediterranean; it is called the Barbary fleet: it is the more warlike, and acknowledges the Grand Seignior, but not ſo abſolute, for the gains of the other fleet goes to his coffers; but what the Moors get is their own, which makes them more earneſt in piracy, and deſirous to be held as pirates, to gain a kind of liberty, and that all Chriſtians may be prize, without any impediment by league at court. This the Turk grants under their excuſe of their diſobedience and piracy; he infeſts thoſe Chriſtians who, being in league with him, he could by no other pretence weaken; and this alſo, in caſe of neceſſity, keeps him an exerciſed fleet for war. That this is connivance appears plain, for he claims and protects their cities, though not their perſons; and they never make booty of Turkiſh goods or ſubject, though a Chriſtian; and divers of them I ſaw ſailing in the midſt of the royal armado; yet they counterfeit the pirate ſo well, that the gallies and veſſels of Algiers will not come within the Dardanelli; and myſelf, not then knowing this art, had at Rhodes, by a raſh miſtake, almoſt loſt my liberty; where the admiral's galleon of Tripoly, coming for freſh water, rode in the mouth of the port above three hours, without caſting anchor, as pretending fear of being within command: this made me judge it an Engliſh ſhip, as likewiſe the colours, which ſo far off I took for the king's. Wherefore, deſirous to ſee my countrymen, I hired a Greek boatman to carry me thither, where being almoſt arrived, I perceived my deſperate error; from whence I was forced with entreaty, money, and my dagger at his breaſt, to make him row me off.

The Turks are but ill provided with ſeamen; for beſides renegadoes, they have but few ſkilful ſailors, and would have had fewer, but that, as of old, the Carthaginian hoſtility exerciſed the Romans at ſea, who elſe had not ſo early learned navigation, and by conſequence could not ſo ſoon have maſtered the world. Juſt ſo (though in a far weaker manner) doth Florence and Malta conteſt with the Turk at ſea, enough to practice but not defeat him. To which effect I have heard ſome of them ſay, by way of jeer, that the Grand Duke and Malta did by the Grand Seignior, like little barking dogs about a lion, keep him awake; and if ſometimes they ventured to give him a nip, it did but rouze him, without any hurt of importance: for ought I knew, they had reaſon; for though reſiſtance be neceſſary, yet when ſo inſufficient it is worſe than none.

Their terms of navigation are Italian, owing either to their ſlaves being moſt of that nation, or that themſelves, inlanders originally, have a language defective in maritime affairs. Their veſſels are either Turkiſh built or prizes; their own built they call caramuzals, many whereof are great ſhips; all have rounds on the outſide like ſtairs, the ſtern and fore-caſtle built four or five ſtories high, ſo as I have ſeen ſome of them carry ſeven or eight hundred paſſengers. That form makes them ſlow of ſail, unwarlike, and eaſily overſet by weather. Their gallies are light, of an excellent mould, and endure an high ſea, eſpecially thoſe of Rhodes.

The

The main ſtrength of both their fleets, are tall ſhips taken from the Hollanders, where the cowardiſe of that nation is made a weapon againſt all Chriſtendom, and teaches us what a virtuous cruelty it would be to bar ranſom, or return to all who yield their ſhips, upon what odds ſoever. All great examples have a little of the unjuſt. Now though this might ſeem hard meaſure to ſuch who yielded upon extreme odds, yet were it neither ſo general a miſchief, nor ſo important as the contrary indulgence; and men would not only become more reſolute in thoſe neceſſities, but more wary of going ill provided.

Nothing makes the Hollanders ſo faint, as the Turkiſh known decree of impunity, and perſonal liberty to ſuch as ſurrender without diſcharge of artillery; wherefore they ſeeing preſent ſafety in yielding, and no future deſtruction at home, do eaſily give up other men's goods for their own ſecurity. Upon theſe terms the admiral's galleon wherein I ſailed, a goodly veſſel of forty brave pieces, had been taken, as the Turks aſſured me, by two of their polakers of ten or twelve guns a piece. Our ſhips they do not willingly ſet upon, not only for their able defence, but alſo becauſe the veſſel, which uſed to be a conſiderable piece of the booty, is to them unuſeful; for their employments being piracy, can make little uſe of an Engliſh bottom, whoſe mould is too ſlow for that purpoſe; wherewith they aſked me how we did in war at ſea, where our enemies might come on, or off, at leiſure. I replied, thoſe which came into their ſeas, were private merchants veſſels of trade, ſlugs made only for burden and weather; but for war our king had a royal navy of another frame, the beſt for ſail and fight in the world.

The ſtrangeſt thing I found among the Turkiſh mariners, was their incredible civility: I, who had often proved the barbariſm of other nations at ſea, and above all others of our own, ſuppoſed myſelf amongſt bears, till by experience I found the contrary; and that not only in ordinary civility, but with ſo ready ſervice, ſuch a patience, ſo ſweet and gentle a way generally through them all, as made me doubt whether it was a dream or real. If at any time I ſtood in their way, or encumbered their ropes, they would call me with a Janum, or Benum, terms of greateſt affection, and that with an incline, a voice, a geſture ſo reſpective, as aſſured me their other words (which I underſtood not) were of the ſame ſtrain. The captain's chief gain in this voyage is by paſſengers; yet if intereſt ſhare in this behaviour, they are not quite void of it that can act it ſo well: nor are they irreligious, for all the voyage, morning and evening, they ſalute the ſun with three general ſhouts, and a prieſt ſaying a kind of litany, every prayer ending with *Macree kichoon*, that is, be angels preſent; the people anſwer, in manner of a ſhout, *Homin*, that is, Amen.

Thus much of the military part of Turkey; to which I add the point of fortification: herein their proceeding is directly contrary to the Spaniards; he not having multitudes of his own ſufficient to plant colonies, is forced in all his conqueſts (if he will have any people to govern over) to preſerve the naturals. Now they not being aſſured in affection, muſt be awed by fortreſs, which is a way not only unſure, but ſo chargeable, as makes him gain but little by his winnings.

The Turk, on the other ſide, well ſtored with people, firſt conſiders what number of his own he will aſſign for Timariots to each province which he takes; then he deſtroys all its nobility, and ſo far of the vulgar, till there reſt only ſuch a proportion as may till the land, and be awed by thoſe Timariots, with other forces ready; that remainder is kept to manure the land. This thus eſtabliſhed, he needs not the fortreſs for himſelf, nor will he leave it a refuge for enemies or rebels: yet if it be a frontier,

he does not quite demoliſh it, but keeps it in ſuch caſe as may hold out till he might ſend an army, ever ſuppoſing himſelf maſter of the field; wherefore, as it ſtands in more or leſs danger, ſo it is provided. Thus, in Hungary the caſtle of Belgrade is neither raſed, nor carefully maintained; but that of Buda is guarded with a ſtrong garriſon: all thoſe within the kingdom are pulled down, ſo it is in his other countries. His maritime fortifications, becauſe of ſudden acceſs by ſail, are held in the rule of frontiers, and withal to command the haven, yet is not the care of them ſo diligent as in Chriſtendom. They every where gave me free acceſs, excepting Egypt, where the extraordinary ſubtle malice of that people, makes more vigilance and reſtraint than elſewhere. Now follows their religion, wherein I noted only the politic inſtitutions thereof: theſe obſervations moving only in that ſphere, cannot jar with a higher, though the motion ſeem contrary. Mahomet, noting the outward ſolemnities wherewith other religions entertained the minds of men, he judged them perhaps in part effeminate, as thoſe dainty pictures and muſic in churches, thoſe ſtrange veſtures and proceſſions; and partly chargeable, as thoſe ſtately ſacrifices, and other ſolemnities of the heathen, and all driven already to that heighth, as he could not outgo; wherefore he refuſed to build his ſect thereon; nor did he much affect to ſupport it with miracles, whoſe credit frequent impoſtors had rendered ſuſpected to the world, but rather choſe to build it upon the ſword, which with more aſſurance commands mankind. Every novelty draws men in for a while; but where the gain is not great, they ſoon grow weary, unleſs compulſion hold them on; therefore, in his firſt beginnings, when he was aſked what miracles he had to prove his doctrine, he, drawing forth his ſcimetar, ſaid, that God having had his miracles ſo long ſlighted by the incredulity of men, would now plant his laws with a ſtrong hand, and no more leave them to the diſcretion of ignorant and vain man; and that he had therefore ſent him in the power of the ſword, rather than of miracles. From hence it is, that now their boys ride to circumciſion, bearing an iron club in their hands. Nevertheleſs he failed not to frame his ſect ſo as might take human nature; not the intellectual part, for all ſuperſtition ſubſiſts on weak hypotheſes, whoſe plauſible reaſon may for a while prevail in the world, by poſſeſſing ſome ſhallow, raſh, peremptory brains, but cannot hold out long, unleſs it had better root than that of argument: he therefore made it comply with the main parts of our nature, hope and fear; to the one he ſet out a paradiſe; to the other, though not a hell, yet a ſhrewd purgatory. His preaching of paradiſe more than hell, favours hope above fear, thereby filling the mind with good courage, which was much to his military purpoſe; for he finding the ſword to be the foundation of empires, and that to manage the ſword, the rude and ſenſual are more vigorous than wits ſoftened in a mild rational way of civility, did firſt frame his inſtitutions to a rude, inſolent ſenſuality: after which education, he fitted his future pretences juſt unto ſuch capacities. Wherefore ſeeing that men's opinions are in great part complexional and habitual, it is no wonder to ſee them taken with promiſes, which to us ſeem beaſtly and ridiculous. They as much deſpiſe ours; and in a more natural way every thing is received, not at the rate of its own worth, but as it agrees with the receiver's humour, whereby their hopes and fears, though falſe, prevail as ſtrongly as if true, and ſerve the ſtate as effectually, becauſe, opinion, which moves all our actions, is governed by the apparancy of things, not by the reality. Now, to the intent that the moſt notable fancies of men might be entertained, there are four ſeveral orders in their religion, all very malicious againſt Chriſtians: otherwiſe I had not noted them vicious, excepting their profeſſed ſodomy, which in the Levant is not held a vice. Each order upholds its reputation upon ſome one peculiar virtue, which alone it profeſſes, not pretending to any

any other. The Calenderim, upon chaſtity, wearing an iron ring through the ſkin of his yard; in ſome I have noted it capable of being taken off with ſmall difficulty. The Haggiemlar, on muſic and love-ſongs. The Torlacchi, on revelation and enthuſiaſm, to fortel and divert divine wrath. The moſt rigid ſpirits are the Derviſlar, like Baal's prieſts, launcing themſelves with knives. Theſe Derviſlar have murdered divers baſhaws, and alſo attempted ſome of the emperors in the midſt of their armies; ſo dangerous are violent ſpirits when ſeconded by religion, which being the only pretence, in its way glorified to umpire ſovereign authority, is to be kept within its due limits, leſt inſtead of co-operating with the ſtate, it grow abuſed beyond that uſe.

All theſe ſects are governed by one head, called the Mufti, whoſe authority unites and orders them, ſuppreſſing ſuch diſorders as the ſcruples or intereſt of men raiſe. This Mufti is created by the emperor, to whom he is held ever ſubordinate, which makes the Turkiſh theology excellently to correſpond with the ſtate, as depending thereon; and ſeems of reaſon more politic, than if this eccleſiaſtic head were of another country, or otherwiſe independent upon the prince; whereby having intereſts apart, he might often make God Almighty ſeem to decree more conformable thereto, than either to the occaſions of the prince or commonwealth, for all heatheniſh gods are uſed like puppets; they ſeem to ſpeak, yet it is not they, but the man who, in a concealed manner, ſpeaks through them what he pleaſes: that part is acted by the expounders of their Alcoran now, as of the oracles or Sybils books of old. Hereby the Mufti ſerves to animate the ſoldiers, by colouring of public impreſſes with divine authority, and alſo to decide controverſies, when they are too unruly for any arbitrament, not held divine; wherefore he frequently conſults with the Grand Vizier, who, as the ſoul of the ſtate, inſpires him to the purpoſe thereof. Full of that god he gives his oracles; they paſs for grounded upon the Alcoran, which is given out for the word of God; it is written in Arabic verſe, in form of dialogue, between the angel Gabriel and their prophet; it is prohibited to be tranſlated, which both preſerves the Arabic tongue, and conceals religion. All ſet texts are obnoxious to ſeveral expoſitions, thence grows diſtraction: ſo hath this bred four different ſets of Mahometans, each interpreting it according to the genius of its nation, the Tartars ſimply, the Moors and Arabs ſuperſtitiouſly, the Perſians ingenuouſly, the Turks with moſt liberty; each nation ſcorns to yield unto other in opinion, for honour's ſake, eſpecially the Turk and Perſian, who, intending the conqueſt of one another, do, after the old cuſtom of princes, diſaffect their people in religion towards the enemy, that they may be more fierce and obſtinate againſt him. In this point the Turk grows diſadvantaged, for of late his people begin to be infected with Perſianiſm. I have heard many of them in public acknowledge the Perſians better Mahometans than themſelves; which makes the Turks much braver ſoldiers upon the Chriſtian than upon the Perſian: againſt the one, they are carried by zeal, malice, and diſdain; but againſt the other, only by a national emulation. This impreſſion is made deeper by many other circumſtances, inſomuch as divers Janiſſaries have told me, that they go to the wars of Perſia very unwillingly, but to theſe of Poland or Hungary as to paſtimes. One of their prieſts told me of an old prophecy they have, That their emperor ſhould win the red apple, and in the ſeventh year after, if they did not defend themſelves bravely, the Chriſtians ſhould overcome them; but howſoever, in the twelfth, they ſhould at the fartheſt be overcome by the Chriſtians. The red apple, he ſaid, was Conſtantinople, though ſome, quoth he, hold it to be Rome. I holding ſuch prophecies rather cunning than true, ſearched after the plot thereof; wherefore I intreated him to tell me how much time

was

was contained in thoſe years; he anſwered, that each year ſome had limited by the age of Mahomet; but, quoth he, in vain, for it is prohibited us to ſearch into the times appointed: that clauſe gave me ſome light, for I remembered, among other cauſes of a ſtate's preſervation, one aſſigns proximity of danger: his reaſon is, becauſe apprehenſion of danger cauſes vigilance and diligence, wherein lies ſafety. Hereupon this prophet, to make the Turks vigilant againſt the Chriſtians, threatens them with the ſeventh year, yet not ſo inevitable, but valour may reſiſt; and to make every year provided againſt, as that, therefore it is prohibited to fix the time determinate: then their fatal deſtruction, not to paſs the twelfth year, makes them in the mean while uſe the Chriſtians, as their future deſtroyers, with much hoſtility, as a revenge anticipated; which ſerves right to the purpoſe of the ſtate. And when all comes to all, thoſe years (as ſuch prophetical times uſe) are like to prove very long ones.

Amongſt other qualities whereby Mahometiſm poſſeſſes the minds of men, one is its pleaſing doctrine. I remember when their prophet in the Alcoran aſks the angel concerning venery, and ſome other delicacies of life, he tells him that God did not give man ſuch appetites to have them fruſtrated, but enjoyed, as made for the guſt of man, not his torment, wherein his creator delights not. Theſe kind of opinions will ever be welcome to fleſh and blood; when as the contrary over great ſeverity of diſcipline would have pleaſed none, but ſome few auſtere complexions, and to the greater part would have ſeemed but a perſecution of nature, or perhaps hypocritical, whoſe reputation might have ſoon been loſt in ſcandal.

The cunning of that ſeconding human inclination, appears in the different ſucceſs of two politic acts of the Alcoran; the one permits polygamy, to make a numerous people, which is the foundation of all great empires; the other pretending a devil in every grape, prohibits wine: thereby it hardens the ſoldier, prevents diſorder, and facilitates public proviſion. The firſt, as pleaſing to nature, is generally received; the other is borne down by appetite, ſo as more drink wine than forbear it. Thus, he maintaining his inſtitutions by ſeconding of human diſpoſition, ſucceeds more readily than thoſe whoſe ordinances, by croſſing it, go as it were againſt the grain. Now the greateſt number of men being governed by paſſions, in all people they have been entertained, for the preſent life, with juſtice; for the future, with religion: yet there were ever found ſome few intellectual complexions, in whom the underſtanding prevailed above the paſſions. Thoſe diſcerning wits could not receive the groſs ſuppoſals upon which the heatheniſh ſuperſtitions relied; wherefore, to train them in ſuch ways as civil ſocieties require, they were inſtructed in a ſeeming rational way, wherein they were amuſed about an intelligible world, ſtored with rewards of honour, virtue, and knowledge; with puniſhments of infamy, vice, and ignorance. Theſe were to them inſtead of Elyſian fields, or infernal rivers, and, as ſome ſcoffers think, but of little better aſſurance, only righter framed to ſuch capacities. By theſe ſpeculations, contemplative heads, who elſe might dangerouſly have buſied themſelves about ſtate affairs, were finally moped and diverted. To which purpoſe I have often conſidered, whether learning is ever like to come in requeſt among the Turks, and as far as conjecture may venture, I doubt not thereof, for learning is not admitted in the beginning of empires—*emollit mores, nec ſinit eſſe feros*, and ſo weakeneth the ſword: but when once that hath bred greatneſs and ſloth, then with other effeminacies come in letters. Thus, in Rome, at the firſt, philoſophers were baniſhed as inactive, but upon the conqueſts of Carthage and Greece they crept in; and the Turkiſh empire conſiſts much of thoſe countries, whoſe air makes ſpeculative wits, and which of old bred the greateſt divines, philoſophers, and poets in the world: wherefore, though for ſome ages the

Turkiſh

Turkiſh race may retain its own proper fierceneſs, yet in time thoſe ſubtile climates and mixture in blood with the people thereof, will gentilize and infect it with the antient ſoftneſs natural to thoſe places. I have often ſeen copies of love verſes, and ſome few pieces of mathematics, paſs amongſt them with much applauſe. I ſaw one for ſinging, and compoſing of two or three ſonnets, had at a feaſt in Belgrade at Hungary, a horſe given him worth near twenty pounds Engliſh; and in the acceſs of all arts, poets have ever made the firſt entry, as with their fictions and muſic, apteſt to charm ſavage brains. Thus, Orpheus in Greece, and our bards in England, began the dance to all other ſciences. Statuary and painting can never come into Turkey, by reaſon of their ſuperſtition, which not only abhors worſhipping of ſuch forms, but making of them. As for other learning, it is like to inſinuate but by degrees, and with many repulſes, as a corruption moſt pernicious to their religion, eſpecially the ſearching parts of philoſophy, which ſtomach that ſenſual paradiſe, as hath been noted in Averroes, Avicenna, and others who could not endure it: thereupon the academy, which began to riſe up at Bagadat, was ſuppreſſed; yet let no man conclude that this can hinder philoſophy, for there can never want wits able to bend it to religion with them, as well as Plato with the Grecians, and Aquinas with the Romaniſts.

Now the natural courſe of things much follows the ſun, who gives life to all; wherefore this Cyclopædia hath been obſerved to run from eaſt to weſt. Thus, have moſt civilities and ſciences came, as ſome think, from the Indian gymnoſophiſts into Egypt, from thence into Greece, ſo into Italy, and then over the Alps, into theſe faint north-weſt parts of the world, whence if the Inquiſition hinder not, perhaps they may paſs into thoſe new plantations weſtward, and then return in their old circle among the Levantines, whoſes wits ſeem more abſtruſe, and better fixed for contemplation, but ours more nimble and ready, ſo as their diſcourſes are more profound, ours more ſuperficial and plauſible; and were I to account for the loſs of their antient authors, I ſhould not only accuſe language, tyranny, war, and eccleſiaſtical intereſt, but eſpecially this different reliſh, and ſtrain of our fancy from theirs, for I have found it in conceits, as in airs of muſic. In great part that takes not with them which much affects us: our very reaſon differs. Before I cloſe this point of Turkiſh religion, I muſt remember two principal points; one is predeſtination, the other purgatory: the firſt not meant in matters of ſalvation, but of fortune and ſucceſs in this life, they peremptorily aſſert fixed deſtiny, and not avoidable by any act of ours. I had two notable examples, one was at Rhodes, where juſt as we entered the port, a French lackey of our company died with a great plague ſore, which he had catched of the gunner's mate, who, with one running upon him, converſed, and ſlept amongſt us. The reſt were ſo far from fear at his death, as they ſat preſently eating and drinking by him, and within half an hour after his removal, ſlept on his blanket, with his cloaths inſtead of a pillow; which when I adviſed them not to do, they pointed to their foreheads, telling me it was written there at their birth when they ſhould die. They eſcaped, yet divers of the paſſengers died thereof before we got to Egypt. The other was in my paſſage to Adrianople in Thrace: myſelf, the Janiſſary, and one more being in the coach, we paſſed by a man of good quality, and a ſoldier, who lying along, with his horſe by him, could hardly ſpeak ſo much as to intreat us to take him into the coach. The Janiſſary made our companion ride his horſe, taking the man in, whoſe breaſt being open, and full of plague tokens, I would not have had him received; but he in like manner, pointing to his own forehead and mine, told me we could not take hurt, unleſs it were written there, and that then we could not avoid it. The fellow died in the night by our ſides; and in our indemnity approved this confidence to be ſometimes fortunate,

fortunate, how wiſe ſoever; doubtleſs for the public it cauſes valour, and prevents that interruption if trade, wherewith the office of health in Italy ruins greater numbers daily, than any plague ever did. I thought this opinion of fate had uſually taken men off from all induſtrious care of their own ſafety; but in dangers at ſea, and other caſes where diligence may evidently import, I have ſtill found the contrary; and in ſuch occurrence as theſe, where induſtry is not of manifeſt avail, this aſſurance does not ſo much hurt in leaving vain care, as good in ſtrengthening the ſpirits, whoſe decay yields a man up to all bad impreſſions. They admit no hell for any but thoſe who believe not Mahomet; their own people they affright with a purgatory, which holds but till dooms-day. It is acted in the grave; the pain is inflicted by a bad angel, whoſe force is leſſened by a good one, according as the party's life was led. To ſtrengthen this good angel, they do many works of charity. This furniſheth all Turkey with excellent hanes, hoſpitals, and meſkeetoes; this makes the beſt bridges, and highways that can be imagined, and ſtores them with fountains for the relief of paſſengers: Theſe fair works ſo cauſed, ſeemed to me like dainty fruit growing out of a dung-hill; but the virtues of vulgar minds are of ſo baſe a nature, as muſt be manured with fooliſh hopes and fears, as being too groſs for the finer nutriment of reaſon. Theſe were the chief points I obſerved in their religion; only the manner of its exerciſe remains, which, in brief, is thus; to every meſkeeto is adjoined a high ſlender ſpire ſteeple, on the outſide whereof on high, is made round with a door opening ſouth eaſt, or eaſt, as the country lies towards Mecca; here the prieſt entering, with his hands bowed over his ears, walking round, turning on the right hand, with a loud voice tells the people many times over, that there is but one God. This being done, all the devouter ſort, which are not many, go to church, and ſay their prayers, and continually repeating—*Alloyh-Valloyh-Hibilloyph*, that is, the ſeveral names of God. Their geſtures are firſt ſitting croſs-legged, wafting of the body; then proſtrating themſelves twice on their face, they kiſs the earth; afterward they riſe, and ſtand with their hands bowed over their ears, but never do they kneel, or uncover the head, holding thoſe poſtures unmanly; ſo different are the opinions of nations in point of reverence and decency. This ſervice is performed five times a day, firſt at day-break, then at mid-day, at midſt of the afternoon, at ſun-ſet, and more than an hour after. The firſt and laſt made a fine ſhow, having all the meſkeetoes hung full of burning lamps. This frequency of prayer requires none to the church but perſons at leiſure; others make their houſes or highways ſerve, and was deviſed by Sergius the monk, as it is thought in imitation of his four times of *Pater noſter*; knowing that religion runs no greater danger than of oblivion, and therefore ſhould be often called to mind. Their chief day is Friday, yet it hinders no market for ought I could ſee, and ſeemed of no more regard, than a ſaint's day almoſt worn out. They have two ſolemn times, Byram and Ramdan; they are both Lents, the firſt laſts three days, the other a month; their faſt is according to the Jewiſh manner, not in quantity or quality of meats, but in time; for all day long they may neither eat, drink, nor uſe any ſort of venery; but at the appearing of the firſt ſtar they make themſelves amends in gluttonneſs, drunkenneſs, and luſt. They have one piece of divinity, which I wonder is not tranſplanted to other countries; that is, a cuſtom of the prieſts to ſell their merit; ſome more, ſome leſs, according to the ſanctimony of the ſeller, and time limited. I once, at Sophia, ſaw one ſell the virtue of two years hermitage for a piece of blue cloth ſufficient for two Turkiſh coats, and a quantity of rice, about five buſhels Engliſh: price enough conſidering the wear in itſelf; and yet not dear, if we reckon the advantages of a religious reputation. Next their church, I muſt place the tribunal, for their judges are always eccleſiaſtical

perſons; whereby both orders joined give reputation to one another, and not only reputation, but maintenance; for theſe places of judicature are the only preferment of the prieſthood, wherewith the prieſt and judge being maintained in the ſame perſon, two gaps are ſtopped with one buſh, without cauſing any part of the land to lie dead in the hands of the clergy, or otherwiſe impoveriſhing the people with tithes. There are divers orders of judges, eſpecially two; the Cady, and over him the Moulacady, like a lord chief juſtice; the ſupreme head of judicature is the Mufti. In great caſes there lies appeal; but none beyond the Mufti; his decrees the emperor himſelf will not queſtion, for indeed they are ſecretly guided by his aſſent, and the Grand Vizier's. Theſe judges are all, excepting the Mufti, limited to ſet precincts, and when convicted of corruption, they are made horrid examples. The main points wherein the Turkiſh juſtice differs from that of other nations are three; it is more ſevere, ſpeedy, and arbitrary. They hold the foundation of all empire to conſiſt in exact obedience, and that in exemplary ſeverity; which is undeniable in all the world, but more notable in their ſtate, made up of ſeveral people different in blood, ſect, and intereſt, one from another, not linked in affection, or any common engagement towards the public good, other than what mere terror puts them upon; a ſweet hand were ineffectual upon ſuch a ſubject, and would ſoon find itſelf ſlighted; therefore the Turkiſh juſtice curbs, and executes, without either remorſe or reſpect, which ſucceeds better than ever the Romans did, with all their milder arts of civility. Compare their conqueſts with thoſe made by the Turk, and you will find his to continue quiet and firm, theirs not ſecure for many ages; witneſs firſt Italy, then Greece, and France, always full of rebellions, conſpiracies and new troubles, which were cauſed by their lenity, that did not humble the conquered ſo low as it ſhould; for rebellion is nothing but bold diſcontent; ſo that as there is required diſcontent, ſo muſt there be alſo ſome ſtrength of ſpirit, without which the diſcontent cannot quicken into rebellion, but faints into a ſtupified humility. All victory diſguſts the ſubdued; a mild victor leaves that diſguſted ſpirit for miſchief, but the remorſeleſs way of the Turk mortifies it, by an oppreſſion which ſecures him: to this effect, I have heard divers of them boaſt, that God hath appointed them for an iron rod over other nations; and in moſt parts of Turkey, eſpecially Sclavonia, Boſnah, Hungary, Macedonia and Thrace, the fierceſt people of that empire, over all public places he ſets a great iron club, to intimate what they muſt truſt to, nor does he ſo much rely upon the people's affection, which would tie him to a reſpectful, and leſs abſolute domination, and then alſo be in their power to alter, as that ſtrength which is in his own hand makes him more himſelf, and binds with the tie of fear, whereunto human nature is ever enthralled. The ſecond point wherein their juſtice excels, is the quick diſpatch. If the buſineſs be preſent matter of fact, then, upon the leaſt complaint, the parties and teſtimonies are taken, and ſuddenly brought before the judge by certain Janizaries, who with great ſtaves guard each ſtreet, as our night watchmen at London. The cauſe is ever in leſs than two hours diſpatched, execution inſtantly performed, unleſs it appear a cauſe ſo important, as is allowed an appeal to the Moulacady, where alſo it is as ſpeedily decided. If it be matter of title or right, the parties name their witneſſes, who ſhall preſently be forced to come in; for they have no old deeds, or any other reckonings beyond the memory of man; in ſuch caſes poſſeſſion and modern right carries it, without that odious courſe of looking too far backward into the times paſt. This expedition avoids confuſion, and clears the court, whereby it becomes ſufficient for many cauſes, and ſo for a great people. Now, as for the particular perſon, though ſometimes he ſeems diſadvantaged by the haſte, which may make judgment raſh; yet that haſte not being paſſionate, it happens not often;

often; nor then likely is his damage therein worſe than with us, where after the ſuſpence, delay, and charge of ſuit, the overſight of a lawyer may, with error of pleading, loſe a good cauſe: ſo that after a man hath been miſerably detained to ſuch diſadvantage of his other affairs, that he had better have loſt his ſuit at firſt, then doth it finally depend not ſo much on its own bare right, as upon the advocate's ſufficiency. The laſt notable point of their judicature is, they have little fixed laws, and therewith flouriſhing, make good that of Tacitus—*in peſſima republica plurimæ leges*; yet they pretend to judge by the Alcoran; whereby the opinion of divine authority does countenance thoſe arbitrary deciſions, which without ſome authentic law to juſtify them, would hardly be endured. This Alcoran is manifeſtly no book of particular law caſes, wherefore they pretend its ſtudy does not inform the judge literally, but by way of illumination, which not being given to ſecular perſons, does neatly put loſers off from referring themſelves to the text. The juſtice being arbitrary, makes it in their opinion the more to the purpoſe of the public; for the judges knowing themſelves but inſtruments of ſtate, and that in its favour is their eſtabliſhment, they will ever judge by the intereſt thereof, if not out of honeſty, yet for their own advancement.

I muſt eternally remember the Turkiſh juſtice for honour to ſtrangers, whereof I have had twice experience; firſt at Saraih in Boſnah, where I was forced to juſtice by a Chriſtian, whom I had ſore wounded, for threatening to buy me for a ſlave. When the cauſe was declared by two Turks, my companions, the judge not only freed me with words and geſture very reſpective, but fined my adverſary in forty dollars, and menaced him with death if any miſchief were plotted againſt me.

Another time, at Adrianople, eleven or twelve of us ſupping together, all Turks but myſelf, there was a ſoulack, who is an officer very eminent about the emperor's perſon; he got ſo beaſtly drunk, as in the night, he having a lodging in the top of the hane, miſtook himſelf, tumbled off to the ground, and within few hours died. The next morning all the company were impriſoned but me, who in the night had eſcaped out at a decayed corner of the hane, and hid myſelf under a bridge without the city. Every man was fined as circumſtance did either excuſe or aggravate; the leaſt paid four thouſand aſpers, ſome twice as much. The judge, by reaſon of my flight, ſuſpected ſome extraordinary guilt in me, and had ſent out Janizaries for my apprehenſion.

I, ſeeing the outrageous drunkenneſs of the Turks, had all my voyage pretended for little leſs than a commandment in the religion of my country, not to drink above three draughts at a meeting, whereby the reſpect of conſcience gave me that privilege of ſobriety, which no other excuſe could have obtained; wherefore, when the judge was by the reſt informed of my abſtinence, and that I had no hand in the exceſs, he called back the officers, and pronounced me free; wherein, whether he regarded me as abſtemious, or as a ſtranger, I could not learn. One cuſtom in their juſtice I have found, which confutes our vulgar maxim, that ſays no commerce can be maintained without fidelity of oath, for all Turkey is but a miſcellany of people, whoſe religions have little effect upon the conſcience; and that drowned in faction againſt one another, ſome of them, as the Zinganaes, do not ſo much as pretend to any God: in this caſe an oath were of too ſlender credit for matters of importance; for he who will commit teſtimony to oath, muſt be ſure to uphold in the people an aweful and tender ſenſe of divine power, or elſe in truſting oaths with trials, he exalts knavery in the oppreſſion of truth; wherefore they put not the witneſſes to oath, but examine them apart, wherein ſome wiſe Daniels may have ſuch art of queſtions ſo unexpected, and of ſuch ſecret conſequence, as no premeditate agreement can prevent: a falſe witneſs endures what the accuſed ſhould have done, had he been guilty. The word of a

known Turk, upon the faith of a Muſſelman, bears down all other teſtimony, unleſs relieved by ſtrong circumſtances. Three women make but one witneſs.

When any man dies, the land in moſt parts of Turkey is in the emperor's gift, who alſo hath the tenth of his moveables, the reſt firſt pays the widows their jointure agreed and inrolled; then what remains is equally divided among his children. The ſon of any great commander neither inherits his father's dignity, nor is admitted to new. Thus are both riches and honour hindered from continuing in a family, whereby none hath any credit with the people, but as inſtruments to the Grand Seignior, who being ſole giver of all, every man fits himſelf to his employments, without poſſibility of any greatneſs unſerviceable, independant, or dangerous to the crown. For place, the right-hand they hold uppermoſt for the clergy, and the left for a ſoldier, becauſe it gives a man poſſeſſion of his companion's ſword. Thus, do both orders converſe without the depreſſion of either. Upon this body of their laws, I will ſet one note concerning their head. Every ſtate is then beſt fitted, when its laws and governors ſuit with the end whereto it is framed. A ſtate ordered only to preſervation, is then happy when its laws not only bid peace, for that is vain, but contrive it, and when the prince is of a peaceable nature; but the Turkiſh empire is originally compoſed to amplify by war, and for that purpoſe keeps the ſoldiery in continual pay, wherefore it is beſt fitted to a prince of nature violent and warlike, of which ſtrain the Mahometan race uſed to be; and when any of them hath chanced to prove mild, though never ſo juſt and religious, it hath been found leſs profitable and glorious to the empire, than the violence of the others, although accompanied with much tyranny. Therefore the ſuppoſed errors of Sultan Murat, now reigning, being manifeſtly thoſe of a ſtout ſpirit, agree with the violent nature of the government, wherein they are not ſo pernicious as the Chriſtians imagine. To theſe better parts of their juſtice, I muſt attack the main diſorder which defames it, that is, their inſatiable covetouſneſs, which, in a moral or theological way, this diſcourſe cannot lay hold on; but in civil reſpects, it is a thing of dangerous effect, many times diſappointing commands of greateſt conſequence. Charles the eighth of France loſt the kingdom of Naples, not ſo much by any other error, as by the covetouſneſs of his treaſurer, the cardinal of San Malo, in detaining ſuch diſburſements as the king had appointed to the proviſions thereof; nor can there be any greater defeat of public deſigns, than when the commands whereon they rely, are by the averice of the inferior magiſtrate made fruſtrate: wherefore I noted it as a pernicious piece of government, that after the Baſhas had at Sophia made public proclamation to hang all Janizaries who ſhould be found behind them, yet did I ſee many very confidently ſtay behind, and make their peace for money with the governors of provinces. Some told me, that if it ſhould come to the emperor's notice, he would put thoſe governors to cruel deaths; and certainly ſuch errors can have no leſs remedies: wherefore Polybius, and others, as they write, that the Africans were always more covetous than thoſe of Europe, ſo alſo do they accuſe them of more cruelty; and ſometimes cruelty is not only the cure of their avarice, but the effect of it, for they gladly take any colour for execution upon thoſe whoſe death affords a good confiſcation. The fourth point propoſed, was their moral parts: thoſe I compare to glaſſes; the education and laws of a country are the moulds wherein they are blown to this or that ſhape, but the metal is the ſpirit of a man, therefore with that I will begin. It hath been maintained, that men are naturally born, ſome for ſlavery, others to command; divers complexions make men timid, dextrous, patient, induſtrious, and of other qualities right for ſervice; others are naturally magnanimous, conſiderate, rapacious, daring, and peremptory. No man can ſay, nature intends the one ſort to obey, the other to rule;

for if nature hath intentions, yet it is vanity to argue them by our model—*quis illi à secretis?* but ſure the latter are very prone to invade the others, and they as apt to bear. This difference of ſpirit is manifeſt ſometimes in whole nations; as to compare the Spaniſh with the Sicilian, the bravery of the one, and the puſillanimity of the other, ſeems naturally to mark out the one for domination, the other for bondage. Thus, if ever any race of men were born with ſpirits able to bear down the world before them, I think it to be the Turk; he is in his behaviour (howſoever otherwiſe) the right ſon of Iſhmael; every man's hand is againſt him, and his againſt every man. Between Chriſtendom and Perſia, he hath all the world againſt him, he ſtill deſigns one or both for his taſk, and that not, as other princes, for counterpoiſe, with intent of peace, but with a reſolution, irrevocably engaged, to be all or nothing. Unto the greatneſs of their empire, I do much aſcribe the greatneſs of their ſpirit. No man can expect in Luca or Genoa ſuch vaſt ſolid men as in old Rome, for mighty empires exerciſe their ſubjects in mighty employments, which makes them familiar with admirable examples and great victories, whereby their minds are enlarged; whereas petty ſtates, with their petty employments, timid counſels, and frequent diſgraces, impoveriſh, and enfeeble mens fancies, rendering them puſillanimous, and too ſtrait for great thoughts. Now, as all conſtitutions of bodies are prone to ſeveral diſeaſes peculiar to their frame, ſo have the minds of men to their divers abilities ſome proper way of error; the ſubtile uſe to be malicious, falſe, and ſuperſtitious; the timid incline to breach of promiſe, to baſe ways of revenge, and the like; the magnanimous are apt to be corrupted with an haughty inſolency, though in ſome ſort generous. This is the Turkiſh way, remorſeleſs to thoſe who bear up, and therefore miſtaken for beaſtly; but ſuch it is not, for it conſtantly receives humiliation with much ſweetneſs: this to their honour and my ſatisfaction I ever found; I had almoſt hourly experience thereof, which my unfoiled ſucceſs makes me not bluſh to remember: yet not to weary my pen, I will note only my ſecond day's journey, which in the contrary entertainment of myſelf and a Rhaguſean, gave me the firſt taſte. I, clad in Turkiſh manner, rode with two Turks an hour before our caravan; we found four Spahi Timariots by a river, where we ſtayed; they were at dinner, and, ſeeing by my head I was a Chriſtian, they called to me; I not underſtanding what they would have, ſtood ſtill, till they, menacing their weapons, roſe and came to me with very ugly looks; I, ſmiling, met them, and taking him who ſeemed of moſt port by the hand, layed it to my forehead, which with them is the greateſt ſign of love and honour; then often calling him Sultanum, ſpoke Engliſh, which though none of the kindeſt, yet I gave it ſuch a ſound, as, to them who underſtood no further, might ſeem affectionate, humble, and hearty, which ſo appeaſed them, as they made me ſit and eat together, and parted lovingly. Preſently after they met the caravan, where was the Rhaguſean, a merchant of quality, who came in at Spalatra, to go for Conſtantinople; he being cloathed in the Italian faſhion, and ſpruce, they joſtled him: he not yet conſidering how the place had changed his condition, ſtood upon his terms, till they, with their axes and iron maces, the weapons of that country, broke two of his ribs, in which caſe we left him behind half dead, either to get back as he could, or be devoured of beaſts. Not two hours after, I walking alone on the other ſide of the river, met ſix or ſeven more, who eſpying a dagger in my pocket, ſnatched it ſuddenly, and ſet it againſt my breaſt; wherewith, one of them ſpeaking Italian, I won ſo far upon them with reſpectful words, that they had me into a houſe, where we eat, drank, and lodged together; and though ſome got very drunk, none offered me any injury, but kindly adviſed me to lay aſide that weapon, and uſe ſuch as the country permitted. Finally, after daily ſucceſs in the like kind, I grew ſo confident of the

Turkiſh nature, as when lances or knives were often ſet againſt me, I doubted not myſelf, unleſs it were by a drunkard, or a ſoldier volunteer; for drink makes the fancy of the one uncertain, and the other going to merit paradiſe by killing of Chriſtians, was no ſafe company for me; nor were my ways being framed only to receive inſolency, able to entertain malice, eſpecially a malice engaged by religion. This haughty diſpoſition of others makes the faſhions of other countries rather deſpiſed than imitated; ſo that in all the inland of Turkey, where Chriſtian merchants uſe not, if I appeared in the leaſt part cloathed like a Chriſtian, I was tufted like an owl among other birds. At firſt I imputed it to barbariſm, but afterwards lamenting thereof to one of the better ſort, to note how they underſtood it, he told me they would have no novelties, and therefore would diſgrace all new examples. Then I perceived it to be a piece rather of inſtitution than incivility; for they deſiring perpetual hoſtility with the Chriſtians, muſt eſtrange the people from their cuſtoms as much as may be. Now there is no innovation draws in foreign manners faſter than that of apparel: beſides that, it ſeems honourable for the Turkiſh nation to retain their ancient habit of cloathing; for as the French court gives this ſide of the world pattern of apparel, ſo does the Turkiſh to the Levant; yet they to this day vary but little from that long and looſe manner of garment reported to have been ever uſed in the Eaſt. Their houſes are generally made of brick dried in the ſun, poor and low, that they may not be worth taking from the child when the father dies. The public buildings are large and ſtately afar off, and are alſo wonderfully beautified by the abundance of trees planted among the houſes, ſo that each city ſeems rather a wood than a city; which beſide the pleaſant aſpect, ſhelters againſt the ſummer's ſun and winter's wind. The ſtreets are not broad, but paved with an high foot-cauſey on each ſide; in the middle is a paſſage for carts and horſes: from the caves, on both ſides, is made a boarded arch, not very cloſe, yet much defenſive againſt ſun and rain. Upon the taking of any town, the firſt things they erect are public baths, which they eſtabliſh with fair revenues; ſo that for leſs than two-pence any man or woman may be bathed with clean linen, and never attendant. It is death for any man to enter when women bathe, which he ſhall know by a bar before the door. He or ſhe who bathe not twice or thrice a week, are held naſty: every time they make water, or other unclean exerciſe of nature, they waſh thoſe parts, little regarding who ſtands by. If a dog chance to touch their hand, they waſh preſently: before prayer they waſh both face and hands, ſometimes the head and privities. Many of their cuſtoms have been in Egypt thouſands of years before Mahometiſm; ſo neceſſary a thing to prevent diſeaſes is cleanlineſs in hot countries, and to men of groſs food. To this Herodotus aſcribes the old circumciſion in Egypt, and ſo do I that of Mahomet, who had no diviner warrant, and cared not for bare imitation; for the authors of ſuperſtition, when they find cuſtoms very uſeful, knowing that reaſon ſuffices not to hold them in practice with the vulgar, they plant them amongſt their other ceremonies, and make them conſcientious, which is the only way to put them upon low capacities. In the ſkirts of each town, near ſome river, or other pleaſing proſpect, there uſed to be round open garden-houſes, where any may ſit and paſs time. Beſides all former reſpects, there is another feat, which furniſhes Turkey with magnificent bridges, hanes, meſkeetoes, highways, and other public ſtructures; that is this: When any provincial governor is, both for riches and rapine, notorious, he is ſure ere long to be circumvented, or elſe laid open to the accuſer for a confiſcation: he, to prevent this, hath no fairer way, than for the good, to make ſome work of eminent magnificence, wherein he gains two ſafe points of reputation, in being held pious and exhauſt; the one ſtops the accuſer, the other the exchequer. Their diet is very

very full and groſs, they will refuſe all dainties for a piece of fat mutton, that they ſeeth with rice, which is the moſt general food they uſe; they call that mixture Pilawe, over it they put milk made thick and ſour, called Yugurt; with peas, rice, and mutton, they make their pottage churbah: theſe are the three ordinary diſhes in Turkey; they want not others, as luxury or neceſſity require. Their mighty eating I impute to the drinking of water, which after a while makes a good ſtomach, as by experience I found. They abhor blood and things ſtrangled, and care little for fiſh or fowl, but often buy them alive to let them go; whereto they pretend no metempſychoſis, or any other reaſon but that of natural compaſſion; wherein they are ſo good, as to let fowl feed on their granaries, eſpecially in thoſe of Joſeph, at Grand Cairo; a place is left open for birds, and ſome thouſands of rials yearly ſcored off for the ſame to the Baſha. Thus, in Turkey are all birds ſo tame, never uſed to violence, as I have thrown my coat upon turtle-doves in the highways, and quails would ordinarily hop upon our legs and arms as we ſlept in the fields. Every night they ſhut dogs and cats out of doors; that is a piece of their religion, and a cleanly one; the dogs go moſt together, making a hideous noiſe, and are dangerous by night to thieves and drunkards; others ſeldom walk among them after it is dark. The only beaſtly piece of injuſtice I found among the Turks, was their confidence to catch or buy up for a ſlave, any Chriſtian they find in the country; nor can he eſcape, unleſs where he be a ſettled known merchant, or go with ſome protector. I met with many who in ſuch voyages as mine had fallen ſhort, and propheſied the like to me. I have divers times been put to defend myſelf with my knife, from being ſhoved into houſes by thoſe who would have kept me a ſlave; and ſcarce any day paſt, but ſome or other cheapened me with the Janizary, who, if he had ſold me, I had no remedy beſides what diſdain of life might have happened. This I held the worſt part of my danger, and againſt which there is no preparation of aſſurance but in a final reſolution, yet as much as in me lay I uſed two ways of prevention; one was, when they queſtioned my condition and deſign, which was often, I gave them ſeveral accounts, as I noted the place and auditory, ſtill in effect to ſhew me born rich, but fallen to poverty, without any fault of mine, my friends all dead; and that having no ability for gain, I had wagered the ſmall remains of my fortune upon a return from Conſtantinople and Grand Cairo: this, though far below my fortunes, yet paſſed with them for truth, and ſuch a one as, embelliſhed with fit circumſtances, procured me eſteem and compaſſion; and which was above all, made me appear unprofitable to the buyer, for they buy more in hope of ranſom than ſervice, and therefore often enquired where I had any correſpondence. My other way was to note the territories adjoining, with the ways for flight, to ſtudy our company, and giving wine to ſome, money to others, I ever kept in ſecret penſion ſome of the caravan who underſtood the language, and told me all that paſſed. Then in each place of abode I acquainted myſelf with ſome renegado, whoſe ſtory, after he had delivered, I knew how to make him ſo much my friend, as in caſe of danger would have helped me to fly or conceal; herein was the moſt expence and trouble of my voyage. This excepted, the Turkiſh diſpoſition is generous, loving, and honeſt; ſo far from falſifying his promiſe, as if he do but lay his hand on his breaſt, beard, or head, as they uſe, or chiefly break bread with me, if I had an hundred lives I durſt venture them upon his word, eſpecially if he be a natural Turk, no Moor, Arab, or Egyptian: to thoſe I never committed myſelf, till they had engaged wife and children for my ſafe delivery. They ſeldom travel ſingle, but waiting for a great number bound for the ſame place, go and lodge together: this ſecures from thieves, unleſs they come in troops, and then the governor ſends againſt them.

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Though great part of Turkey be but of new plantation, and therefore not yet populous, nevertheleſs, in every place of good paſturage, there are ſhepherds, ſome of them with flocks of two or three thouſand, feeding from one city to another, which cauſes ſuch plenty in town and country, as for an halfpenny, in moſt towns, they ſell as much roaſted mutton as one man can eat, and for two ſhillings and three-pence I have ſeen a life fat ſheep bought in places two hundred miles from any city. In moſt towns an halfpenny loaf will ſuffice two or three men a meal. This plenty was firſt cauſed by depopulation, but will in time breed greater numbers of their own race. The natural Turks, and the renegadoes, are not ſubject to thoſe taxes and tolls of Chriſtendom; nor is their quiet and plenty fit to be publiſhed among the adjoining Chriſtians, only vineyards, in whoſe hand ſoever, pay to the ſpahies, to the guardians, and others, becauſe wine is a prohibited ware; yet after all thoſe perſecutions, it is much cheaper there than in Chriſtendom, but not every where to be had; for though in that point Mahomet's wiſe order ſuffer violence, yet with the better part it prevails, and makes ſome drink with ſcruple, others with danger; the baſer ſort, when taken drunk, are often baſtinadoed on the bare feet; and I have ſeen ſome, after a fit of drunkenneſs, lie a whole night crying and praying to Mahomet for interceſſion, that I could not ſleep near them; ſo ſtrong is conſcience even where the foundation is but imaginary. This want of wine hath deviſed other drinks to their meat for the better ſort, as Uſaph, which is water ſodden with raiſins, ſometimes with honey; but above the reſt, they eſteem ſherbets made with ſugar, the juice of lemons, peaches, apricots, violets, or other flowers, fruits, and plumbs, as each country affords: theſe are dried together into a conſiſtence reaſonably hard and portable for their uſe in war, or elſewhere, mingling about a ſpoonful with a quart of water. They have another drink not good at meat, called coffee, made of a berry as big as a ſmall bean, dried in a furnace, and beat to powder, of a ſoot colour, in taſte a little bitteriſh; that they ſeeth, and drink hot as may be endured: it is good all hours of the day, but eſpecially morning and evening, when to that purpoſe they entertain themſelves two or three hours in coffee-houſes, which in all Turkey abound more than inns and alehouſes with us. It is thought to be the old black broth uſed ſo much by the Lacedemonians, and drieth ill humours in the ſtomach, comforteth the brain, never cauſeth drunkenneſs, or any other ſurfeit, and is a harmleſs entertainment of good-fellowſhip; for there, upon ſcaffolds half a yard high, and covered with mats, they ſit croſs-legged, after the Turkiſh manner, many times two or three hundred together, talking, and likely with ſome poor muſic paſſing up and down. The muſic of Turkey is worth conſideration; through all thoſe vaſt dominions there runs one tune, and for ought I heard, no more, nor can every man play that; yet ſcarce any but hath a fiddle with two ſtrings, and at feaſts, and other meetings, will confidently play upon it, but he knows not to what tune, nor can play the ſame twice over. This I am certain of; for to make experiment, I have ventured to play at divers meetings, pretending the airs of my country, to prove whether they had ſkill or not, and it took ſo well, that they have often made me play again: then I found their ſkill and mine alike, for I never underſtood the leaſt touch of any inſtrument. Nothing could more diſguiſe their genius unto me, who was uſed to gueſs at the fancies of men by the airs wherewith I found them moſt taken, almoſt as much as by their diſcourſe. I muſt not forget to note their jealouſy, wherein a Turk exceeds an Italian as far as he us; the cauſe is polygamy, which makes the huſband guilty of inſufficient correſpondence, and therein fearful that his wife may ſeek a further ſatisfaction; therefore their women go muffled all but the eyes, nor are ſuffered to go to church, or ſo much as look out at the windows of their own houſes. The man may divorce when he will,

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with reſtitution of jointure, and ſome further ſatisfaction, as the judge pleaſes, yet not without ſome reaſonable pretence againſt the woman. I ſaw at Adrianople a woman, with many of her friends, went weeping to a judge, where, in his preſence, ſhe took off her ſhoe, and held it, the ſole upward, but ſpake nothing. I enquired what it meant, one told me it was the ceremony uſed when a married woman complains that her huſband would abuſe her againſt nature, which is the only cauſe for which they may ſue a divorce, as ſhe then did. That delivery, by way of emblem, ſeemed neat where the fact was too unclean for language. There are very few beggars in Turkey, by reaſon of the great plenty of victuals; only one ſort I wondered at, that is, their Santones, who are able cunning rogues, much like our Toms of Bedlam, ever with ſome ſuch diſguiſe to pretend a crazy brain; but they act in a more grave, ſublime, and meek way than ours. Why theſe are reſpected, I could never hear any reaſon other than compaſſion; but I obſerved ſuch a reverence borne them as made me think it religious; nor is it ſtrange that ſuperſtitions ſhould honour all eclipſe of underſtanding, whoſe light diſcovers them too far. There is no people more courteous of ſalutation than the Turks; in meeting upon the highway, one with a ſtoop and his hand upon his breaſt, bids *ſalaum aleek*; the other, with like obeiſance, replies *aleek ſalaum:* and when any one comes into company, the reſt ſalute him with a *Merahbah Sultanum*, ever ſweetening their converſation with ſuch accent of pronunciation, and ſo much reſpective geſture as ſavours of a genteel genius, free from that rudeneſs whereof they are accuſed. Their ſepultures are notable; thoſe of princes or great men are covered over with ſilk, or cloth of gold, with a turbant at the head, and ſet under a vaulted arch ſupported by four marble pillars, ſome with a little cock of fountain-water, and lamps continually burning. They are made near the meſkeeto, eſpecially if they built one, but never within it: the more ordinary are buried in ſome pleaſant place without the city, with an high ſtone ſtanding at the head, and another at the feet; that at the head had ſometimes an epitaph, and if it be a man of quality, is made at top in form of a turbant. Thoſe who beſtow a marble ſtone over them, have it in the middle cut through about a yard long and a foot broad; therein they plant ſuch kind of plants or flowers as endure green all the year long, which ſeem to grow out of the dead body, thinking thereby to reduce it again into play, though not in the ſenſe of ſenſible creatures, yet of thoſe vegetables which is the next degree, and perhaps a preferment beyond the duſt.

The Turkiſh nation cannot yet be generally abandoned to vice, having two ſuch great enemies, the Chriſtian on this ſide, the Perſian on that. Were they once removed, it would ſoon corrupt, like Rome after the fall of Carthage and Antiochus, or worſe; for then it would have a far greater empire than ever the Roman was, nor is it much leſs already, nor wanting ſo much in extent, as it exceeds in being more abſolute and better compact. It hath ever been, and yet is the vanity of nations, to eſteem themſelves civiler and more ingenious, becauſe more curious in ſuperſtitions than other people, whoſe moderation, diverſity, or diſdain of thoſe follies they term barbarous and beaſtly ſtupidity, uncapable of ſuch illuminations. Thus, of old the Egyptians deſpiſed the Grecians, they the Romans, the Romans all the world; and at this day the Papiſts us, the Jews them, the Mahometans all. After this diſcourſe of the imperial party, I muſt not forget thoſe other ſects which it hath in its ſubjection; they are generally Chriſtians and Jews.—Chriſtian ſtrangers they call Freink, but their own ſubjects are either Latines, Armenians, Greeks, or of another ſort whereof I have ſeen infinite numbers in all that tract of Bulgary and Servia, who are baptized only in the name of St. John. Their theological difference I enquired not, but in faction I noted them ſo deſperately malicious towards one another, as each loves the Turk better than they do either of the other, and

ſerve

ſerve him for informers and inſtruments againſt one another. The hatred of the Greek church to the Romiſh was the loſs of Belgrade in Hungary, and is at this day ſo implacable, as he who in any Chriſtian war upon the Turk, ſhould expect the leaſt good wiſh from the Chriſtians in thoſe parts, would find himſelf utterly deceived. I often was helped by Turks and renegadoes againſt the malice of their Chriſtians. At Rhodes they informed the Baſhaw of us for burying a boy of our company, and but for a Spaniſh renegado, it had coſt our liberty. The Latines are Papiſts, but ſo few and deſpiſed as not to be reckoned. The Armenians or Chaldeans are alſo Chriſtians, but have a deeper tincture of Mahometaniſm than the reſt. The Greek church ſeems little inferior in number to the Roman; for though the Catholics are thicker in France, Spain, Germany, and Italy, than the others in Turkey, Muſcovy, and Perſia, yet their provinces do ſo infinitely exceed thoſe in extent, as will make the Greek church, though in thinner plantations, more numerous than the other. This proportion was aſſured clear before the loſs of Conſtantinople, which to Rome itſelf, if not conſidered as a corrival, was a deep blow. Now in all Turkey the number of Chriſtians is wonderfully abated, for beſide the ſlaughter in conqueſt, they are daily diminiſhed by other arts. The Turk takes a more pernicious way to extinguiſh Chriſtianity than ever the Heathen emperors did; their hot perſecutions got them the envy which follows cruelty, and made the people compaſſionate the afflicted cauſe, whereby commiſeration, which is a ſtrong piece of human nature, blew the flame of zeal, and raiſed more affection to the cauſe than terror could ſuppreſs: thence came the ſaying, *Sanguis martyrum ſemen eccleſiæ*. The Turk puts none to death for religion, whereby none from fire or gallows move compaſſion to their cauſe; he rather ſucks the purſe than unprofitable blood, and by perpetual poverty renders them low towards himſelf, and heavy to one another. He turns the Chriſtian churches into meſkeetoes, much ſuppreſſing the public exerciſe of religion, eſpecially of the Romiſh, though not utterly; ſo that each generation becomes leſs inſtructed than other, inſomuch that at this time, as by trial I found, many who profeſs themſelves Chriſtians ſcarce know what they mean by being ſo. Finally, perceiving themſelves poor, wretched, taxed, diſgraced, deprived of their children, and ſubject to the inſolence of every raſcal, they begin to conſider and prefer this preſent world before that other, which they ſo little underſtand. This turns ſo many thouſands to Mahometaniſm, and prevails with leſs ſcandal than fire and ſword would do, inaſmuch as it goes leſs harſh with a man to forget his religion than to defy it; for conſcience wrought on by education, holds the mind of man as a lace wound about the body. The Turkiſh courſe unlaces it by degrees, as if it had been wound up, ſo bringing it off clear; but bloody perſecution ſtriving to pull it away at a ſnatch, is too ſudden a violence, diſordering and entangling things faſter than they were. Thus, if we view theſe affairs no further than the eye of reaſon can reach, he ſeems in a probable way to taint all the Chriſtians under his dominions, but it muſt be the work of time: in the mean while they ſerve to fill his coffers, and in effect ſupply him with Gibeonites and huſbandmen to till his land, while his Muſſelmen are reſerved to the commanding employment of the ſword. Therefore he doth not much care for a general converſion, as appeared in Solyman the ſecond, who ſeeing a company of many thouſands fall down before him and hold up the fore finger, as their manner of converſion is, he aſked what moved them to turn? They replied, it was to be eaſed of their heavy taxations. He, diſdaining that baſeneſs, or not willing to loſe in tribute, for an unſound acceſſion in religion, rejected their converſion, and doubled their taxations. Nevertheleſs, particular converts, if ſerious, voluntary, and perſons of important condition, are received with honour and large reward, eſpecially ſtrangers. I ſaw at Belgrade a feaſt carried by above threeſcore perſons; and

after all, a horſe worth at leaſt thirty pounds, ſent from the Baſhaw to one of theſe at the day of his circumciſion, and I was told he had near a thouſand dollars given him by others; but he had borne good office in Tranſylvania. I once met at a feaſt a youth, whoſe father was governor of a neighbouring town in Tranſylvania; ſome, in a jeſting manner, threatened circumciſion to us both: I, knowing their intereſt lay all towards him, firſt ſevered my cauſe from his, and then jeſted myſelf off; but the next day they ſent to apprehend him, and if ſome of his countrymen had not helped him over the Danubius by night, he had been ſhut up; for beſide the intereſt of ſtate, he was a handſome youth, and his father able to ranſom him, which are two ſtrong motives.—Unleſs it be upon ſuch terms, there is ſeldom any compulſion of conſcience, and then not by death, where no criminal offence gives occaſion. I converſed much with renegadoes, and had good opportunity by their Italian tongue to ſound what ſpirits they were of, and on what motives they fell off. Generally I found them Atheiſts, who left our cauſe for the Turkiſh, as the more thriving in the world, and fuller of preferment; theſe hate us not otherwiſe than in ſhew, unleſs where they find themſelves abhorred for their apoſtacy: then take heed, for in your ruin they get both revenge and reputation of zeal. But with a more opportune behaviour, I have won much courteſy from them, and upon occaſion put my life at one of their diſcretions, and found him noble: theſe are the voluntary renegadoes. There are another ſort, whom hard uſage and captivity brings in, rather than any ambition or diſguſt at home. Theſe, though neceſſitated to hold on, yet they bear much good-will to Chriſtians, and likely a deep grudge to the Turks. I firſt noted this by an eunuch of the garriſon of Belgrade, whom I had with money made my friend againſt any neceſſity of flight. I, going to viſit him in his houſe near the river Danubius, found him alone very drunk; he, out of that heat and experience of my engagement, fell to rail againſt the Turks, and withal ſhewing me how they had marred his game. Well, quoth he, do you ſee that river? there ſeldom hath paſſed a week ſince I have been in this city (which was half a year), but ſome night or other I have thrown ſome of their children therein; and told me that formerly, in other places, he had done many ſuch ſecret revenges for their gelding of him. Before my experience of theſe apoſtates, I ſuppoſed that their paradiſe had won many from our ſide; but of all that I practiſed, there was none taken either with that, or other points of their doctrine, but manifeſtly with worldly reſpects; wherefore ſeeing how many daily go from us to them, and how few of theirs to us, it appears of what conſequence the proſperity of a cauſe is to draw men unto it, and how uncertainly they judge of all other merit. The chief ſect whereof I deſired to be informed was the Jews, whoſe modern condition is more condemned than underſtood by Chriſtian writers, and therefore by them delivered with ſuch a zealous ignorance as never gave me ſatisfaction. Their primitive profeſſion was ſhepherds, whoſe innocent kind of life had leiſure for the ſtudy of that hierarchy, which in after-times their ſettled poſſeſſion of Canaan put into act; but, as we daily ſee, neceſſity makes ſhifts, and nothing corrupts clear wits more than deſperate fortunes and foreign converſation; ſo it befel them in their frequent captivities, wherein the malice of their eſtate, and corruptions of the Gentiles, did extremely debauch their old innocence, and from ſhepherds or tillers of land, turned them to what they now are, merchants, brokers, and cheaters. Hereto is added no ſmall neceſſity from their religion, which as of old, ſo at this day, renders them more generally odious than any one ſort of men, whereby they are driven to help themſelves by ſhifts of wit, more than others are; and ſo as it were bandying their faction againſt the reſt of mankind, they become better ſtudied, and practiſed in malice and knavery than other men. This makes them thrive notwithſtanding all their oppreſſions, in ſuch exceſſive riches, as by

themſelves I have heard alledged as a teſtimony of divine benediction. They are generally found the moſt nimble and mercurial wits in the world, which in part is deſcended from the original complexion of their forefathers, who gave notable teſtimonies of a ſubtle generation, and hath been much advantaged by their Moſaical inſtitution of diet, a thing of no ſmall effect to refine the blood and ſpirits in ſo many deſcents. Yet above all, I impute it to this inceſſant neceſſity and exerciſe of wit, which ever keeps it up, without growing too remiſs and ſtupid, as uſually happens when men are not quickened by ſuch occaſions. Hereupon it is that every Vizier and Baſhaw of ſtate uſes to keep a Jew of his private council, whoſe malice, wit, and experience of Chriſtendom, with their continual intelligence, is thought to deviſe moſt of that miſchief which the Turk puts in execution againſt us. Nevertheleſs, in moſt of their converſation, I noted rather the dexterity of a cheater or mountebank than any ſolid wiſdom; and ſo in their railings at Chriſt, few invade him by any ſtaid politic way of atheiſm; moſt of them prophane him with beaſtly tales or ſuperſtitious accounts; divers of them read the New Teſtament maliciouſly to cavil and elude the miracles of Chriſt, wickedly imputing them to conſpiracy among the actors, and partiality in the writers, as of a legend. Above all places in ſcripture they abuſe that where it is ſaid, that when he was to go up to the paſſover, but few days before his death, his kindred and thoſe about him did not yet believe; whereby they (not knowing faith to be the gift of grace rather than of reaſon) ſlander his miracles for not being ſo manifeſt as we conceive. Once at their celebration of a ſabbath at Niſs in Servia, I was walking with divers of their Rabbins, eſpecially one much reverenced by the reſt, who was principal of the ſynagogue at Sophia. He would needs urge a diſcourſe of chriſtianity; where, after his malice had wearied itſelf, I aſked him whether it were not an undeniable ſign of divine aid to our cauſe, that with ſuch a meek humility as that of Chriſt, had raiſed itſelf over all the proudeſt oppreſſors. He (as the nature of poiſon is to infect things of moſt contrary condition) perverting this reaſon, replied, that Chriſt came when the world had been tamed by the Romans, whoſe cruel victories and heavy yoke had broken the ſpirits of moſt nations; whereupon he would not build his religion, as the old Heathens had ever done, upon heroic brave acts, but, on the contrary, meek humility of contrite hearts; which, being the greateſt number, eſpecially by that time they came to govern, cauſes it to prevail ſo well. This ſeeming a cold atheiſm, he further made vain, with an addition concerning the ſeveral ages of the world, comparing the caſe with this microcoſm of man, whoſe infancy is ſimple, youth brave, manhood firm, but his decaying age faints till the end ſhuts all up. Each of theſe periods he pretended were guided by ſuitable doctrines, and to the latter rejected Chriſtianity, whoſe humble contempt of the world he aſcribed to the world's old age, as in man, grown weary of itſelf. After anſwer hereto, I deſired to underſtand ſomewhat of their Caball, which I had always held the great ſecret of the Jews; I demanded, whether it conſiſted in that arithmetical ſignification of letters as we ſuppoſe, telling him withall, that it ſeemed ſtrange how letters and words, which were impoſed differently by the humour of man, could touch upon the reality of things in themſelves, which did not acknowledge our devices. He anſwered, that in part the Caball did depend upon letters and words, but only Hebrew, wherein Adam named things when he was in the ſtate of innocence, and underſtood their nature; but in languages made ſince the fall, they wanted foundation; they, as the iſſue of confuſion, aſſure nothing therein. Then he added the ſtory of it, telling me that Caball ſignifies tradition, which was the way whereby it was transferred from one age to another, and that it was in ſome meaſure a reparation of our knowledge loſt in the fall of Adam, and again revealed from God four times; firſt to Adam, who upon his ejection out of paradiſe, ſitting very diſconſolate,

God, quoth he, ſent the angel Raguel to comfort him, and finding his chief ſorrow to be in loſing the knowledge of that dependency and punctual commerce which the creatures have with their creator, and amongſt one another; the angel, for his illumination therein, inſtructed him in the peculiar moments of time natural and proper to each paſſage, wherein things elſe impoſſible might be brought to paſs with felicity. Hereat I told him, that there was not in our Bible any mention of the angel Raguel's comforting or inſtructing of Adam: whereto he replied, like a curſed Jew, that the Popes had, not only in that place but in many other, clipped, amplified, and miſrelated the Old Teſtament, the better to conform it with their New, for their civil and eccleſiaſtical inſtitutions, which depend thereon. The Caball, ſaid he, held in tradition many ages, till time, with the accidents of the flood and Babel, loſt it. Then once more God diſcovered it to Moſes in the buſh: this he proved out of Eſdras, a book in high eſteem with them; where in the ſecond book God is brought in, ſaying—*Enarravi ei multa mirabilia, & oſtendi ei temporum ſecreta, ac finem, & præcepi ei dicens hæc palam facies verba; hæc abſcondes;* therefore Moſes publiſhed thoſe *mirabilia*, the creation, the law, and the Iſraelites bringing forth of Egypt: but thoſe—*ſecreta, ac fines temporum*, he diſcloſed to none beſide his ſeventy rulers over Iſrael. Theſe traditions ſoon failed in the oppreſſions under the Philiſtines; but the third time God revealed it again, that was to Solomon in a dream; for it is ſaid of Solomon, that he knew—*initium, & conſummationem, & medietatem temporum.* By this art he wrote many books of all things, from the cedar to the hyſſop, with divers others, all which were loſt in the enſuing captivity. Therefore the laſt time he pretended it reſtored to Eſdras, whom, as himſelf writes, God made to retire forty days, with five ſcribes, who in that ſpace wrote 204 books. The firſt 134 God commanded to be public for the reading of all, both worthy and unworthy: the latter 70 were to paſs private only among the wiſe of the people: theſe latter 70 they pretend caballaſtic, and not yet all loſt. When I conſidered this art, it put me in mind of what the prophet ſays to the church of Iſrael—Thy habitation is in the midſt of deceivers:—for although in things of inferior natures, as well as in the paſſions of men, there are *molles aditus, & apta tempora;* wherein they are better diſpoſed for this or that impreſſion than at other times, yet do not theſe open them farther than to an agent that comes opportune, and in a way naturally proper to the pre-diſpoſition of the ſubject: thus, a fever is eaſier cured at one time than at another, one medicine hits one acceſs, another the next. The like may be obſerved in all things; but to extend this beyond its due limits, and to ways improper, as to wiſhing, writing, ſpeaking, and other charms, which cannot reach the reality of things, comes to as profound a nothing as Hermes's Sigil, Paracelſus's ſpell againſt flies. Their great council of Sanhedrin, conſiſting of ſeventy-one, in imitation of Moſes and his ſeventy elders, not being able to work ſuch wonders, did nevertheleſs ſtrive to continue the reputation of the old thearchy; to that purpoſe they glorified this device of Caball, whoſe pretence of ſecret information from God, even in their forſaken times, ſerved them as Numa's pretended meetings with the nymph Egeria, Mahomet's raptures with the angel Gabriel, and the like, to countenance their ordinances with divine repute among the people. This device was well framed to take with the Jews, who generally have light, aereal, and fanatical brains, ſpirited much like our hot Apocalypſe men, or fierce expounders of Daniel, apt to work themſelves into the fool's paradiſe of a ſublime dotage. They expect their Meſſiah with an unwearied aſſurance, and as all prophetical delays do eaſily find excuſe, ſo have they, reſtoring their hope with augmentation of glory in the more perfect trial. At his coming they expect a temporal kingdom, whereof I heard them diſcourſe with ſo much zeal, as ſeemed to have a touch of the Sadducy, whoſe appetite reliſhes a preſent fruition

better than the ſtate of reſurrection. To diſcover this fully, I told them, that methought it might ſeem to them but juſt, that all thoſe who had lived and died conſtantly expecting the Meſſias, ſhould not, by untimely death, loſe the fruits of their conſtancy, but be reſtored to life at his coming, to enjoy and make up his kingdom. This they received with much applauſe, and, as flattery uſes to be, it was by them held an illumination, which they, embracing of me, ſeconded with ſuch a Romanzo of their future kingdom, as ſhewed a thirſt of revenging their captivities, and therewith to enjoy the world in that timely reſurrection. Above all bleſſings given of God, they prefer that of increaſe and multiply: to hold it a bleſſing they have reaſon; but why that ſhould be thought the greateſt I know not, unleſs becauſe of their ſalacity, ever noted for *projectiſſima in libidinem gens*, and ſo apt to grow like the ſands of the ſea in number; or elſe for propagation of the kind, which is the chief act of thoſe who conſider themſelves no higher than as parts of the world, and of that taken in the bare continuance, without any of its further operations. They may drink water alone, but not wine mingled therewith, unleſs they have a diſpenſation. That which is pure wine they call wine of the law: this, perhaps, was one among other reaſons, why they were, of old, miſtaken to have worſhipped Bacchus. When they kill any living creature, they firſt turn the face of it eaſtward, then ſaying, Be it ſanctified in the name of the great God, king of heaven and earth, they cut the throat with a knife, without any gap in the edge; if that be not obſerved, they will not eat of the meat, but hold it utterly prophane. Moſt of the fat they caſt away, eſpecially about the loin and kidneys: that of each, mutton or beef, they ſcarce eat half. Theſe, with many other reſtrictions of diet, I urged as difficulties of victualling their armies when the Meſſias ſhould come; but they readily ſolved it with the power of miracles, which ſhall ſave him all labour and care. He is expected of the tribe of Judah, which was ſettled in Portugal, where they boaſt, and in Spain, to have millions of their race, to whom they give compleat diſpenſation to counterfeit Chriſtianity, even to the degree of prieſthood, and that none are diſcovered but ſome hot ſpirits, whoſe zeal cannot temporize. This reverence to the Meſſias makes them throughout the whole world breed their children up in the Portugal ſpeech, and make it their domeſtic tongue. The Jews of Italy, Germany, and the Levant, excepting the banditoes of Spain, are of Benjamin, the other ten tribes, in the deſtruction of Jeroboam's kingdom by Salmanaſſer, were led captives beyond the Euphrates, whence they never returned. In which deſtruction, perhaps worſe than this of their brethren, they had the happineſs never to perſecute Chriſt. Then I aſked, if they had there degenerated into the race and Gentiliſm of the Heathen, as our Chriſtians have done in the Holy Land, whom now we know not from other Turks but by ſome touch of language. They, aſhamed of ſuch apoſtacy, told me, that thoſe ten tribes are not found any where, but either ſwallowed like Coran's company, or as other Rabins write, blown away with a whirl-wind; ſo apt are light wits to imagine God leſs glorified in his own glorious ways of nature, becauſe ordinary, than in the puffs of their own vain deviſed miracles, wherein, while they affect to ſeem grave and profound, they become fond and ſhallow, not knowing the ways of that virtue which moveth all things. In their divine ſervice they make one of the beſt ſort read a chapter of Moſes, then ſome boy or raſcal reads a piece of the prophets. In the middle of the ſynagogue is a round place vaulted over, ſupported by pillars; therein ſometimes one of their doctors walks up and down, and in Portugueze, exalts the Meſſias, comforts their captivity, and rails at Chriſt.

They have a cupboard made to repreſent the tabernacle, wherein they lay up the tables of the law, which now and then they take forth and kiſs. They ſing many tunes, but frequently

frequently that of Adonai, which is the ordinary name of God; for Jehovah they mention not but upon high occaſions. At circumciſion, boys are ſet to yaul out David's Pſalms ſo loud as dins the infant's cry. The ſynagogue is hung round with glaſs lamps burning; every man at his entrance puts on a linen cope, firſt kiſſing it; but elſe they uſe no manner of reverence or ſign of devotion. I, knowing diſcontent is apt to diſcloſe ſecrets, got ſtrait acquaintance with one of them who had a great mind to turn Turk. His chief ſcandal was, that he had often ſeen their elders in the midſt of ſervice fall together by the ears, and with holy candleſticks, incenſe-pans, and other conſecrated inſtruments, break one another's pates. They ſuffer no woman to enter the ſynagogue, but appoint them a gallery without. I imputed it to jealouſy, but they told me it was becauſe women have not ſo divine a ſoul as men, and are of a lower creation, made only for the propagation and pleaſure of man. This doctrine humbles their wives below that fierce behaviour whereto competition and opinion of equality might embolden them. When they turn Turk, which is often, they muſt firſt acknowledge Chriſt ſo far as the Turk doth, that is, for a great prophet, and no more. They ſeldom turn Chriſtians, becauſe of images and ſwine's fleſh, which they hate worſe than the name of Chriſt. They pretend, but maliciouſly, that thoſe few we ſee turn in Italy are not of them, but poor Chriſtians hired from other cities to perſonate that part. There is ſcarce any ſect ſo poor ſpirited, but will ſometimes pretend to a miracle, ſo did they; for all the voyage they boaſted of an apparition in form of an old man, to this Grand Seignior, whom he admoniſhed in favour of the Jews, and then vaniſhed; but at Conſtantinople, where the ſcene of the fable lay, I could hear no ſuch thing. If they were all united, I believe there would ſcarce be found any one race of men more numerous; yet that they can never cement into a temporal government of their own, I reckon two cauſes, beſide the many diſadvantages in their religion: firſt, the Jewiſh complexion is ſo prodigiouſly timid as cannot be capable of arms; for this reaſon they are no where made ſoldiers nor ſlaves, and in acknowledging the valour of David's worthies, ſo different from the modern Hebrews, appears how much a long thraldom may cow poſterity beneath the ſpirits of their anceſtors. The other impediment is their extreme corrupt love to private intereſt, which is notorious in the continual cheating and malice among themſelves, ſo as there would want that juſtice and reſpect to common benefit without which no civil ſociety can ſtand. Theſe are the chief notes which I gathered in converſing with the Jews. Now there remains a word or two of the Zinganaes: they are like ſuch as our gypſies; I yield not to thoſe who hold them a peculiar curſed ſtock; ſloth and naſtineſs ſingle them out from other men, ſo that they are the dregs of the people, rather than of ſeveral deſcents. Wallowing in the dirt and ſun makes them more ſwarthy than others; they abound in all cities of Turkey, but ſteal not like ours, for fear of the cruel ſeverity. They tell fortunes as cheatingly as ours, and enjoy as little; their true uſe is for ſordid offices, as broom-men, ſmiths, coblers, tinkers, and the like, whereby the natural Turk is reſerved for more noble employments; few of them are circumciſed, none chriſtened; they wear their rags affectedly, but wander not. Their habitations are hovels and poor houſes in the ſuburbs, contempt ſecures them, and with that I leave them. By this diſcourſe it appears that the Turkiſh empire is in effect divided into two parts, the Turks and other ſects. Unto theſe are applied the two paſſions of men, love and fear; ſo that the government is to keep the one ſort ſo as they ſhall not deſire miſchief, and the other not able to effect it: to the Turks it is a ſweet monarchy, maintaining them to command the reſt. To the other ſects it is heavy, holding them diſtracted with faction between themſelves, diſarming, rifling, taking their goods and children from them, and awing them with as much inſolency as may not quite make

them

them run away. Nevertheleſs, the Grand Seignior hath not the inconveniency of tyrants, which is to ſecure themſelves againſt their people by ſtrangers, who are chargeable and perfidious; for he without charge is held up by plantations of his own people, who in deſcent and intereſt are linked with him; neither hath he the uncertainty of a civil prince, who much ſubſiſts on fickle popular love, for he reigns by force, and his Turks are a number able to make it good; wherefore he ſeems as abſolute as a tyrant, as happy as a king, and more eſtabliſhed than either; yet hath he danger from both parts; love makes men apt to grow inſolent, therefore his governing multitudes are that way dangerous.

This hath ſhewed itſelf in the tumults of the Janizaries, even as deep as the royal blood; his danger from the enthralled ſects is not ſo great; they are too far ſtupified and diſunited for rebellion, there is more doubt of depopulation: yet to prevent that, when any province hath been overloaden, he reſtores it with a gentle governor and ſlack exactions; and the Timariots themſelves, that their farms may be well managed, hold up the farmers with much care. There are two notable ſigns of this empire's ſtrength; one is, that moſt neighbouring ſtates pay tribute, or frequent preſents, which is but another name of tribute: the other is, that although it be generally obſerved that two or three ſucceſſions of weak princes are enough to ruin any monarchy. This crown hath now had five weak princes, without any active one intervening, yet is it in no part demoliſhed. This preſent emperor, though by reaſon of his age, and ſome other diſadvantages not yet put into action, is of a ſpirit like to equal the braveſt of his predeceſſors. Now, as all bodies, though never ſo ſtrong, are ſubject to blows from without, and diſeaſes within, ſo is this empire obnoxious to the Perſian abroad, and errors of government at home: one hath happened of late years, which hath bred pernicious diſorders; that was the mercy of Achmat to his brother Muſtapha, whom he, ſeeing a bookiſh man and weak, did not deſtroy. This was contrary to the Ottoman cuſtom, and left a ſubject for ambition and diſguſt, which rather than be without, would make one of wax if it were poſſible; much more dangerous was it to leave one of colourable pretext, where there was ſo inſolent a faction as the Janizaries. They forthwith ſerved their turn hereof, who elſe had not been provided of a king, and ſo forced to endure Oſman, for fear of deſtroying that line, in whoſe defect they fall under the petit Tartars, which they abhor. This gave them occaſion to taſte the royal blood, whoſe reverence can never be reſtored without aboliſhing the order of the Janizaries, which hath been the ſword-hand of the empire. If this diſcourſe might ſpeak in a moral way, it would title this act of Achmat a virtue, a high one; but in ſuch a fierce government, many virtues noble and ſafe in our ſtates, are againſt the foundation of theirs. Thus, have I ſet down what I noted in the Turkiſh cuſtoms; all inſtruct, either as errors or by imitation: nor is the mind of man a perfect paradiſe, unleſs there be planted in it the tree of knowledge both of good and evil.

A VOYAGE TO MOUNT LIBANUS;

WHEREIN IS

AN ACCOUNT OF THE CUSTOMS AND MANNERS, &c. OF THE TURKS.

ALSO, A DESCRIPTION OF

CANDIA, NICOSIA, TRIPOLI, ALEXANDRETTA, &c *.

WRITTEN ORIGINALLY IN ITALIAN, BY THE REV. FATHER JEROM DANDINI †.

CHAP. I. — *The Occaſion of the Voyage, and of what paſſed at Rome with the Pope.*

AS I taught philoſophy at Peruge, the capital city of Umbria, the F. Claudius Aquaviva, our general, writ unto me, that according to the reſolution his holineſs had had to ſend a faithful perſon to the patriarch of the Maronites, living in Mount Libanus in Syria, now called Sorie, I had been choſen for that purpoſe; and if I found no repugnance within myſelf to undertake that voyage, I ſhould ſet forward as ſoon as poſſibly I could. I was gone then from Peruge to take the air, and give ſome relaxation to my ſpirits, being reſolved to go viſit our Lady of Agnes, and ſome other religious places adjacent to Peruge.

At my return I was preſented with our general's letter, and when I had finiſhed the reading of it, I rendered God thanks for his favours towards me in the undertaking of this voyage, and for the opportunity offered me to go render my devoirs in perſon to the glorious ſepulchre of his Son, and to other ſacred places of Paleſtine, ſince they were not far diſtant from the place I was to be ſent unto.

Whereupon I returned anſwer, That notwithſtanding I found ſome difficulty in the undertaking of this voyage, principally by reaſon of a long and dangerous navigation, as being not well accuſtomed to the ſea, yet I would purſue, with all diligence, that which was deſired of me, and put myſelf upon the road as ſoon as poſſible, in order to be at Rome the 15th of May for to wait upon his holineſs, and receive his commands; which I punctually executed. For after having taken leave of my friends at Peruge, I took horſe, and, by way of Boligni, rendered myſelf at Rome the day I had appointed, about two hours before ſun-ſet; inſomuch, that I had nothing to hinder my ſetting forwards on my journey but to ſee his holineſs, for to receive of him the neceſſary inſtructions, and his benediction.

But as the feaſt of Pentecoſt approached, and that his holineſs was wholly taken up with thoughts of the creation of ſome cardinals, I was retarded ſome days at Rome,

* Harris, vol. i. 831.

† Harl. Coll. i. 831. The firſt Edition is about 1680.

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till a buſineſs ſo important to the church was finiſhed. In the mean time, I failed not to confer with the cardinal Paleoſe, protector of the Maronites, and with our father-general, who informed me of the intentions of his holineſs.

The Maronites had now for a long time paſt, been ill repreſented to the pope and cardinals; they were alſo accuſed of divers errors, and conſiderable hereſies: and thoſe of that nation, which were then at Rome, uſed all their efforts for to juſtify them. But, as ſome denied that which others affirmed, the verity of their circumſtance could not be known with any certainty; however, they have been at the expence of founding of a college for them in this city, where they are inſtructed with much pains and induſtry. They have alſo ſent, not long ſince, for a conſiderable number of young Maronites, out of their country, the major part of whom were not yet of age to ſtudy; which has been very expenſive, not reckoning the hazards they run, in reſpect of the Turks, and diſpleaſure they conceived to underſtand, that ſome of the young Maronites, ſent back laſt year, were yet without employments, although they had run through all their philoſophy and theology, and that the inhabitants ſtood in great need of the like artiſts, for the eſtabliſhing of religion in a country where they ſpared no induſtry to effect it.

All which conſiderations together, moved his holineſs to ſend into thoſe parts a perſon, who at his return would make him a faithful report of the belief of thoſe people; who ſhould treat fairly with them, and put their affairs into that poſture he judged convenient, conformable to the end propoſed unto him. Who ſhould regulate alſo the age and capacity of thoſe that ſhould be ſent, for the time to come, to the college at Rome; who ſhould give orders for their coming by ſafe ways; who ſhould find profitable and proportionable employments for them who were already returned, and to others that ſhould return for the future; and for that purpoſe he ſhould eſtabliſh, if it were neceſſary here, pariſhes, wherein he might aſſign them churches to which they ſhould apply their cares.

The ſacred college being augmented with ſix cardinals, by the laſt promotion, I preſented myſelf on the 11th of June before his holineſs, who received me kindly: after he had given me an account of that which he would have me undertake, I promiſed to ſerve him with all fidelity in every thing he was pleaſed to order me, and prayed him to tell me if he would add any further inſtructions. Moreover, as great difficulty muſt be rencountered with in the execution of what he had communicated unto me, particularly for to aſſign employments unto them that were already returned, and that theſe difficulties would not be removed but by his holineſs, I ſpoke to him hereof, to the end that, theſe being ſurmounted, the way might remain free and facile, for to render the reſt of the deſign ſucceſsful. I demanded of him likewiſe, what power he was pleaſed to give me amongſt the Levantines, as well to diſcharge caſes and cenſures, which his holineſs reſerved for himſelf, as to diſpenſe with the irregularities I ſhould rencounter with; and as I was to go into a country adjacent to that of the land of Paleſtine, I intreated with a profound reſpect, that his holineſs would grant me leave to go render my devoirs to the ſepulchre of my Saviour. He gave me a favourable audience, and when I had done ſpeaking he made me anſwer: "As for the journey you deſign to make to Jeruſalem, we can no leſs than bear you envy, and if it were in our power, we would undertake it with all our heart! go then, purſue it with the grace of God, and pray for us." After I had rendered him thanks, I put him in mind of my firſt requeſt, wherein I received ſatisfaction; however, he found ſome difficulty touching a kind of irregularity to be diſpenſed with, and gave me orders to treat about it with the cardinal St. Severine, grand penitentiary, who made him afterwards

wards a report thereof, that he might determine it himſelf, whereupon I had alſo granted me a very large power, and without reſervations, as to the matter of irregularities. Finally, his holineſs had the goodneſs to grant me all that I deſired, in order to facilitate this enterprize; whereupon I took my leave of him.

CHAP. II. — *Journey from Rome to Venice, and from thence to Candia.*

THE pope's brief, whereof I had occaſion, being diſpatched, I departed from Rome on the 15th of June for Peruge, where I arrived the 17th about noon; the father Fabio Bruno, who was to accompany me in this voyage, joined me next day. On the 19th we took the way for Florence, and from thence, journeying along the mountains we diſcovered Bolonia the 23d, Ferrara the 24th, and Venice the 26th. After we had travelled almoſt four hundred miles, I ſaw our deſign in a manner overthrown, for that having imprudently informed a friend of this departure from Rome, who was to go to the Levant, my deſign was not only divulged at Venice, but came alſo to be known by fifty-four Jews; as much as to ſay, ſo many ſpies, ſworn enemies to Chriſtians, who were alſo bound for Smyrna, in a new ſhip named Moſta. Beſides, our fathers believing that it was dangerous for an envoy of the pope, to paſs at ſuch a juncture of time into thoſe places, where the war was ſo violent between the Turks and Chriſtians, writ to our general about that matter; he returned them anſwer, that he ſeriouſly deliberated upon it, and that, if there was any danger in it, we ſhould advance no further. The fruit of my miſſion being no ways augmented ſince our arrival, I eagerly demanded permiſſion to continue my voyage, and to change my ſhip, to the end I might perform the thing more exactly, and with as much ſecrecy as I could: all which I had granted unto me, and received information, with all diligence of what was neceſſary for that voyage. I changed my habit of Jeſuit into that of a Pilgrim, and made no ſcruple to take the name of Rene Bucy, a Frenchman, upon me, my companion changing his for that of Fabio Daverto, a Venetian. I took along with me a young Maronite, named Joſeph Eliam, for my domeſtic and interpreter; nevertheleſs, as our ſhip protracted her departure, we reſolved to go for Padua, to pay a viſit to ſome of our good friends there, and to divert ourſelves with their company for two or three days.

At our return from Padua, we paſſed to the port of Malomocco, which is eighteen miles diſtant from Venice; it was there we embarked merrily on the 14th of July, in a ſhip called the Torniell, or Auguſtina. It was a veſſel of 900 tuns, well manned, and had a brave commander: it ſeemed probable we had no occaſion to fear any damage from the ſea or corſairs. Nevertheleſs, we could not ſail before the 17th, for that the weather was not auſpicious unto us. The ſeamen carried us that ſame day out of port, by the means of ſhallops, wherein they rowed us; but as there is nothing ſo unconſtant as the wind, it failed us forthwith; and as we were ſolicitous to repoſe ourſelves, after all the fatigue we had in a ſeaſon ſo hot, there happened ſo great a calm that we could not poſſibly advance any more than one hundred miles in four days time. We had afterwards a back wind, which helped us in a ſhort ſpace to finiſh our voyage: we diſcovered many iſlands and rocks on either ſide, which we left behind in a moment; and which rendered our paſſage very delightful.

We diſcovered Iſtria forthwith upon the left, which is under the dominion of the ſtates of Venice, and on the right the high mountain of Arcona, which is on that ſide the boundary of the eccleſiaſtical eſtate. A little further we perceived on the left two inhabited rocks, the one called Pomo, and the other St. Madre; the firſt is ſubject to

none, the other is under the Venetians. There is alſo on the ſame hand Buzo and Eliſa, which are inhabited by Chriſtians, and belong to the ſame Venetians. We diſcovered afterwards on the ſame ſide Gaza, Ariſta, Meleda, which belonged to the republic of Raguſa; Caſaro and Budua, ſubject ro the Venetians. And we ſaw alſo, at a great diſtance, the famous city of Raguſa; further are Cluticari, Deleigno, Durazzo, Saſamo, Vallona and Cimarra, governed and inhabited by the Turks. A little further is alſo a rock called Fano, uninhabited, belonging to the ſigniory of Venice; as well as Corfu, Cefalonia, Zant, Strivalli: all theſe places are inhabited by Chriſtian Greeks. A little further we deſcovered Navarino, Sapienza, Cavogallo, and Camatapano, which are ſubject to the Turks: and further again, upon the left is Cerigo, and on the right Cerigoſo, depending upon the Venetians. Finally, as we continued to look on that ſide, we diſcovered the iſland of Candia, which we had longed to ſee, and where we arrived ſafe a little while after.

Chap. III. — *Of the Iſle and City of Candia.*

IN all the courſe of our ſailing, we caſt anchor no where but here, and that we were obliged to do, becauſe our ſhip carried ſixty Venetian ſoldiers, which were to be put there on ſhore; leaving therefore the cape St. John, or cape Lion, to the ſouth, and following the cape Spada, which is to the north, ſometime called Cimario, we anchored at Fraſhia on the 13th of the ſame month, half an hour after ſun-ſet, being eight miles diſtant from the city of Candia, and as we were obliged to ſojourn there for ſome time, we went aſhore next day in a galley that came to fetch the ſoldiers.

This iſle, called by the ancients Creet, is much famed for its bigneſs, for it is 560 miles in circumference, 250 long, and 60 miles over where it is broadeſt; it is much celebrated by the ancients, who believed, as did their poets, that it was the country of the Gods, and that Jupiter was nurſed up there on Mount Ida, not to mention its famous labyrinth, which they hold to have been near to the antient city of Cortina, and of the excellent laws of Rhadamanthus and Minos, who governed the people after Jupiter, and founded the republic of Creet.

This iſland had once an hundred cities, although Homer in his Odyſſey allows it but 90; there remain not at this day but four, which are Canea, Retimo, Candia to the weſt, and Sittia to the eaſt: Candia and Canea are the beſt; beſides that, there are in it two ports, called Spina Longa, and Sude, not to ſpeak of other places fit for anchorage.

The city of Candia ſtands in the middle of the iſland, a dozen miles diſtant from the grot of Minos, and very near to Mount Ida; it is, indeed, a very great and ſpacious city, but much ruined by earthquakes. The houſes are almoſt all built with gravel, yet the buildings are not unhandſome; they have no tiles, but there, and in all the Levant, except at Antioch, have terraſſes of lime, or of ſome other matter well made, with ſpouts on the ſides for to let the water run out. Probably they uſe ſuch ſort of buildings, becauſe they are not ſo curious and induſtrious as we: however, I believe they cover their houſes in that manner out of frugality, to the end they may as well ſpread cloth and linen there for to be whitened, as to ſleep in ſummer nights, thereon, for the coolneſs of the air, when the exceſſive heat hinders them to remain in their houſes. When they would repoſe themſelves upon the terrace, they ſpread thereon a mat, and ſometimes over that a carpet, and ſleep in that manner expoſed to the air, which is very ſweet in thoſe parts, and no ways injurious to health. The uſe alſo of

their terraces, might proceed, in that they have ſeldom any rain, for there falls not oftentimes a drop of water for ſix months together; and I underſtood that they had no rain ſince the 2d day of February, neither did they expect any till November. The ſtreets of that city are ſtraight, but very naſty: the republic of Venice kept a garriſon of two thouſand ſoldiers about it, part of which were poſted in a citadel upon the ſea ſide, and the reſt diſpoſed in other places. There is alſo ſome garriſon in Canea. The reſt of the inhabitants are almoſt all Greeks, amongſt whom there remain yet ſome noble Venetians, for that Boniface, marquis of Montferrat, having ſold them that iſland in the year 1194, they tranſported thither ſome families of the nobility, and citizens, to inhabit the place. It was afterwards retaken in 1349, after a revolt, and ſince that time they have enjoyed it peaceably. The country is very mountainous, and almoſt barren; one can ſee there alſo but few trees and herbs, but yet it follows not but that it hath plains of many miles extent, fertile in grain, trees, olives, oranges, lemons, and all other ſorts of commodities: moreover, there grow berries for to dye cloth withal, much wax there is, and honey, cheeſe, and medicinal herbs; ſo that it is very good living there. There is alſo a great quantity of excellent wines, whereof the moſt eſtimable is Muſcadine, inſomuch that thoſe that know it not, take it for Malmſey; but they are miſtaken, for it comes from a little iſland that bears the name of it. The goodneſs of the wines of Candia renders the natives great drunkards; and it happens ſometimes, that two or three great drinkers will ſet themſelves at the head of a tun of wine, from whence they will not ſtir till they have emptied it. There is no venomous animal to be found in that country, ſo that they are not afraid of ſcorpions, ſerpents, or toads; neither can you ſee there a wolf, tiger, nor any other the like beaſt, ſo that they live there in great repoſe both night and day. Perſons of approved faith have told me a remarkable thing there, which hath alſo been written of by good authors; to wit, that there is growing upon mount Ida, which hath been ſhewed me at a diſtance, an herb whoſe virtue was to gild the teeth of thoſe animals that eat of it: one may believe, and with good reaſon, that this proceeds from the golden mines which are in that ground. There grows alſo a certain herb called Alincos, which, being bitter, preventeth one's being hungry for a whole day; but that which is wonderfully ſurprizing, and beyond the force of nature, are certain pieces of money, which they call St. Helen's, that are found up and down the fields, where there is alſo braſs, and other ſilver. They pretend that that ſaint, happening to be in this country without money, made ſome of braſs, which in paſſing of them changed into ſilver: this money, they ſay, hath the virtue to this day, to cure the falling ſickneſs in them that hold it to their hand, or apply it to their fleſh.

The cuſtom of the women of this iſland is not to go out of their houſes in the day-time; no, not to hear maſs or a ſermon; nevertheleſs they run in great troops along the ſtreets all night, and for the moſt part, with men, enter into the churches which they leave open on purpoſe for them. This cuſtom is blame-worthy, not only becauſe theſe women perform not their duties towards God, but alſo, becauſe it is againſt modeſty and good manners; for it would be a far more laudable thing for them to go civilly by day to church, than tumultuouſly in the night ſeaſon.

I ſhould have work to do to reckon up all the impurities of the prelates, prieſts, and other eccleſiaſtics of this nation; their ſeparation from the Latin church, their maledictions and excommunications they fulminate upon the moſt ſanctified days againſt it, when we pray for their welfare. I ſhall alſo ſay nothing of their right, pride, obſtinacy, defection of faith; of the difficulty to treat with them, of their enchantments, ſuperſtitions, horrible and continual blaſphemies, which cannot be heard with-

out horror. Finally, St. Paul had reaſon to ſay, according to one of their own poets, 'Thoſe of Creet are always liars; they are wicked beaſts, gluttons, and lazy.' The eight days I ſtaid in this town would have been very wearisome unto me, becauſe of the exceſſive and continual heats, if we had not received ſome relaxation from the charity and agreeable converſation of the fathers, Benedelto Benedetto, and Franciſco Paroſchetti, of our ſociety, who reſided there at that time.

CHAP. IV. — *Paſſage to Cyprus and Nicoſia, with an Account of the City of Nicoſia, and its Churches.*

WE parted from Candia, the 8th of Auguſt, two hours before day, in a little frigate, to go on boad our ſhip, into which we entered at ſun-riſing; ſome time after we weighed anchor and ſailed. The wind was favourable unto us in paſſing by the iſle, which we left to the right; then we entered into the gulf of Settalia, a dangerous place for ſailing, and ſo continuing our courſe through that gulf, we diſcovered on the left Caſſo and Scarpanto, which are inhabited by Greeks and Turks, and depending upon the laſt. We left alſo on the ſame hand Rhodes, and all Caramania, without yet being able to ſee them, for we were too far wide; that was alſo the reaſon, that, after we had run for three days and three nights, without the ſight of land, we arrived on the 12th of Auguſt at Cyprus. We anchored in the evening at Lemiſo, where the inhabitants, particularly the Turks, made a viſit to our ſhip; we were there three days on board, for that there was nothing in that place worth the ſeeing, and no church to do our devotion in.

We parted about twelve on the 16th for Salina, whither a good wind brought us in a ſhort time, and we arrived there two hours before ſun-ſetting; from thence to Candia is about 600 miles. Next day very early, we went aſhore, and on directly to Arnique, which is not paſt a mile diſtant; it is a monaſtery of religious Franciſcans, who live there in a ſmall number for the conveniency of ſome Italian merchants. Our ſhip continued its courſe for Alexandretta, which obliged us to ſee for another veſſel to paſs for Tripoli in Syria, and as we could not obtain that preſently, we ſojourned ſome days in that iſle. That I might loſe no time I left my companion, who had been conſtantly indiſpoſed ſince we came from Candia, in the hands of theſe good religious; and the Maronite that we brought along with us, and I, accompanied an honeſt Venetian merchant, who lived in thoſe parts, and were going to Nicoſia, anciently called Lettra, ſince Lencolto, and which was ſometime the archbiſhopric and metropolis of this kingdom; it is twenty-four miles diſtant from Arnique. I undertook this journey to inform myſelf, as well as poſſibly I could, of the ſpiritual concerns of the Maronites, which are there in great numbers.

There are none but Turks that have liberty to enter thereinto on horſeback, and to all other ſtrong places: as for the Chriſtians, and others, they are obliged to alight at the gate, and, when they are within, they have power to re-mount their horſes, and ride to their lodgings. The Turks have made this order out of mere vanity: I entered then into the town, and that Venetian merchant did me the favour to conduct me with him into his lodging; having refreſhed myſelf a little after the fatigues of the road, I went to ſee that which was worth viewing, and particularly the churches.

Nicoſia is a large and very fair city, built after the eaſtern faſhion; but it is ruined in divers places, becauſe of the late wars, for the Turks have taken it by force of arms from the Venetians, together with the reſt of the iſle. Some years ago it was ſo, that God,

God, by his juſtice, was willing to puniſh the ſins and ſchiſm of the Greeks in thoſe places. They adored there formerly, with much veneration, the Holy Trinity; but now, to the great regret of all good Chriſtians, you can hear only the impious invocation of the falſe prophet Mahomet. They had ſome time there churches and altars raiſed to the honour of good ſaints, but inſtead of them there is nothing now but moſques, amongſt which ſtands ſtill that grand and magnificent temple of St. Sophia. There is no ſound of bells to be heard in all the Levant, to give notice of divine worſhip, according to ancient cuſtom, and of the hours of the day, for the ſteeples are either ruined, or without bells; the Turks have taken them for warlike uſes, and made pieces of artillery of them. Inſtead then of the confuſed and inanimate ſound of bells, they are ſerved with the diſtinct and animate voices of men, who at certain appointed hours, mount up to the tops of the ſteeples, to give the inhabitants notice. This manner of obſerving their hours, is in uſe in all the Levant.

There are at Nicoſia four ſorts of churches, which I have ſeen all in particular. The Turkiſh moſques are the moſt conſiderable, as well for number, as for the beauty and grandeur of their buildings; although Chriſtians are not ſuffered to enter into them, yet I failed not to ſee, through the iron grates, that that which hath been made of the temple of St. Sophia, was the principal and moſt magnificent of them all: it is a large and ſpacious fabric, which has many pillars in it, as may be ſeen in moſt of our churches; it had no altars, images, nor paintings, the walls were only whitened. There is at the door of this temple a delicate fountain, which was not there in the time of the Chriſtians; the Turks waſh therein the crowns of their heads, hands, and feet, before they enter into the moſque, at the ordinary hours, and particularly in the afternoon, at which time theſe villains invoke their falſe prophet, and cry without meaſure, "Halla, Halla, Chibir, Mehemme Sur Halla;" that is to ſay, "God is a great God, Mahomet is the companion of God;" with many other fooleries and blaſphemies. Thoſe who aſſiſt not with the reſt at theſe public prayers, pray in particular in their houſes, if they be of quality, or in other places where they are. They roll themſelves at noon-tide upon a mat or carpet. There are alſo other hours wherein they are called to prayers, i. e. at three o'clock, an hour before ſun-ſet, an hour before day at ſun-riſing, and, in ſhort, ſeven times a day. Obſerve their manner of praying, as I myſelf have often times ſeen them in their private houſes: as ſoon as ever they come upon their mat or carpet, they turn themſelves round, then incline their bodies, touching with their thumbs that part of the head which is behind the ears, and they riſe themſelves ſometimes all of a ſudden, touching the earth with their hands; they fall ſometimes upon their knees, or rather ſtand upon their heels, and beat the ground lightly with their forehead, and having got up again upon their feet, they hold their hands modeſtly upon their breaſt, repeating their prayers with caſt down looks, and ſpeak between their teeth. They recite them all along, inclining their bodies interchangeably towards the earth, and touching with their forehead; then they riſe up, and falling down anew, they continue to reſt for ſome time upon their heels with their legs acroſs.

The Greeks have another ſort of church, of which I ſhall obſerve only, that, if a Latin prieſt ſhould celebrate maſs therein, they could not believe that all the water in the ocean was ſufficient to cleanſe it, ſo much they waſh the altar, and all the church alſo, from a belief they have that Latin ſervice renders it impure and profane. Their uſage in the conſecration of the bread, and their other rights, are very well known; they are generally as great enemies to the Latins as the Turks. The honeſt merchant, with whom I lodged, told me that they refuſed abſolution to one of his domeſtics, a Greek by nation, becauſe he ſerved a Frank, for ſo they call all thoſe that follow the

Latin

Latin rites. It will not be beſides my purpoſe to render here an account of another of their ſuperſtitions, the matter happening to the ſame man, who being confeſſed for an ordinary and common ſin, was by his confeſſor refuſed abſolution, telling him he could not do it without the conſent of ſeven other prieſts; this buſineſs being effected with a little money, they ſtretched the penitent upon the ground as if he had been dead, and at length granted him abſolution in reciting of certain prayers over him, they made uſe of to that purpoſe. They are wont to demand money for abſolution, and will refuſe it when they cannot obtain the ſum, for they pretend they have five or ſix crowns due to them for abſolving common and ordinary ſins. The penance, they enjoin for very great ſins, is to forbid them to communicate for four or five years; perhaps they may do this out of a contempt and averſion they may have for the Latin church, which orders it once a year; the which is ſo much the more eaſily credited, ſeeing they make certain plays, wherein is introduced a Latin perſonage, to whom are offered an hundred injuries, as daſhing him on the face, and ſeveral other the like outrages.

The Latins have there but a ſmall church, or rather chapel, which is well maintained, and has a prieſt of age and wealth for a paſtor, but very ignorant. The Italian merchants who live there ſupply them with food and raiment, and furniſh them alſo with ſacred ornaments. Finally, the Maronites have their church there alſo, which is in ſo poor a condition, that I really pitied them. In order to know what was their right, as that of other places of the iſle, where they were diſperſed, I addreſſed myſelf indifferently to the Italians, Greeks, and Maronites; I learned they had all one and the ſame right common to all their nation, that they all lived under the ſame patriarch. Moreover that the places where they lived conſiſted in nineteen villages, which are Metoſic, Fludi, Santa Marina, Oſomates, Ganſili, Carpaſia, Cormachiti, Primiſia, Caſapiſani, Veno, Cibo, Jeri near Citria, Crenſada, Attala, Clepirio, Piſcopia, Gaſbria, Cefalanriſco, and Sotta Cruſcida; that in every one of theſe places they have at leaſt one pariſh, and in ſome two or three, with one prieſt, or more. And I was aſſured that they had eight churches at Metoſic, and that the prieſts were very aſſiduous in their duty, being not much occupied with their own particulars concerns. This nation hath alſo ordinarily a biſhop in that place, but he was then dead, and they had not yet elected another.

There is in the kingdom a Greek biſhop, who is the general receiver of the tributes which the others are obliged to pay to the Turks; they drain each every year of ſeventy aſpers. The janiſſaries will not ſpare to beſtow the baſtinado on thoſe that do not pay; and the biſhop is no more exempt than the reſt, purſuant to the information of the receiver. He requires, beſides, fifteen or twenty ducats of every prieſt that is put into orders. See the miſerable eſtate the Chriſtians are reduced to who are ſubject to the Turks, although there be leſs Turks there than Chriſtians; for of thirty thouſand inhabitants that are in Nicoſia, and upwards, ſcarce are there four or five thouſand of them that are Turks, and there are not above twelve or thirteen thouſand in all the iſland, the greateſt part of whom are renegadoes, who turn Mahometans, to render their lives more eaſy and ſupportable; ſo that it ſeems an eaſy matter to recover this iſle from under the tyranny of the Turks, and re-eſtabliſh it in the Chriſtian faith, for the renegadoes could no ſooner ſee the Chriſtian ſoldiers, but they would throw off their turbans, and put on hats inſtead, and turn their arms againſt the Turks. But we will leave this, and return to our ſubject.

The Chriſtians, whether Greeks or Franks, do not wear a turban, nor ſhave their heads, but they cut their hair genteelly, as we do, and wear upon their heads an hat,

or

or black bonnet. They cloath themſelves, nevertheleſs, according to the manner of the Levantines, with a veſt without a collar, which reaches down to the knees, with large ſleeves reaching to the elbows. They gird themſelves with a linen cloth, or ſome other the like girdle, which comes three or four turns about. Under this veſt they have another garment over a firſt, reaching from their necks down to their legs; and above all, another veſt without a girdle, and cut almoſt after the ſame faſhion as the firſt: they wear them ordinarily of a black or violet colour, or elſe of ſome other colour which pleaſeth them beſt. We will ſpeak hereafter more particularly of the Turks and Maronites, and of their cuſtoms; but now it remains we ſhould deſcribe the nature of their country.

CHAP. V. — *Of the Iſle of Cyprus.*

THIS iſle is, at leaſt, four hundred and eighty miles about, eighty miles broad, and two hundred in length, and hath two capes; that on the weſt comprehends the cape of St. Epiphany, which the ancients called Acamante, and the cape of Srapano, or la Pointemeconta, or the cape Zephiro; the other is called St. Andrew, from whence you paſs into the eaſt; it has no other port on the eaſt ſide but Famaguſta; it is a famous town, which hath been built by Ptolemy Philadelphus. The great ſhips are ſafe, nevertheleſs, on the coaſt of Raſſo, Simiſo, Salines, Craſoco, and Cerines. There are in divers places more capes, which are ſomewhat advanced into the ſea, the moſt conſiderable of which is the cape of Cats, ſo called from a great number of cats which they breed there in the monaſtery of St. Nicholas, where live the religious order of St. Baſil; they have put in theſe cats, to deſtroy a great number of ſerpents which bred there, and there is a conſiderable revenue left for that purpoſe.

This iſland had once very many fair cities, but has none now except Nicoſia and Famaguſta, which retain ſomewhat of their ancient grandeur; all the reſt are villages; there is none of them inhabited by the ancient nobility, for they are either entirely extinct, or are retired elſewhere, ſince the Turks have made themſelves maſters of it; the famous mountain of Olympus is almoſt in the midſt, very near Nicoſia; it is very high, and fifty-four miles in circumference, and at every four miles end there is a monaſtery of thoſe monks, of whom we ſhall ſpeak hereafter, with delicate ſprings, and fruit in abundance. The air there is very agreeable, and is never ſo cold, in the extremity of winter, that one has need of warming, but the heat is ſo incommodious, both night and day, that it is impoſſible to travel in the day-time.

There are every where in this iſle fine fields filled with fruits, as well on the mountains as on the plains, which renders the country fertile and plentiful; wherefore it has been called Macaria, from a Greek word which ſignifies Happy. The ancients had reaſon to ſay it was the country of Venus, and to give Venus the name of Cypriana, and to the iſle that of Cytherea; for it is not only ſaid that ſhe was born at Aphrodiſium, and brought up at Cytherea, but that ſhe reigned at Idalium, called at this day Dalli, twelve miles from Nicoſia, ſouthwards. Hence it comes, that they ſacrificed naked men and women to Venus at Paſſo, which was ſometime built by Agapenor, general to the army of Agamemnon, king of Mycenæ. This abuſe ceaſed, when the temple was demoliſhed, at the requeſt of the apoſtle St. Barnabas. There are near unto the cape of St. Epiphany two famous fountains, one of which is called the Amorous Fountain, becauſe thoſe who drink of its water grow paſſionately in love; and the other quite contrary, becauſe it extinguiſhes this paſſion in a moment.

This

This iſle abounds in wheat as well as wine, and other excellent viands, and ſupplieth other countries; the ſun and ſoil render the wines very ſtrong and agreeable, but after they are put into pitched veſſels, they receive ſuch a guſt as is not pleaſing to thoſe that are not accuſtomed thereto, nevertheleſs all agree they are good for the ſtomach. You will find there all manner of pulſe in abundance; barley, dates, mulberries, oranges, lemons, citrons, and all other fruits, except cherries, cheſnuts, and ſorb-apples. There is no want of ſugar, ſaffron, coriander, ſeſamum, lintel-ſeed, honey, and ſometimes manna; the Egyptian bean, the herb whoſe aſhes ſerves to make ſous, and that with which they waſh camblets and other cloths. There may be had rhubarb, turpentine, and ſcammony, and other things that are valuable. There are alſo veins of gold, copper, marchaſite, lattin, and of iron, roch-alum, pitch, roſin, ſulphur, and ſalt-petre; and, beſides, you may have there the berry wherewith they dye ſcarlet; as alſo coral, the emerald, chryſtal diamonds, and other precious ſtones.

There are no great rivers in all the iſland, but only brooks and rivulets. There is a little river runs very near unto Nicoſia, wherein are a great quantity of jaſpers, which have the virtue, as is known, to ſtop blood. Beſides, there is ſo great a quantity of cotton, that the inhabitants not only cloath themſelves, and make all ſorts of cloths therewith, but they furniſh alſo Italy, and other parts; it is that which makes their principal revenues. They alſo gain conſiderable profit by white ſalt, which they get from a fair ſalt pit of ſweet water and rain. This ſalt pit is at leaſt ten miles about, and it is an admirable thing to view all that vaſt campaign, which appears as covered with ſnow; there is in the midſt a pit that never freezeth, although all the ſalt pit is congealed. There may be ſeen alſo whole fields, which nature hath enriched with capers, without the labour of cultivating, and every one has the liberty to take as many as he pleaſes. Their mutton is very good meat, their ſheep are large and fat, and have a prodigious tail, which yet is no longer than thoſe of our country, but is at leaſt half a foot broad, and ſo thick that it appears round; it hangs behind, and beats always their ſides as they go along. Their goats have ears hanging downwards, and three fingers in breadth; their horns are a little more elevated than ours, and their forehead ſhorter, which gives them a greater grace and hardineſs; they have alſo a tuft of hair in the midſt of their forehead. It will be hard to believe a thing I have experimented, which is, that I have not ſeen in this kingdom, nor any part of the Levant, any animal, whether horſe, mule, or aſs, which trotting joulted his rider; they all go lightly and eaſy, and men are accuſtomed to ride their horſes there without bridle, ſaddle, ſtirrup, or ſpurs; an halter ſufficeth them, with a little clout ſpread upon the back of the beaſt. Finally, we may ſay, that this iſle aboundeth with all delicacies: before they became ſubject to the Turks, they lived ſplendidly, and in freedom, but ſenſual. It produced formerly divers illuſtrious perſons, performing great ſervices to their country, and who have been very commendable for their knowledge and piety, viz. Aſclepiades, the hiſtorian; Solon, one of the ſeven ſages of Greece; Evagoras, Celobuia, Kenon of Cittia, author of the ſect of the Stoics; Apollonias, the phyſician; Xenophon, the hiſtorian; and beſides theſe, the apoſtle St. Barnabas, and Mark his couſin; Epaphroditus, and Paul Sergius; Titus, Nicanor, Epiphanius, and divers others.

This kingdom hath been from time to time ſubject to ſeveral maſters; it were too tedious to make a repetition of its changes and revolutions. Selim, ſultan of the Turks, took it by force in the year 1570, with an army of two hundred thouſand men: but enough of Cyprus, we paſs now into Syria.

CHAP. VI. — *Our Paſſage into Syria: of the City of Tripoli.*

I LOST all the time I had employed in this iſle, to ſearch for a conveniency to paſs into Syria, inſomuch that I was conſtrained to go for Famaguſta, in order to be tranſported hither. We parted from Saline on the 27th of Auguſt, and having a good wind we made ready by noon, and ſteered our courſe for Tripoli, where we arrived two days after very early, for this traverſe is not above one hundred and fifty miles; but it was more incommodious unto us than all the reſt of the voyage, becauſe we were on board a very ſmall veſſel. We might have gone off ſooner, had it not been for the neglect of our ſeamen, who retarded our departure, inſomuch that we were forced to caſt anchor the ſecond day, at ſeven or eight miles from port, being haraſſed all night with a tempeſt; and yet we durſt not ſail for fear of falling upon ſome rock, as we would unavoidably have done, if we had weighed anchor in the night; it is certain it was a dangerous night, but having got a wind on break of day, we arrived in a ſhort time at the port of Tripoli, which is fortified with five fair towers, ranged on the ſhore. Although I was much indiſpoſed, and cruel ſea ſick, having eat little or nothing for ten days, I found myſelf much recovered as ſoon as ever I ſet foot on land. Having cauſed my companion to be mounted on a little aſs, I was willing to go on foot to Tripoli, which was two miles diſtant from the place we were at; the ſun was already far advanced in the horizon, when I began to ſet forward on my way, and its beams were exceeding violent in that country, where it is alſo hot all the night; however, I failed not to divert myſelf to ſee fifty or ſixty camels paſs along, conducted by the Arabs, who are a black and cruel nation. Theſe camels carry aſhes, which they make of a certain herb that is burnt in thoſe parts. They lay them in great heaps in certain pits, wherein they are hardened, and furniſh hereby Venice, and moſt part of Europe, with a great quantity of matter to make very fine glaſſes. I alſo took much pleaſure to view a green field, which might have been taken for a green and ſpacious garden, ſo well was it filled with mulberry and orange trees, of an agreeable ſmell, not to ſpeak of many other fruit trees, which are as common there as elms, poplars, cheſnut, and walnut-trees, with us.

Tripoli is ſituated on the foot of a mountain, in ſight of the ſea; there is about it a fortreſs upon a rock, that commands it entirely. This city abounds in many things, and is full of traffic; its principal commodity is ſilk, ſpun cotton, raiſins, ſoap, tallow-candles, which are there made very good. There are at leaſt five hundred Jews in that town, for the moſt part Spaniards and Portugueſe, crafty in the way of trade, always ready to cheat the Chriſtians, particularly the Italian merchants, who are there but a few, ſince the Venetians quitted thoſe parts, and ſail for Scanderoon. They have no other church here but a little chapel, which is in one of their houſes, and for the moſt part have no prieſt to officiate therein. There you may find abundance of Greeks and Maronites, the firſt of which live in the town, the other lodge without in a ſmall village that is about it. The Turks are there in greater numbers than any other nation, and wear a white turban; the Jews have ordinarily a red bonnet half a foot high, flat and round; the Italian Chriſtians and Greeks wear a hat, or black bonnet; the Maronites a ſtreaked turban, or bonnet, of a different form from that of the Jews. They all wore formerly a turban with this ſole difference, that the Turks had a white, the Jews a yellow, and Chriſtians a ſtriped one; but the abuſe crept amongſt the Jews, who began to wear ſuch great ones, as if they ſeemed willing to cope in grandeur with the great Ottoman ſigniors, wherefore it has been ſo ordered, that none but Turks ſhould

wear

Engraved by H. Cooper

Turkish Conversation.

wear the turban. The Jews, by reaſon hereof, have diſcontinued it entirely; the Chriſtians have not the right one, but content themſelves to have upon their bonnets ſome turns of a ſtriped cloth, in form of a turban. There are alſo many Turks and Arabs of mean condition, who do the ſame thing with white ſtuff. We lodged with a Venetian merchant, who was a rich man, and knew our company in a more particular manner; he received us with much charity and civility; he put my comanion, who was ſick, upon a bed forthwith, and cauſed him to be ſerved with every thing neceſſary for him. I went into the cuſtom houſe to take out that which I had brought from Italy, part whereof was to be preſented to the patriarch of the Maronites, on behalf of the pope, and the reſt to be diſtributed amongſt their churches; the whole conſiſted of ſome caſes, one whereof was filled with church ornaments, and a patriarchal veſt made all of cloth of gold and ſilver of great value. I did all that ever I could to haſten my journey to Mount Libanus, for there was but twenty miles from Tripoli to the place where the patriarch made his reſidence; but I was obliged to ſojourn there for three days, in which time I obſerved that oxen carried burdens upon their backs like camels, mules, and aſſes, as wood, or any other neceſſary commodity; inſomuch, that ſaying ſeemed to me no longer true,

Optat Ephippia bos piger: Optat arare caballus.

However, I know full well, that they till their ground with horſes in a great part of France, the which they practiſed alſo then in Syria, becauſe of a certain diſtemper that had almoſt deſtroyed all their oxen. I was obliged to ſhut myſelf in the houſe for moſt part of the day, not daring to be known in that country; nevertheleſs I was very deſirous to inform myſelf of their cuſtoms and manner of living. I mounted in the evening up the terrace, to take the air, and view the town as well as I could; I perceived the Jewiſh women upon the terraces of the neighbouring houſes, and eaſily comprehended by that, that the place where David ſaw Bathſheba was but a terrace of the ſame faſhion as that on the top of the houſe, and there is much appearance that theſe ſort of terraces were in uſe at that time. I will ſpeak no more of the other particulars I obſerved in that city, both at this time and the other, I was obliged to return back this way, for that I am unwilling to interrupt my hiſtory of the Maronites, which ought ſpeedily to follow; but I will firſt exhibit ſomewhat I have ſeen and learnt of the manner of living of the Turks in that country.

CHAP. VII. — *The Faſhion of the Turks Habits.*

THE Turks ſhave all their hair, yet there are many of them leave ſome growing on the crown of their heads, which makes a kind of a tuft; they do not ſhave their beards at all, but caſt off the ends only of that on the upper lip: long beards are much in eſteem amongſt them, and the longer and larger they be, the more eſtimable are they. Wherefore it is one of the greateſt menaces that can be made to any one, to threaten him with the cutting off of his beard, although this threat is ordinary enough amongſt them. They wear upon their head a bonnet, which they call Takia, and which is made of cloth or ſilk intermixed with cotton, and place very neatly at the top a long and fine cloth of white cotton, which they call Seſta; whereof they make a great or ſmall turban, according to the quality of the perſon. Thoſe who are above others, in reſpect of birth or dignity, carry a great one; and there are ſome who have them of an exceſſive bigneſs. Their ſhifts, as well as other veſts, are made without collars, and for the moſt part of white cotton; there are ſome who wear blue ones, with very

wide ſleeves, inſomuch that all the arm ſeems almoſt naked. The lower part of their ſhifts is not at all wide, at leaſt they ſeem as ſewed together at the end when they wear no drawers, and for that purpoſe they make them large. Their veſts ordinarily are a little longer, and hang down to the ground. The vulgar wear commonly white, or of ſome other colour, but ſeldom black and green, perhaps, becauſe the Franks wear ordinarily black, and that green is the colour of them of the race of Mahomet, who, they ſay, uſed to be dreſſed in that colour. Hence it comes, that none but thoſe of his race wear any green turban, or a ſmall piece of that colour faſtened to the white. The Chriſtians dare not have their cloaths, bonnet, or any other thing about them of that colour; they have two veſts, the nethermoſt has a girdle to tie about it, and the upper is the Spain or Abb: they call it the Spain when the cloth is made of fine wool, and well wrought, as with us in Italy, for they are not ſo induſtrious as we in thoſe countries. The Abb is more ſlightly woven, and conſiſts of coarſer wool; it is ſtriped, and divided with long and broad black and white ſtreaks. The girdle of the nether veſt is made of thick narrow linen cloth, about three fingers broad, and long enough to come two or three turns about; or of a leathern ſtring: one may ſee ſome of theſe girdles made of very fine ſilk, curiouſly wrought. They cover their legs with large drawers, which are made of fine linen cloth, or ſtuff, and deſcend down to the feet, which are naked, in ſhoes of black leather, or Spaniſh goat's leather of another colour, particularly red, blue, and yellow, to the end they may waſh themſelves with greater facility before their prayers. The form of their ſhoes differ not from ours, but they are not ſo neat and handſome, and have an higher inſtep; there is a little piece of leather, two or three fingers long, that ſerves for a ſtring, faſtened on each ſide to the ears of the ſhoes, with a button in the middle. But the ſlippers are much unlike ours, they wear them with ſhoes, and without; you cannot know them to be ſlippers, they are ſo much like unto ſhoes, unleſs they cover leſs of the feet before, for they do no more but hide the toes, and turn upwards very much; moreover, their ſides are not ſo high as thoſe of the ſhoes, and under the ſole they place, inſtead of a heel, a little piece of iron in form of a creſcent, which ſerves inſtead of leather, and makes much noiſe in going. They wear no hats to defend themſelves from the rain, but have a piece of ſtuff extended over their turban, which is done ſo handſomely, that when it is gathered at the top and enlarged below, you would take it for a monk's hood; nevertheleſs they make uſe, againſt the rain, of a long cloak ſlightly made in the country, which keeps out the water very well; it hangs down as far as the middle of their leg, and together with their hood upon the turban, ſerves them not only in travelling, but alſo in the town. Thoſe, which have none of this ſort, wear a good thick cloth, which hath long and large ſleeves; others are content with their Abb, which alſo keeps out the rain.

The women wear alſo ſhifts, veſts, drawers, ſhoes and ſlippers, only that inſtead of the Spain, or Abb, they have a veſt ſomewhat ſhorter than that of the men. They wear upon their head a toque of cloth or ſilk, ordinarily red or blue, which they adorn with work of gold and ſilver; their hair being gathered into treſſes, hangs behind their ſhoulders, bound with ribband, or ſome other ſtuff; you cannot ſee it curled at top with them, nor any the like vanity; their countenance appears natural, and without painting; they wear rings, pendants in their ears, bracelets, wherein there is ſome medley or other, as poliſhed iron, or pewter, or latin, or a good quantity of gold and ſilver, according to the quality of the woman and her condition. Theſe bracelets are three or four fingers broad, and are not compoſed of divers rings as ours, but of one plate of metal, with but little form; and they not only wear them about their arms,

but alſo legs, near to their feet; not that they can be ſeen in the ſtreets dreſſed in this manner; for, when they go out of their houſes, they wrap themſelves ſo cloſe up in a linen or cotton cloth, that thoſe that look upon them cannot ſee as much as their hands, although they are allowed the liberty of their arm and hand. Yet their faces are no more ſeen, for they are ſo careful to hide them with a black and white cloth, that there remains only but a little cleft before their eyes for them to ſee through. Sometimes they cover their faces with black crape, very tranſparent, through which they can ſee others, without being ſeen themſelves. This is the manner of the women's going abroad, be they Jews, Greeks, Syrians, or Turks, that they may the more conveniently go along the ſtreets. When they be wet or dirty, they wear buſkins of Spaniſh goat's leather, which reach up as far as the knee, and ſo tucking up their cloaths on each ſide, they paſs through, without being at all wet, or bedaubed with dirt. The Maronites have other cuſtoms, of which we ſhall ſpeak hereafter.

CHAP. VIII. — *Of the Belief of the Turks.*

ONE need not doubt, but that thoſe hearts which have not the true worſhip of God, nor the knowledge of his faith, have expelled virtue to repleniſh themſelves with all manner of vice; it is this which I have manifeſtly known amongſt theſe nations, who indeed confeſs that our Lord was an holy man, and a great prophet, which makes them honour the place of his birth, and burn lamps there, as may be ſeen ſtill at Bethlehem, but they believe not that he was God, nor the Son of God; neither will they believe he died upon the croſs, for they ſay he ſubſtituted another in his place, and for that purpoſe withdrew himſelf from the hands of the Jews, paſſing through a hole, or large cranny, which was above the place where he was retired that night to pray, and that he appeared not ſince that time. They worſhip no other but Mahomet, whom they pretend to be a greater prophet; and it were ſcarce credible with what devotion and magnificence they guard his tomb at Mecca, what expence they are at to receive them that come to viſit it, and in what degree of ſanctity they are held who perform this pilgrimage, particularly thoſe who are born by the way. They bear all the name of Scerif, which ſignifies great ſaint; they alſo, as all other nations, have prieſts, which they call Santons, taking for that purpoſe the moſt zealous obſervers of their law, although the beſt of them are no leſs vicious than the reſt. This is the ceremony they obſerve at the creation of their prieſt; they cauſe them to come into the preſence of the people, and extolling their zeal and virtue, they add, that they have regard thereunto, and ſo make them Santons. Then all the company preſently run to kiſs their hands, and ſo after this ceremony they become prieſts. Their office is to apply their cares to the moſques, and there is none but reſpects them, even to the ſultan himſelf. Beſides theſe Santons, they have alſo amongſt them other inconſiderable perſons, who appear all ſlaſhed, hacked, and half naked, carrying for the moſt part a ſtick in their hands, to which are faſtened rags.

The Turks have beads which they tell over; they carry them in their hands, or hung at their girdle, but they are much different from ours, for each bead of theirs is of the ſame bigneſs, and have none of that diſtinction we have of the tenth in ten beads, although they are compoſed of ſix tens. They have, moreover, another kind of beads, which are divided into three parts with ſmall threads, becauſe this ſort is greater than others, conſiſting of an hundred grains, yet they employ no more time than we in telling them over; but, on the contrary, have ſooner done, becauſe they ſay not at each bead a whole prayer, but theſe words, Stafurla, i. e. "Praiſe be to God;" or elſe

elſe, Eſſebh L'allah, Elmayd L'allah; which ſignifies, "Praiſe to God, Glory to God." They are not ſuffered to eat pork, nor to drink wine. See the reaſon why Mahomet forbad them the uſe of pork: when he had hidden under ground ſome veſſels full of water, to perform a miracle like unto that of Moſes, to ſhew thereby that he was a great prophet, it happened that this animal, which digs always in the earth, ſpoiled all this myſtery. As for wine he forbad it, for that being entered into a village, accompanied with ſome ſoldiers, they preſſed him to pay for their drink, and being drunk, they would have compelled him to grant them the uſe of the women of that place; and having refuſed it, whether that he could not or would not grant it, they thereupon abuſed him; in conſideration therefore of theſe two accidents, he forbad pork and wine to his followers. Nevertheleſs, there are but a few perſons of quality that obſerve this forbiddance; the reſt of the people covet it with eagerneſs, and drink it without water, which is the reaſon that you may meet all day long with drunken folks, but they are not puniſhed. They have ſtrange liberty to ſin, from whence proceeds infinity of villainies, for that they believe, in waſhing their feet, they cleanſe alſo their ſouls of all pollution. They acknowledge no other confeſſion, but a ſmall pitcher of water, which they reſerve to that purpoſe; and they imagine they can be ſaved by ſo eaſy a means. They believe alſo, that we who are Chriſtians, can be ſaved by our law, but they condemn all other religions. They have for that effect a pleaſant ſtory, ſaying, that at the higheſt part of the wall of Jeruſalem, oppoſite to mount Olivet, there is a piece of a pillar that ſtands a little out of the wall, where there will be a little gate for an entrance into the ſaid column; that Mahomet and Jeſus Chriſt will come to univerſal judgment, that the firſt will ſtand upon that pillar, and the other oppoſite to him on mount Olivet; that both of them will hold in their hand a cord, which will be extended over the valley of Jehoſaphat; that all muſt walk upon that cord, and that we and they ſhall go ſafely thereon into paradiſe, each being aſſiſted by his prophet; but with this difference, that in paradiſe, where flow rivers of honey, they ſhall enjoy all ſorts of pleaſure, as well in eating and drinking, as in the uſe of beautiful women; and inſtead of that, we ſhall ſerve them with horſes and mules to ride upon. And finally, that the Jews, and all other ſects, ſhall fall under the cord into hell, where they ſhall ſuffer eternal puniſhment.

CHAP. IX. — *My Arrival at Mount Libanus, and how I was received by the Patriarch, and of the Difficulties I found in my firſt Conference with him.*

I MUST now return to my voyage, from whence I have ſomewhat digreſſed. Finding myſelf out of the danger of Tripoli, I departed from thence on the laſt day of Auguſt, three hours before ſun-ſetting, and being accompanied with divers perſons of that country I was going to, I mounted on a little aſs that went rarely well, and taking our way towards the mountain, we travelled as long as day laſted; but as ſoon as night approached, we reſted ourſelves in a village appertaining to the Maronites, where after having made an ordinary repaſt, we lay upon mats extended over a terrace, and reſted ourſelves there for the ſpace of ſix hours; then journeying through rough, ſteep, and uneven ways, we arrived in nine hours at a place called Eden, which in the Hebrew, ſignifies "a place of pleaſure and delight;" there we refreſhed our beaſts, which were wearied. We performed the reſt of our journey after the heat of the day was over, and arrived on the firſt of September, at ſun-ſetting, at the monaſtery of Caunubin, where reſides the patriarch of the Maronites, towards which place his holineſs had ſent me. My arrival was as unawares, yet there were divers prieſts, and ſome other perſons, that came

came pretty far to meet me on behalf of the patriarch, who was obliged to keep his bed for a whole year paſt, becauſe of his age and infirmity. I was conducted to the monaſtery, where I was received with great demonſtrations of joy, and with the ſound of three conſiderable bells, which they have there by a particular privilege. I went firſt to the church, and afterwards to the patriarch's houſe: I found the church pretty enough, but a little dark, and ill ordered. As to the patriarch, I accoſted him in a little chamber which had no hangings, becauſe he made profeſſion of a monaſtic life, and that the inſatiable avarice of the Turks ſuffered him not to be better accommodated. I found him ſitting upon his bed, with his patriarchal turbant in his hand; and, after I had made him my obeiſance, I preſented him with his holineſs's brief, which he very devoutly kiſſed, and placed afterwards upon his head, which is a mark of reſpect in that country. He obſerved the ſame ceremony when I gave him the cardinal protector's, and our general's letters; he enquired after their health with demonſtrations of a grand affection, and I entertained him with the good intention of his holineſs, and the great care he took both of his perſon and the whole nation. After I had ſpent ſome time with him, I was conducted to ſupper. Next day, believing that father Fabio, whom I had left ſick at Tripoli, was ſomewhat recovered and could ſit on horſeback, I ſent a good mule to carry him very eaſily to the place where I was. In effect, he arrived there three days after, but he was ſo weak ſtill that he was obliged to keep his bed, wherein he remained fifteen days, and indeed he never was well ſince that time.

I began, after the ſecond day of my arrival, to diſcourſe of my affairs with the patriarch: I explained unto him the deſign of my voyage, with which he teſtified himſelf to be well ſatisfied. However, he could not forbear to inform me of two things which much troubled him: the firſt, that his holineſs had ſent him only but a ſimple brief, inſtead of addreſſing to him a large and ſolemn bull, which might authenticly ſet forth the antiquity of their belief, and their re-union with the holy ſee, as the popes his predeceſſors had done; that it would have been great conſolation to the biſhops and all the people that ſhould ſee it; and that he had ſo much the more reaſon to expect it, becauſe he had employed the precedent year a perſon to his holineſs, to proſtrate himſelf at his feet, and to render him in his own name, as well as in the name of all the nation, the ſubmiſſions that were due unto him, as being all his good and faithful children. He complained alſo, that his holineſs had made him no anſwer to his intreaty of being confirmed in his ancient title of patriarch of Antioch.

After I had heard theſe complaints with attention, I made him anſwer as I judged moſt proper; after which he ſeemed very pleaſant. I propoſed unto him afterwards an overture of a ſynod, to the end we might know what was then the true eſtate of religion in thoſe parts. I added, that for that purpoſe he needed only convocate the biſhops, which might, without danger, render themſelves at the place where we then were. This propoſition gave him occaſion to make far greater complaints than before; he ſet forth the reaſons he had of an heavy complaining againſt a ſynod that had been held ſome years before, where had been preſented unto him and to the biſhops a blank paper to ſign, with aſſurance that it ſhould be filled up with nothing but what ſhould be good and profitable for the nation, and that, having ſigned it with much facility, they had been abuſed; for that thoſe who required this ſigned blank, were no ſooner returned to Tripoli, than they filled it up with a great number of errors, and conſiderable hereſies, and without giving information hereof to any one of the ſynod, or leaving any copy behind, they had moſt maliciouſly defamed them to the pope and his cardinals; that, out of the fear he had of the like inconvenience, he vigorouſly oppoſed my requeſt unto him. The foundation of this complaint appeared ſo ſtrange to me that I could ſcarce

believe

believe it, but the matter of fact being reported by ſo conſiderable a perſon that affirmed it, and being alſo confirmed by all his aſſiſtants, I durſt not deny it; I endeavoured to excuſe it as well as I could, and promiſed to uſe my efforts to recall this writing, to the end I might appeaſe his much irritated ſpirits. I aſſured him alſo, on my part, that I would undertake nothing without his participation and conſent. At laſt he preſented another great difficulty, or part, of the war that raged extremely between the Turks and Chriſtians; for the ſultan was in the field in perſon with a puiſſant army, which rendered the execution of a ſynod exceeding difficult, for it was dangerous to aſſemble the principal perſons of a nation to treat at that conjuncture with an envoy of the pope. But I ſatisfied alſo the patriarch in this point, telling him that means might be found out to aſſemble them under other pretences. This good old man then conſented to my intreaty, and writ to the biſhops to invite them to a ſynod; but, as we could get together but two, I thought it convenient to remit that aſſembly till another time. In the mean while, I made uſe of this opportunity to viſit the deacons; they are but two in number, and perform the office of ſecular magiſtrates to govern the people, judging their differences, and treating with the Turks about all matters that regard the tributes, and about every other affair that occurs. The principal of theſe two is a man of great experience and penetrating judgment, who is expert in war, and well inclined to religion. He approved forthwith of my deſign, and was willing to take the care upon him to aſſemble the biſhops, and all others whomſoever I pleaſed, although he was then ſick of a fever, under which he had laboured all the day. He aſſured me, he would render himſelf there, with the other deacon, his companion, and that he would endeavour I ſhould receive ſatisfaction in whatever I propoſed; but I judged it better to defer the meeting till ſuch time as he was recovered, and that, in the mean while, I might inform myſelf more particularly of all things.

CHAP. X. — *Of the Cedars of Libanus and the Holy River, and of the Nature of the Ground of Mount Libanus.*

I went to ſee, during that ſpace of time, the cedar trees, which were not very far off; they ſtand upon an high and craggy mountain, and are called ſaints, becauſe of their antiquity. And the natives believe they are ſtill the ſame as thoſe that were in Solomon's time, which is the reaſon they viſit them with great devotion, eſpecially on the day of the transfiguration of our Lord; at which time they ſay maſs moſt ſolemnly at the foot of a cedar, upon an homely altar of ſtone. Moreover, as theſe trees are but a few in number, they eſteem it a miracle that they cannot be reckoned exactly. I counted twenty-three, and another of my companions but twenty-one; and there is a great deal of appearance that the ſame root ſends forth in ſome of them two branches, which are ſometimes reckoned for one, ſometimes for two. They never fell them to make boards, but there is an infinite number of other trees for common uſes, growing upon two other mountains, which are ſituated in ſuch a manner that, being joined to the former, they form a kind of croſs. That which they call the mountain of ſaints, forms the top, and the other two the ſides. They affirm that certain Turks, who fed their flocks thereabouts, having been ſo impious and hardy as to cut down ſome of theſe trees they call Saints, were puniſhed forthwith with the utter loſs of their beaſts. One may alſo ſee there the ſpring of a rivulet, which the inhabitants call the Holy River, for that it takes its ſource from the mountain whereon grow the cedar-ſaints in a very hidden and delicious place, and from it deſcends along the valley, running with little murmuring ſtreams amongſt flint ſtones.

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I was very much ſatisfied to have ſeen the foreſaid place; and, in my return to the monaſtery, where reſided the patriarch, I informed myſelf of the goodneſs of the ſoil, of the cuſtoms and ways of living in that country, as alſo of their belief; and I endeavoured to obſerve them as exactly as poſſibly I could.

All the country conſiſts of ſtony and high mountains, which extend from north to ſouth; it is alſo a good day's journey in breadth, and four or five long; ſo that in circumference it may be ſix or ſeven hundred miles. Yet theſe mountains, by the induſtry and labour of men, ſeem for the moſt part, like a plain, for they gather the ſtones together in ſome low places, which are diſperſed here and there, and raiſe up high walls therewith; and, ſo proceeding on daily, erect others therewith, inſomuch that, by the force of levelling mountains, and filling up of the vallies, they make of a barren mountain a pleaſant champaign, which may be eaſily cultivated, and ſuch as is very pleaſant and agreeable. This country abounds in corn, excellent wines, oil, cotton, ſilk, honey, wax, wood, ſavage and tame animals, and eſpecially in goats: as for ſmall animals there are but a few, becauſe the winter there is very ſharp, and that they have ſnow continually. They have a great number of ſheep, big and fat as thoſe of Cyprus. As ſoon as you paſs Cyprus there are no more hogs to be ſeen, becauſe the Turks eat none; but, in recompence to that, you ſhall find a great number of wild boars in their foreſts, as well as bears, tigers, and other the like animals.

The reſt of the country is filled with partridges, which are big as hens; no dove-houſes are to be ſeen there, nor in all the Levant, but there are abundance of pigeons, turtle-doves, black-birds, gnat-ſnappers, and all ſorts of birds. There are alſo eagles, and many ſquirrels to be ſeen. They never uſe ſpades to their vineyards, but they cultivate them with their oxen, for they are planted with ſtraight rows of trees far enough one from another. They uſe no props to ſupport the trees, but let them creep along the earth; the wine that is produced therefrom is delicate and exceeding pleaſant; it is a very ſurpriſing thing to ſee the bigneſs of the grape, which is equal to a prune; and I eaſily comprehended in ſeeing of them, why the Hebrews puſhed forwards with ſo much paſſion the conqueſt of the Land of Promiſe, after they had ſeen the grape which the ſpies of Joſhua brought back from the neighbouring countries.

Theſe mountains abound, therefore, not only in ſtones but in all other things neceſſary to ſupport life; and I doubt not but that they are embowelled with rich mines. There is a certain place, a little above the monaſtery of Caunubin, where are found ſtones which give light like unto flambeaux, which apparently diſcover that they are compoſed of matter full of ſulphur and bitumen. There may alſo be ſeen in other places, ground fit for the production of iron. As I continued on my journey, the deacon, Joſeph Cater, who was with me, aſſured me, that it was but very lately, at the eating of a goat, he found all her teeth of a ſilver colour. This confirms that which I obſerved in Candia; to wit, that the animals that live on Mount Ida eat a certain herb which renders their teeth of a golden colour, which, according to my judgment, cannot otherwiſe proceed than from the mines which are under ground.

CHAP. XI. — *Of the Cuſtom of the Maronites, and of their Manner of Living.*

THE Maronites will not ſuffer the Turks to live amongſt them, although they be in all the reſt of Syria, ſo that you cannot ſee one there; they are beholden for it to the great care of their deacons, who ſpare neither their purſes nor their lives to that purpoſe. There live, therefore, upon their mountains no other than the Chriſtians, which they call Maronites, who have taken their name from a certain abbot called Maron, whom they

they ſent to Rome to the pope in the time that all the eaſt was ſeparated from the holy ſee, and divided it into divers ſects. This abbot returned from thence with the title of patriarch over them, who lived firm and conſtant in their faith. This ſame perſon led a religious life, ſo that they invoke him as ſuch in their maſſes. They do not inhabit great cities and magnificent palaces, but little villages, whereof there is a great number, and in divers places. Their houſes are mean and little worth, not but that they have noble and rich perſons amongſt them, but they are tyrannized ſo over by the Turks, that they are conſtrained to ſhun all manner of grandeur and oſtentation; they make themſelves poor, that they may ſhun ill treatment, and they affect alſo to go meanly clad. Their habit differs not from that of the other Levantines, which conſiſts of a turban and little veſt that deſcends down to the knees, or to the middle of the leg, and ſometimes they wear the Spain or Abb to cover it; they go ordinarily with their legs naked, although there be ſome who have drawers on, according to the Turkiſh manner, with ſhoes. The arms they uſe are the bow, harquebus, ſcymetar, and dagger; they are very tall men, of a natural ſweetneſs, docible to arms, and reſemble the Italians more than any other nation. They uſe no tables, nor ſtools to ſit on, but inſtead thereof ſit down croſs-legged upon mats or carpets ſpread upon the ground, and there eat and drink. Inſtead of a table-cloth they lay a round piece of leather, and cover it about with bread, though there be but two or three to eat. They ſit round, and put the victuals in the middle; they eat juſt as the Turks do, making no uſe of napkins, knives, nor ſo much as forks, but have only very pretty wooden ſpoons; and when they drink, the glaſs goes round. If any one eats in another's houſe, it is the maſter of the houſe that waits, and ſerving every one with his glaſs, ſo that he has no manner of repoſe at the table. They drink often; however, their glaſſes are but ſmall. The more they drink the more honour they think they do to their hoſt; and although the leather that ſerves for a table-cloth be taken up, yet they ceaſe not to drink as long as there is any wine in the veſſel. Theſe leathern table-cloths are neatly folded up with the drawing of a ſmall cord that is round about them. If any one comes in after they are ſet at table, when he has ſaluted the company, he ſits down, eats and drinks without any more ado, and it were a great incivility to do otherwiſe. They uſe no ſheets to their beds they ſleep in, but only cotton coverlets; each faſtens a ſtring to the coverlet, and ſo lies under it.

When they make any bargain, they uſe great ſimplicity, for they have no ſcriveners to draw writings, but they take one another's words, or a ſimple piece of paper, or elſe truſt to the faith of ſome witneſs, and uſe the ſame manner at the making of their wills. They content not themſelves to weep only for the dead, but make hideous cries and lamentations, and ceaſe not furiouſly to agitate their bodies here and there. They dreſs no victuals for ſome time in the houſe of the deceaſed, but their relations and friends ſupply them; wherefore, at the uſual times of repaſt, you ſhall ſee many women enter with baſkets on their heads full of victuals, and the men come ſoon after to comfort the relations of the deceaſed, and to eat with them.

Theſe people let their beards grow, and ſhave their heads, which is the reaſon that they never uncover them, no more than the other nations of the Levant. They highly reſpect their prieſts, and when they meet them they kiſs their hand, and the prieſt gives them the benediction, forming the ſign of the croſs, accompanied with certain words over them. If they have a prieſt at their table, they make him drink firſt; beſides, he drinks alſo laſt, in reciting certain oriſons, and no body is ſuffered to drink after him. If they mount on horſeback to go ſome journey, they preſent themſelves civilly to a prieſt, praying him to grant them the benediction, and recite over them ſome prayers before

before they ſet forth on their journey. The uſe of incenſe is very common amongſt them, for they are not only ſerved therewith in the churches, but alſo at the beginning and ending of their repaſts, when they crave a bleſſing upon their victuals, and return God thanks for the ſame. If at any time a perſon of quality comes amongſt them, or one of principal degree in the church, a prieſt goes before to receive him with incenſe.

The Maronite women are civil and modeſt, their manner of dreſs differs not much from the Italian, their apparel deſcends to the ground, and covers their breaſt and ſhoulders entirely; it is very plain, being but cloth of white cotton, or at beſt but of a violet or blue colour, and ſometimes a little wrought. They wear upon their heads a kind of linen veil, which covers all their hair both before and behind. If they meet by chance with a man they know not, they ſhun him, or cover their faces with their veil. There are many of them who, like the Turkiſh women, wear certain bracelets upon their arms and legs, and others of the form of a fillet at the forehead, with ſmall pieces of ſilver. They uſe not to curl their hair, nor to paint their faces, neither can you ſee other the like vanity amongſt them; which is ſo much the more commendable in them as the contrary is blame-worthy in our European dames.

When they come to church, they place not themſelves amongſt the men, nor yet where they may ſee their faces, for all the men ſit at the upper part of the church, and they ſtay near to the door for to get firſt out as ſoon as ſervice is done, to the end they may not be ſeen of any. There is no man ſtirs from his place till they be all gone forth. The country is altogether free from debauched and common women, ſo that you can hear there no manner of diſcourſe of adulteries, or other the like vices, which is a particular favour of God.

CHAP. XII. — *Of their Sciences and Books, and of their Money they pay to the Turks.*

THEIR prieſts are as ignorant as the common people, for they can but only read and write. Thoſe amongſt them are eſteemed moſt learned who, beſides the Arabic language, which is the mother tongue, have ſome knowledge in the Chaldee, which is regarded by them as the Latin is by us. There are not above three or four who, being returned from Rome, thoroughly underſtand philoſophy and theology; but we hope by the help of God, that there ſhall be, for the time to come, a greater number of them, of whom there is great care taken to have them inſtructed in the college that has been founded for them at Rome, which is very neceſſary for thoſe parts. They have no convenience nor advantage of printing, no more than in all the reſt of the Levant, which might have been of great uſe to publiſh and multiply their books; however, I think it a great happineſs to this nation, and alſo to all Chriſtianity, for that, not having amongſt them any knowing perſons, the reſt of the Levant being filled with Jews, Turks, Armenians, Neſtorians, Jacobites, Dioſcorians, Eutychians, Cophties, Abyſſines, Greeks, Georgians, Melhites, and other ſects, their wicked books would multiply too faſt by the help of printing; and beſides, their good books would have been eaſily corrupted, and ſtuffed up with falſities and errors.

They write, therefore, their books in manuſcript, although that is not totally exempt from danger, for that the tranſcribers can add thereto, and change at their pleaſure; however, that requires pains and much time, and there being but a few ſcribes in thoſe parts, there is not much reaſon to fear it, and they may always eaſily remedy it. They make uſe of certain canes to write with, not knowing the uſe of gooſe quills, and other birds. They do not read as we do, from the left to the right, but quite contrary, from

the right to the left, after the manner of the Jews. They begin alſo their books as they do, that is to ſay, where we end; yet they obſerve not altogether the manner of the Jews writing, to wit, from right to left, but, turning their paper ſide-ways, write a-croſs.

One cannot imagine what vaſt ſums the Chriſtians of mount Libanus pay to the Turks; beſides the Carage, which is an ordinary tribute, they make daily new Avanges, and continual extortions. The Carage is great, for every one pays ſeparately for his goods, perſon, and his religion. The ſecond tribute amounts to ſeventeen crowns a head, as well for children of nine or ten years of age, as for men. The firſt is a crown for every eight feet of land one poſſeſſeth. The emir Elias, the governor of the country for the ſultan, ſends to gather theſe tributes; and, although the Grand Seignior hath fixed the ſum he is to collect for all the year, yet he ceaſeth not to demand more. And the receiver comes not hither ſimply to take the air; if they do not pay, forthwith comes another receiver, who augments the ſum; the which they call the Carage, or Tribute of Solicitation, and the longer they retard the payment the more the ſum increaſeth. Wherefore it comes to paſs that, if any one has not his money ready, he is obliged to take it from the Turks upon very great intereſt; and, if he finds himſelf unwilling to accept of it upon the conditions, he is conſtrained to ſell his land forthwith for as much as he can get for it; inſomuch that it happens oftentimes, that one loſeth a great inheritance, or a tenement of four or five thouſand crowns value, for a very ſmall matter; nay, ſometimes for a crown. The dead pay their Carage as well as the living, for, as the Grand Seignior eſteems himſelf abſolute maſter of the country, and of all the eſtates of the inhabitants, to whom he grants only the uſe of them, he believes, that in caſe of mortality, all their poſſeſſions ought to return to him, and by conſequence the right heirs or teſtators, if they have a mind to enjoy them peaceably, ought to pay him a certain ſum proportionable to the eſtates they inherit. Some pay ten or a dozen crowns, others forty or fifty; and it amounts ſometimes to an hundred or two of crowns, or more. There is a perſon who rangeth the country up and down continually, for to learn who are dead, to the end he may raiſe the tribute. If any one has been lately interred he ſoon perceives it, and cauſeth them alſo oftentimes to open the graves, to ſee if there be any newly dead.

Moreover, if any one has buſineſs neceſſary to be treated about with the Emir, be it to demand a favour or juſtice, he concludes nothing but by the force of money. No perſon durſt appear before this judge without large ſums and preſents; he that carries moſt, receives moſt profit; and it is almoſt incredible how much money he ſqueezeth from theſe poor people in a year, nay every day, ſo inſupportable is the tyranny of the Turks, and ſo miſerable is the condition of them who live under their dominion. The violence is too great, and I cannot believe it can be endured any long time; many of them are already withdrawn, and have abandoned their lands and houſes; others depart daily, and go into other countries, being no longer able to indure the grand impoſitions wherewith they are ſurcharged. They chooſe rather to live in the poverty and afflictions of a voluntary baniſhment, than to remain with their eſtates in their own country, under ſo inſupportable a tyranny. Although theſe are withdrawn, the Emir pretends he will loſe upon that conſideration none of the ordinary tribute: he is paid yearly by the two deacons, two thouſand crowns for theſe abandoned eſtates, part of which they pay out of their own pockets, and the reſt is paid by the people, to the end he ſend not any Turks into thoſe places for to poſſeſs them; but I ſhall no longer detain the reader with the relation of a thing ſo ſad and deplorable.

CHAP. XIII. — *Of their Eccleſiaſtics and Religious.*

WE muſt now begin to ſpeak of the belief and religion of theſe people; and for your better underſtanding you muſt know, they have, as all others, laics, eccleſiaſtics, and religious; but, having ſufficiently ſpoken of the laics, we are now to ſay ſomething of the eccleſiaſtics and religious.

The clergy have their degrees, as well ſacred as not ſacred: this pretty hierarchy, which has been eſtabliſhed in the church, is perfectly repreſented in the perſon of the patriarch, who is ſubject to the pope, and that of divers biſhops, and of a good number of prieſts, who are governed by the biſhops. The patriarch and the biſhops keep a perpetual celibate, and there are none but the monks that are admitted to this dignity, for there are none but theſe that live unmarried. If they take any one that has broken this order, they lock him up forthwith in a monaſtery, and he eats no more bread.

There are two ſorts of biſhops amongſt them, one of which are but mere abbots of monaſteries, and have no care of ſouls upon them; they have neither the mark nor epiſcopal habit, but are dreſſed as other monks are, and have only this privilege, that they carry the mitre and croſs in ſinging of maſs. The other have under their governments the greateſt churches, and wear a veſt nethermoſt altogether, according to the mode of the country, and over that a Spain, or violet-coloured cloth, which deſcends down to the ground, with a very great blue turban. The patriarch is clothed in the ſame manner as the biſhops, and it is he alone that hath the particular juriſdiction of all mount Libanus, excepting ſome places too remote from him, where he placeth ſome biſhop for that end; but, as he cannot always in perſon viſit ſo great an extent of land, which is very difficult, he keeps by him two or three biſhops, one of which applies himſelf particularly to the adminiſtration of Caunubin, where the patriarch reſideth, and to collect the taxes and revenues of the country, which amount to three or four thouſand crowns. He ſends the other here and there into different places, for to viſit the churches, and ſupply their neceſſities. There are, moreover, three other biſhops without theſe mountains, which have alſo their juriſdiction apart, but yet with a dependence upon the ſame patriarch; one of which reſides at Damas, the other at Aleppo, and the third in the iſle of Cyprus. Every one has the care of the Maronites, which have a dependence on him.

The other prieſts, and with much more reaſon the deacons and ſub-deacons, can, at leaſt, if they be not monks, marry before they receive holy orders, which they are the rather conſtrained to do, becauſe the people look not favourably upon them if they be not married, eſpecially ſuch as are young; and the biſhops do with great difficulty admit them into orders, if they confine not themſelves into the monaſteries or do not marry. The deacons, ſub-deacons, and the other inferior clerks, have no other habit but ſuch as the laics wear. The prieſts are not diſtinguiſhed but by a blue turban, which they wear a little leſs than that of the biſhops; and, as to the reſt, they do no way differ from others.

The religious have none of that diſtinction of order and profeſſion that is uſed elſewhere, they are all alike: I am perſuaded that theſe monks are the remnants of thoſe ancient hermits which lived ſeparate from mankind, and dwelled in great numbers in the deſarts of Syria and Paleſtine; there are excellent authors that have treated of them, and I believe I have myſelf good proofs for to ſupport that opinion.

The firſt are the places of their abode; for their reſidence is not in delicious plains, or on pleaſant little hills, accommodated with agreeable proſpects, nor in well-peopled cities and places frequented by men, but they are retired to the moſt abſtruſe parts of

theſe

theſe mountains, ſeparated from all commerce, and living under great rocks; ſo that they ſeem to dwell in grots and caverns, fit rather for wild beaſts than habitations for men.

Their poor and ordinary apparel ſerves for a ſecond proof: they wear but a pitiful, unvaluable, ill-ſhaped coat, wherein they wrap themſelves, with a black caul upon their heads; and this veſtment deſcends only from the ſhoulders to the girdle, without any thing to cover their ſhoulders withal; neither is there any other habit cut according to the faſhion of theſe, that are uſed amongſt all the community of their religious.

Their manner of living furniſhed us with a third proof: they live only upon that which the earth itſelf produceth, and never eat any fleſh, though they be ſick and in danger of death. As for wine, they very rarely drink any. They have no particular rules, nor written conſtitutions, for to be obſerved by every one, as may be ſeen in all other religious houſes who are eſtabliſhed to live in community. They make no expreſs profeſſion of the three vows of religion; to wit, poverty, chaſtity, and obedience; but, when they are received into the monaſtery where they make profeſſion, one holds a book in his hand and reads only ſomething that belongs to them, advertiſing them, that they ought to live in continence, and adds many the like things. Theſe advertiſements are ſufficient to make them keep a perfect chaſtity. You ſhall never hear any ſcandalous or ill report of them, although they continually go alone up and down, and ſtay oftentimes many days together out of their monaſtery. They have goods and money of their own, and can diſpoſe thereof at their death. If they have no longer a mind to ſtay in the monaſtery, they go into another, without the leave of their ſuperiors.

In the fourth place, they are never permitted to exerciſe any eccleſiaſtical function; they have no ſpiritual exerciſe in common for the good of their neighbour, and have no power either to preach or confeſs, ſo that they are only for themſelves.

In the fifth place, they give to their ſuperiors and chiefs the name of Abbot, as the hermits did of old.

Finally, I ſhall take for the ſixth and laſt proof, the name they bear of the monks of St. Anthony; and it is this that ought to make ſome impreſſions upon the ſpirits of thoſe who would ſearch out the cauſe why thoſe religious are ſo called.

Has this good man ever founded any religious houſe for to live in community? Did he not live a ſolitary and hermetical life in the deſarts of Egypt, exerciſing the function of abbot, in regard to thoſe that led the ſame life of himſelf? There is, therefore, reaſon to believe that this was the true original of the monks, which are at this day in mount Libanus, and which are called the monks of St. Anthony. Many have imagined that they were reduced to that poverty they live in, through the continual oppreſſion of the Turks, who obliged them to labour and cultivate the earth; but I do not doubt but that was the end of their conſtitution, for ſo much as the holy hermits and ſervants of God, for to ſhun idleneſs, and gain their living by the induſtry of their own hands, accuſtomed themſelves to labour for a good part of the day; theſe ſame had many perſons under them, whom they employed in the hardeſt labours, and they contented themſelves to carry on the ſame and render it leſs painful. As to their hoſpitality, the uſe whereof, perhaps, they have preſerved ſince their foundation, they highly exerciſe it, eſpecially in the monaſtery of Caunubin, where there is kept an open table for all the year round, admittance being never forbid, not only to the Maronites and other Chriſtians, but alſo to the Turks, and all comers, who are welcome to eat what they pleaſe, which is the cauſe of vaſt expence unto them; for, as it is the ordinary reſidence of the patriarch, it is incredible what multitudes are drawn thither daily, either through neceſſity, curioſity, buſineſs, or ſome other matter.

CHAP. XIV. — *Of the Errors that have been impoſed upon them.*

I DISCOVERED, with much evidence, the abuſes whereof I am about to ſpeak, and ſome others of the ſame nature, which made me open my eyes, and apply myſelf with all induſtry to every thing that might regard their belief, not only becauſe theſe matters were of very great importance, being the foundation of all religion, but alſo becauſe I had learned that, ſome years paſt, they had been attributed unto them amongſt other errors.

1. That there was in Jeſus Chriſt but one nature, to wit, the divine.

2. That the Holy Ghoſt proceeded only from the Father.

3. That all the Trinity was incarnated, died on the croſs, and roſe again. And thoſe that attributed theſe errors unto them, ſaid, that that was the reaſon why they added to the triſagion, which is ſung by the angels, *Qui natus es pro nobis, qui crucifixus es pro nobis, qui ſurrexiſti & aſcendiſti in cœlum pro nobis miſerere nobis ;* as if they retained the ancient errors condemned in the fifth council of Conſtantinople.

4. That an huſband might put away his wife, and take another, if ſhe committed adultery, or for other reaſons.

5. That there is no original ſin.

6. That the ſouls that departed from their bodies ſaw not heaven for to be there rewarded, nor hell to be there puniſhed, but that they attended for that till the univerſal judgment: and that, in the mean time, they remained in a place where there was neither grief nor joy.

7. That it is lawful to deny one's belief outwardly, and alſo by words, provided it be treaſured up in the heart.

8. That the ſacrament of confirmation was not diſtinct from baptiſm.

9. That they gave the euchariſt to young children.

Although I uſed all my own induſtry to be informed of theſe errors, and employed others for that purpoſe, yet I could never diſcover but two of them, to wit, the repudiation of their wives, and the communion which they gave to children. I am very well ſatisfied that the firſt is not an error, whereof the whole nation ought to be accuſed, as if it approved of this divorcement, but an accident that happened two or three times, which had been fomented through the violence and tyranny of the Turks, who favoured the deſigns of ſome profligates who had put away their wives to marry others of whom they were enamoured. Theſe ſort of people, being not able to obtain the conſent of the patriarch to marry them, had recourſe to the Emir, who gave them, for their money, permiſſion to do it, giving them his letters to the patriarch to excuſe them, who diſſembled his reſentments thereof upon juſt conſiderations. It is certain that, the like caſe happening at the time of my being there, the patriarch would no ways conſent thereto; but, not being able to remedy it, he was obliged to paſs it by. In regard to the ſecond error, it is common to all, neither can it be eſteemed an error, nor hereſy, ſince the church hath heretofore practiſed the ſame thing for a long time. As for the other errors, I underſtood very well that they had been falſely charged with them; however, having read in one of their books, I know not what, concerning one will and one operation in Jeſus Chriſt, and ſome other impure things, I reſolved to put all theſe articles ſeparately into writing, and to propoſe each in particular to the ſynod, when it ſhould be aſſembled, before it came to the reformation of abuſes.

CHAP. XV. — *Of the Aſſembling of a Synod, and of the Profeſſion of Faith that was made there.*

AFTER I had informed myſelf of all things as well as poſſibly I could, I applied all my cares to give notice forthwith of the ſynod, for which I had ſuch a deſire, to the biſhops, two deacons, and to the moſt underſtanding clergy. They aſſembled the 28th of December, which is the 18th according to the computation of the Maronites, who have not received the reformation of the kalendar of Gregory XIII. The patriarch then, and thoſe which were ſummoned, finding themſelves together, read publicly the pope's brief, which contained my miſſion, and the authority I had from his holineſs; and, as every one remained ſilent, I expoſed unto them at large the reaſons that had moved me to convocate this aſſembly. I repreſented unto them the importance of it, and entertained them, at the ſame time, with the great care and affection his holineſs had towards them; then I ſpoke a few words to the biſhops in particular, touching their duty, and the charge they had of the church.

I divided the matters to be treated of into three heads; the firſt whereof related to their belief; the ſecond to the young Maronites, that were to be ſent from that country to Rome; and thirdly, to thoſe that would be ſent back again from Rome unto them. As I was ready to open the ſynod with the matters that regarded the belief and conformity of their religion to the church of Rome, I was interrupted by the patriarch, who teſtified his having received much diſpleaſure about a ſynod that had been held ſome years ago from Rome, proteſting that neither he nor his predeceſſor had done nor approved of what was tranſacted; whereupon he deteſted and anathemized the errors which had been impoſed upon them and the nation. He anathemized all thoſe that held them, or had ever held them, aſſuring us, that he had always followed, and would ſtill for the future, the church of Rome. To which words the prime deacon, being tranſported with zeal, added theſe, 'Yes, we will follow, and never ſeparate in any part from it, whatever miſery may befall us.' Indeed, I conceived much joy to ſee that the beginning was accompanied with ſo firm a reſolution, and ſuch great ſteadfaſtneſs of ſpirit, ſo that it encouraged me in ſuch a manner, that I believed I had no farther ſearch to make to render me certain of my enquiries. However, to be more aſſured, and alſo to juſtify them, I applied myſelf to examine all the errors, one after another, and that every one in particular ſhould declare his belief. All, with one conſent agreed, without any diſpute or controverſy, and made profeſſion together of the following articles.

I. That there is in Jeſus Chriſt but one perſon which is divine, with two natures, two wills, and two operations; one of which is divine, the other human. It was a great comfort to me to ſee in all their books very ample teſtimonies of this truth; I found alſo particular works compoſed upon this ſubject, which were well handled, and filled with a great number of authorities drawn from the Old and New Teſtament, as well as from the Latin and Greek fathers.

II. That the Holy Ghoſt proceeded from the Father and Son, as from the only principle; that which is read, not only by them in divers places of their books, but alſo ſuch as is rehearſed by them in the creed, *Qui eſt, patre & filio procedit.*

III. That the Son alone was incarnated, and not the whole Trinity; as alſo who was born, died, who roſe again, and who aſcended into heaven; and, for that reaſon, they took the word Triſagion two manner of ways, applying it ſometimes to the whole Trinity, ſometimes to the ſecond Perſon only; but, when they took it for the firſt, they

added it not at all; but when for the ſecond, they added it by coherence to the incarnation, birth, death, and other the like things, which truly agreed with Jeſus Chriſt.

IV. That it might be judged by their actions, that they acknowledged a place of purgatory, and original ſin; that the firſt was ſufficiently ſet forth by their alms and prayers.

V. That the ſecond proved itſelf plainly by the baptiſm they gave to little infants, to the end, that being waſhed and cleanſed of their ſins, they might obtain eternal life, although they had committed no actual ſin that required their being waſhed and cleanſed by that ſacrament, knowing that St. Auguſtine made often uſe of that argument, to prove that ſame truth againſt the Pelagians of his time.

VI. That ſouls, generally ſpeaking, when they depart from the body, go ſtraight to heaven to enjoy bleſſedneſs, or to hell, to be there eternally puniſhed, or for a time to purgatory.

VII. That it is never lawful to deny one's faith in words, as Jeſus Chriſt himſelf manifeſtly declared: 'He that denies me before men, him will I alſo deny before my Father which is in heaven.'

VIII. Finally, that in marriage they permitted ſometimes a ſeparation of living, but that nothing but death was able to diſſolve the bond of matrimony, in ſuch a manner, as that it was lawful for the huſband to eſpouſe another, conformable to thoſe words of Jeſus Chriſt, which are ſo expreſſed: 'Whoſoever puts away his wife, and marries another, commits adultery.'

I failed not to object, and lay before them, thoſe books wherein I found ſome errors: they made anſwer, that they were not their true books, but that they had been maliciouſly contrived by the Jacobins, and diſperſed amongſt their nation; that as to the reſt, their books were very different, and that the pope had received falſe information of them; which ſatisfied me ſo much the more, becauſe in their actions I diſcovered that it was ſo in effect. I ſaw in their books, which they acknowledged for true, nothing but what was catholic; and as others have not made that diſtinction with exactneſs enough, one ought not to be aſtoniſhed, if they return to Rome with ſuch contrary informations. Wherefore having received, by what is here demonſtrated, and by many other enquiries and circumſtances tranſacted in this ſynod, plenary ſatisfaction of the firmneſs of their belief, we made ſeveral canons to reform the abuſes amongſt them, and to confirm the profeſſion they made here of their faith, and added what other things we thought neceſſary to oblige them to a firm conſtancy therein.

CHAP. XVI. — *Of the Maronites that were to be ſent to Rome; and of thoſe that ſhould return from thence into their own Country.*

I HAD yet ſaid nothing of two points, that belonged to my commiſſion; the firſt had regard to the young Maronites, that they ſhould be ſent to the college at Rome, to be inſtructed there; and the ſecond, to thoſe who had finiſhed their ſtudies there, and ſhould be ſent back to them to labour, and aſſiſt their brethren in all ſpiritual concerns. As to the firſt, we encountered no difficulty in it; for ſo ſoon as we declared our deſires, it was unanimouſly conſented to. See what was propoſed; that all thoſe that ſhould be ſent to Rome ſhould not be dull and ſtupid, and that they ſhould at leaſt be able to read and write, and have ſome knowledge in the rudiments of grammar, to the end that they might be ſooner ſerviceable to their country; wherefore, it was neceſſary they ſhould ſend them of the age of fourteen; that they ſhould not put them

on the way to Rome, before they had given information hereof a year before; that thoſe whom they ſhould chuſe in one or many places, according to the conveniency they found, ſhould be accompanied in their voyage with prudent and faithful perſons; that they ſhould not go aſhore in the iſle of Cyprus, but paſs directly for Venice, from whence they might come to Rome.

As to the ſecond article, we employed much more time and words; the difficulties proceeded as well from the poverty of the churches, which had no revenues to entertain the prieſts, as from the oppreſſion of the Turks; wherefore I firſt conferred in particular, then publicly with the two deacons: I propoſed unto them, in reſpect of thoſe who were already come from the college at Rome, or who ſhould return for the future for the cure of ſouls, that they ſhould be ſupplied from the temporalities; and beſides, that they ſhould be exempt from the tribute which every one pays for his head to the grand ſeignior. They returned me a very civil and chriſtian anſwer, and promiſed to do what I propoſed unto them, and at the ſame time intreated me, that I would obtain from his holineſs a ſmall penſion, for the ſubſiſtence of theſe labourers: I aſſured them I would uſe my endeavour, and with ſo much the more confidence to ſucceed, for that having foreſeen their demand, I had already entertained his holineſs therewith, who had in a manner given me his word for it.

I made known unto them, on the part of the pope, what diſpleaſure he had conceived, to ſee at this preſent time amongſt them a ſmall number of excellent labourers, recommendable for their doctrine and piety, unemployed; I then propoſed employments for them, and for ſuch as for the future ſhould return from Rome; in the mean time, as it was neceſſary they ſhould be provided with good and faithful paſtors, which ſhould have a perfect knowledge of the church of Rome, with which they were willing to keep an union, I added, that theſe perſons might very uſefully be employed there, in making the moſt capable of them biſhops, who ſhould govern the people; which was ſo much the more neceſſary, ſeeing they had then three or four biſhoprics vacant, to the great prejudice of ſouls; and that of others they might make prieſts, curates, and preachers. They had already employed ſome of them to catechiſe children and the ignorant, to read leſſons of caſes of conſcience to the prieſts, to correct their ſuſpected and heretical books, and to compoſe others which ſhould be proper and neceſſary for the nation. They might alſo keep ſome of them near the patriarch and biſhops, to ſatisfy any difficulties they might encounter, to accompany them in their viſits, and alſo to viſit ſome churches, or to go ſometimes one way, ſometimes another, according to the occaſions they had for them. Not to ſpeak of other neceſſities, that might daily occur, I let them underſtand, that they ought to have recourſe to prayer, for to render God thanks for ſending of ſuch labourers amongſt them, endowed with the neceſſary qualifications.

My diſcourſe was ſo evident, that they all anſwered with one accord, that 'it ſhould be done for the future;' the patriarch promiſed it very freely: and as there was now no matter of importance undone, and it was to be feared, leſt they rendered themſelves ſuſpicious to the Turks, if the ſynod laſted any longer, particularly becauſe of a great concourſe of people that flocked thither daily, amongſt whom were alſo found Turks, the aſſembly was diſmiſſed, and every one had the liberty to retire to his own habitation.

CHAP.

CHAP. XVII. — *Of the Death of the Patriarch, and of the Election of another.*

AS ſoon as the ſynod was diſſolved, and the affairs that I treated with the patriarch were terminated, I took my leave of him, ſeeing nothing that might hinder and ſtop my return to Italy; my deſign nevertheleſs was not to go thither ſpeedily, but firſt to viſit ſome of the principal monaſteries, and give the biſhops ſome ſatisfaction, who lived there, and entreated my company. I had reſolved to go from thence as far as Damas, for to ſee the biſhops and Maronites of thoſe parts, for I judged it very dangerous to go to Aleppo. From Damas I was to return to Cannubin, to ſee in what manner they obſerved the order that had been made, and to depart from thence for Jeruſalem, before my return to Rome. I went therefore directly, with my companions and ſome others, to the monaſteries of Chſaia and St. Anthony; theſe two monaſteries are ſo near one to anther, that they ſeem almoſt to be in the ſame place: there were in one of them two nephews of the patriarch, one of whom was archbiſhop and abbot of the monaſtery, and ſuffragan to the ſame patriarch; in the other he had three other brothers, which were all three archbiſhops. We went from thence to Eden, which is the moſt conſiderable place of theſe mountains; we were received there very honourably, and with great demonſtrations of joy.

From Eden we went to the monaſtery of St. Sergius, which is not above a mile diſtant from thence. We were always accompanied with better ſort of people, who walked on foot before our mules, and out of the reſpect they bore to the pope, and in honour to us, they would ſing certain ſongs and ſpiritual airs, which they uſually ſung as they marched before the patriarch, and other perſons of quality. Being arrived at the monaſtery, we went to ſalute the abbot, who was an archbiſhop, exceeding aged: we were no ſooner entered into the church, but there came a man with all ſpeed, being ſent on purpoſe from Cannubin, that brought us the news, that the patriarch lay a dying, and, if I deſigned to ſee him alive, I ſhould loſe no time: wherefore, without any further delay, we took our leave of this good old man, and returned with all ſpeed to Cannubin, but it was impoſſible for us to arrive there until two hours after his death: it was on the fifth of October, according to our calendar, and, on the twenty-fifth of September, by their computation; we found him in the church ſitting in a chair, clad in his ſacred habits, having the mitre on his head, and patriarchal croſs in his hand: there were abundance of his relations, both men and women about him, who wept and beat their breaſts, making hideous cries all night. Next day came a multitude of people thither, and among the reſt a great number of prieſts, who aſſembled to inter him. The two deacons rendered themſelves there likewiſe. They carried him at noon to the uſual burying-place of the patriarchs, which was not above a muſquet ſhot from thence, and then laid him in that grot, ſitting in a wooden chair, according to their cuſtom.

The election of the patriarch that ought to ſucceed, and govern all the nation in ſpiritual matters, was to be done by the people, and there is a time appointed for that, which is the nineteenth day after the death of the other; the chiefs of that aſſembly were very urgent with me to ſtay and aſſiſt at that election, aſſuring me they would chuſe that perſon I ſhould name; but I thought it more convenient to withdraw, and leave the election entirely free to themſelves. I confeſs, indeed, I had regard to the complaints that were made of the former patriarchs, for having rendered that dignity as hereditary in their family; as they had already two brethren that had been patriarchs, the matter was reduced to ſuch a point, that the archbiſhop and abbot of Chſaia muſt

infallibly ſucceed his uncle, becauſe of the great places he enjoyed, and alſo of the ſpiritual relation he had to him; who had added to the family of the patriarch all the nobles and perſons of quality of that country, by holding of their children to baptiſm: moreover, the archbiſhopric and abbey of Chſaia muſt have been given to his brother, who would alſo be patriarch in his turn, and then the nephews would tread in the ſame ſteps. I failed not, therefore, that day to entertain the deacon, Joſeph Cater, herewith, who was a prudent and underſtanding man, as I conferred with him about ſome other matters. He had, indeed, nothing to object againſt the perſon of that abbot, except that having always been confined to a monaſtery, where he had led a hermitical life, it was plain he had but little experience, eſpecially in things belonging to a paſtor. I departed the day following for Tripoli, with a deſign to ſtay there during the election of a new patriarch, and to return again as ſoon as I ſhould hear of his being elected.

The people flocked thither from all parts, far and near, inſomuch that they amounted to above the number of two thouſand on the day of election, to wit, the 13th of October, according to our calendar. The archbiſhop Joſeph Riſi, of whom we have already ſpoken, was choſen by the plurality of voices; he elected for his ſuffragan, and to viſit all the churches in that country, Moſes Aniſio, who was already of the order of prieſthood, and was recommended unto him by ſome perſons of quality; he conſecrated him archbiſhop, and took for his archprieſt, to the end he might take care of the land of Eſdron, his country, John Bareck, who had been educated at the college in Rome, and whom the preceding patriarch had made prieſt, according to the right of the nation. The new patriarch gave me notice of the election, and deſired me to return, and ſent men and mules to conduct me. I agreed with his requeſt, and went with ſpeed: he teſtified, at the ſight of me, that he was exceeding joyful for my return. I treated with him about no particular affairs, but was much ſatisfied to hear him declare, in generous terms, the good-will he had to acquit his charge with fidelity, and the great care he would take of the ſouls under his conduct. I exhorted him to continue, and put in execution ſuch laudable deſigns, and ſo took my leave of him, in order to finiſh the reſolutions I had formed to go to Jeruſalem.

CHAP. XVIII. — *My Return from Jeruſalem to Tripoli, and thence to Alexandretta, with an Account of Alexandretta.*

AFTER I had ſatisfied the intentions of his holineſs, and had ſeen in perſon the holy places of the birth, life, death, and reſurrection of our Lord, I returned to Tripoli, in order to be tranſported to Italy. My return was very incommodious, becauſe of the ſeaſon, and of my being embarked in the month of December, in a ſmall ſhip which let in water on all ſides, ſo that there was a man always employed to pump it out. This traverſe is at leaſt two hundred miles, but thanks be to God, we arrived ſafely at Tripoli before Chriſtmas, for our conſolation, and that of ſome Chriſtian merchants who lived there, and who wanted extremely ſome ſpiritual ſuccour for the duties of that day.

After we had ſpent that feaſt as devoutly as we could, we had a conveniency to go for Italy and for Rome. There were in the port of Tripoli three French barques, one of which was bound for Malta, and another for Sicily, whence it would have been eaſy for us to go to Naples, and from thence to Rome; the deſire we had to ſee theſe iſlands, enticed us extremely to embark in one of theſe veſſels, but by good fortune, we could not agree with the maſters. I ſay by good fortune, for that when we had arrived

arrived afterwards at Iſtria, we underſtood that one of their barques had been caſt away, and the other made a prize by the Engliſh; and thus, we had been either loſt in the ſea or carried priſoners into England, but God preſerved us from both. We reſolved therefore to return to Venice, and underſtanding that the ſhip, wherein we had paſſed the year before, was ſtill at Alexandretta, from whence it would depart on the firſt fair weather, we were exceeding glad of it, becauſe it was a great and ſafe veſſel; the only difficulty was to come at it, which we ſurmounted by the conveniency of the third French barque, whereof we had ſpoken, which though but ſmall, was good, and well rigged, having alſo an able pilot. We then changed our pilgrims habit, and clad us like merchants, having a furred veſt on, as they wear them in the Levant, and a toque on our heads, at the top of which was a band of ſtriped cloth, which repreſented the form of a turban, according to the Turkiſh manner. Having embarked in this veſſel, with proviſions and neceſſary refreſhments, we ſailed on the third of January about midnight; the weather was very fair, but it changed ſuddenly, and we were furiouſly toſſed with the waters for three days and three nights together. But finally, approaching near Alexandretta, with the help of God, through the gulph of Ghiaccia, we met with our ſhip on the twelfth of the ſame month, three hours before ſunſetting, we found no great difficulty to agree for our paſſage with the maſter, who knew us.

Alexandretta, which is alſo called Scanderoon, is a very little place, wherein there are not above twenty or thirty houſes, which ſerve for ſhelter to ſome merchants who come to that port, or rather thither to traffic to Aleppo, which is not far off. The houſes are built of wood, and thatched with ſtraw, for there live none there but a few merchants, who are entirely employed to trade, and voluntarily ſuffer all ſorts of hardſhips, through a deſire they have to gain wealth. We ſaw there oxen and bufflers carry burdens upon their backs as mules and horſes do in Italy. There are camels that continually carry merchandize to and from Aleppo; and that which ſurpriſed me moſt, was to ſee theſe animals go to the ſea ſide, to drink the ſalt water, as we ſee other beaſts drink freſh. They ſay this was anciently the country of the Amazons. We found there two religious Franciſcans, who lived in great poverty, for they had no other habitation except a little church built of wood, which was filled with water when it rained, where there was a plank for theſe wretches to eat their victuals upon, who lay upon the boards, without any other conveniency. As we were forced to ſtay there many days, we converſed much with them.

CHAP. XIX. — *Of what happened to us in Cyprus.*

AFTER we had ſtaid, with much inconveniency in that place, till the 26th of March, our ſhip hoiſted ſail at midnight, and having made all things ready, we ſteered our courſe for Cyprus; we ſucceſsfully approached Salines on the 29th of the ſame month. Having ſlept all night in the ſhip, we went aſhore next day very early, and went to the monaſtery of the religious at Arnique, where we had already been received the preceding year with much charity: theſe good religious redoubled their kindneſs in that place, where an accident befel us; for I, being retired into a little garden to eaſe nature, at a time when one of the religious was ſaying maſs, it was no ſooner ended, but a Venetian merchant, who came to ſalute me, demanded forthwith, if I had received his letter at Tripoli; and, as I informed him I had not, he changed colour, and remained quite ſilent. His action made me judge there was ſome miſchief in the caſe, and having preſſed him to tell me why he aſked me ſuch a queſtion, he

he freely anſwered, 'If you had received my letter, I would have been much ſurpriſed to have ſeen you here, for I gave you information to go another way to Italy, because of a certain Italian renegado that is here, who hath been with the Sangiac, governor of this iſle, and entertained him with theſe words, 'Are not you a governor here? Why, therefore, do you ſuffer the pope to ſend hither his ſpies from Rome, to go and treat about affairs with the Chriſtians of Mount Libanus, who have aſſembled the people there, created new biſhops, and done other the like things, which prejudice your government. This renegado hath been charged by the Sangiac to find you out, and impriſon you, to the end you may be brought before him, and ſo ſent forthwith to Conſtantinople to the grand ſeignior, who, without doubt, would cauſe you to be impaled.' I thanked this friend as I ought, for the care he had taken of my life, in giving me ſuch good information; which I ſhould not have failed to make uſe of, if I had received it, for I would have gone another way. I then took my leave of my merchant, and after I had made a ſmall repaſt with theſe good religious, was reſolved to go on board, to conceal myſelf as well as I could in the ſhip; but when I came to the ſea ſide, I found it ſo tempeſtuous, that there was neither man nor ſhallop to be ſeen to put me on board the veſſel; ſo that I was obliged to return to the monaſtery, to attend the appeaſing of the ſea, and placing all my truſt and hopes in God. Theſe good fathers had given us the uſe of a little chamber near the gate, with a bed for us to lie in; for my part, I lay in a cheſt, in my cloaths; my ſleep was not long, but was much interrupted with the apprehenſions I had, leſt the renegado, who was at Nicoſia, but a day's journey from us, knowing that the Torniella was arrived, ſhould come to enquire if we were to paſs in it into Italy. In effect, the thing happened as I imagined, for he came to knock at the gate of the monaſtery an hour before day; which when I had heard, and at the ſame time the noiſe of the religious running to open the door, I quickly got up, and coming forth boldly, demanded who was there? He made me this anſwer, 'It is an honeſt man, who is come to be informed, whether you are come from the ſhip which is in the road?' and having told him no, he had the curioſity to aſk who was in that chamber where we lay? they anſwered him, that they were two Venetian merchants; whereupon he retired to a chamber near to that, to repoſe himſelf. Theſe good religious did not bely themſelves, for we were clad like merchants. So ſoon as I heard theſe words, as I ſaw myſelf expoſed to the Turks and Greeks, and in a country ſo remote, and ſuch an enemy to the Chriſtians, I awaked my companion, and made him forthwith get up.

There was in that place a Venetian merchant, who, as I had learned, often aſſiſted other perſons, and charitably delivered them from the hands of the Turks. He was then employed about loading a veſſel with goods to be ſent for Venice; as we went out of the monaſtery we met him coming to divine ſervice, and I believed that God had ſent him on purpoſe to relieve us. After I had ſaluted him, I ſaid, 'I know, Sir, that there are many perſons obliged to you for the good offices you have rendered them, finding themſelves in the ſame condition as we are; that is it which makes me believe that God has ſent you hither.' I ſet forth unto him the poſture of our affairs, and entreated his aſſiſtance; he offered forthwith to uſe all poſſible means to that end, and returning, conducted us to his lodging. Then going out, and coming in again, he ſaid, 'You are not ſafe here, and there is no other remedy but to put you aboard, and there to ſtay in your ſhip without coming aſhore, but wait for a wind; wherefore come along with me, and I'll conduct you to your veſſel.' We went forth to the water-ſide, but the ſea was ſtill ſo agitated, that we could ſee neither man nor boat.

After we had walked for ſome time upon the ſhore, there poſted by a great number of Turks and Greeks of the country, and made us much afraid; for when they came

near, they looked upon us with much earneſtneſs. The ſkiff of our merchant ſhip came a little after to land, with two luſty ſeamen, to load and carry goods aboard; wherefore we approached near the water, and the ſeamen having already come on ſhore, this good merchant told them, 'Make haſte, and carry theſe two gentlemen forthwith to the Torniella.' We had no ſooner thanked him, as we were obliged, but that theſe two ſeamen took and carried us in their boat, and rowing with all their ſtrength, notwithſtanding the waves, which were very high, they brought us in a ſhort time to our ſhip, but it was not without much danger. We got into the veſſel, being very joyful, and acquainted the captain with the poſture of our affairs; and putting ourſelves under his protection, he received us very civilly, and gave us aſſurance thereof. He gave us alſo his own cabin, with orders we ſhould not ſtir out of it all the day, nor to ſhew ourſelves to thoſe that ſhould come on board to bargain for goods. He aſſured us, likewiſe, upon his word, that we had nothing to do but to repoſe ourſelves; and that, if we ſhould be ſearched for, he would ſooner deliver them all the freight than us. This commander was indeed a man of the world, and loved to divert himſelf; but withal, faithful and juſt to his word. We remained ſo pent up in that little chamber, as in a priſon, for three days, for the ſhip was in the road all that time, to take in her lading.

CHAP. XX. —*Voyage from Cyprus to Venice.*

AFTER we had thanked God for his deliverance of us from ſo great a danger, we ſailed upon break of day, on the 12th of April, and made the cape at ſun-ſet. The fair weather, and the calmneſs of the ſea, made us hope for an happy voyage, but on St. Mark's day the waters were much agitated, when we paſſed the cape of St. Epiphany, becauſe the great winds that ſtood contrary, that we were very hard put to it. The 27th of the ſame month, we lowered all the ſails, and, guiding the ſhip only at the helm with a great deal of addreſs and pains, we left it to the pleaſure and mercy of the winds, ſo much was the ſea agitated at that time; then, without ſtopping, we paſſed by Caramania, Rhodes, Scarpanto, the iſle of Candia, the cape of St. John, Cerigo, Matapano, and the Morea, and drew near Venetique, to take in refreſhments, and particularly water, whereof we had great need. From thence we ſailed for Zant, where the ſhip ſtaid the 19th of May, becauſe of a difference that aroſe between the captain and gunner. I believed, to avoid ſcandal, we ought to change our ſhip. In effect, after we had paid the captain of the Torniella what was due to him for our paſſage, we agreed with the maſter of another veſſel called the Stork, which was in the port ready to ſail. We went on board it with all we had, and getting out of port at midnight, we ſailed on the 23d of the ſame month, leaviug Cefalonia on the right. There was great likelihood of fair weather, but on the day after there happened ſuch a great blaſt of wind, as tore off the great ſail of the foremaſt; but that was remedied forthwith, and, continuing our courſe we left, as well upon the right as left, Corfu, the cape of Otranto, Cimara, or Linguetta, Saſeno, which is the cape of the gulph Durazzo, Caſtlenovo, which belonged ſome time to the Spaniards, Raguſa, all Dalmatia, Carnero, and divers other places. A laſt we arrived at Iſtria on the 8th of June, two hours after dinner time, and went aſhore at Rovigno, where we ſaw upon an high hill the church of St. Euphemy, with five or ſix rocks about it. Our ſhip was to ſtay for ſome time there, and as we had but an hundred miles to Venice, and we thought it troubleſome to ſtay there ſo long, we reſolved, with two other merchants, to hire a little barque to finiſh the reſt of our voyage. This pitiful barque had but a mat for all its ſails; we run more in danger in this our laſt paſſage, than we had done in all our courſe, for

for, as we had got half way, there aroſe ſuch a furious tempeſt, and the wind ſtood ſo contrary, that out of the fear that poſſeſſed us, we could find no better expedient than to pull down the ſail, or rather mat, which being forced by the violence of the wind, carried us ſometimes on one ſide, and ſometimes on another, and put us in danger of periſhing. At laſt it pleaſed God to appeaſe the wind, and give us fair weather; wherefore, purſuing our courſe, we paſſed by Paria, Jeſole, which was formerly deſtroyed by Attila, Marzoba, Burano, and Torcello, and, on the 10th of the ſame month, arrived happily at Venice, three hours before ſun-ſet; but as we were come from the Levant, ſuſpected to be infected with the plague, we were not permitted to go aſhore. They ſent us in our barque to make the cuſtomary quarantine, into a channel far remote from the city.

There were ſome of our friends that came to viſit us, and make merry with us for our happy return, and ſent us evening and morning every thing we ſtood in need of: They reſted not, till they obtained of the gentlemen intendants in matters of health, permiſſion for us to go to our lodgings, inſomuch that we made but ſix days of our quarantine; and, being joyful for our diſcharge, we laid aſide our merchant's habit, and took that of our order again. After which, we ſojourned for ſome time in Venice, to refreſh ourſelves after the tedious fatigues of our navigation.

We parted from Venice the 23d of June, to go for Padua, and there I ſaw again, with delight, the ancient ſchools where I had ſometimes read public lectures. We parted from thence the 7th of July, for Mantua, and arrived there the 8th, at Parma the 11th, Bolonia the 17th, Imola the 21ſt, Forli the 22d, Cefene, my birth-place, the 27th, and at Rimini, the 1ſt of Auguſt; as it was my companion's country, he tarried there for ſome days, to give ſome conſolation to his aged father, whom he had not ſeen for a long time, which was the reaſon we could not get to Loretto till the 12th of the ſame month. We ſtaid there for a few days, and on the 16th ſet forth for Peruge, where we had many acquaintance, and made what haſte we could to get thither the 18th; we ſtaid there for the reſt of the month, for our own conſolation and that of our friends. We parted from thence the firſt of September, and partly out of devotion, partly out of curioſity, went to mount Corano, were there is a religious houſe, in which place they live in great auſterity; thence to Alvernia and Cumaldoli. We employed ſeven days in that progreſs with much ſatisfaction, and then returned to Peruge, in order to go for Rome, where we at laſt arrived on the 17th of the ſame month; whither I had no ſooner got, but I made it my buſineſs to gain admittance to proſtrate myſelf at his holineſs's feet, which I ſoon effected, who welcomed me kindly, and to whom I gave a particular account of my negotiation, wherewith he expreſſed himſelf to be extremely ſatisfied.

A JOURNEY FROM ALEPPO TO JERUSALEM,

AT EASTER, A.D. 1697.

TO WHICH IS ADDED,

AN ACCOUNT OF THE AUTHOR'S JOURNEY TO THE BANKS OF EUPHRATES AT BEER,

AND TO THE COUNTRY OF MESOPOTAMIA.

By HENRY MAUNDRELL, M. A. late Fellow of Exeter College, Oxford, and Chaplain to the Factory at Aleppo*.

THERE being ſeveral gentlemen of our nation (fourteen in number) determined for a viſit to the Holy Land at the approaching Eaſter, I reſolved, though but newly come to Aleppo, to make one in the ſame deſign: conſidering that as it was my purpoſe to undertake this pilgrimage ſome time or other, before my return to England, ſo I could never do it, either with leſs prejudice to my cure or with greater pleaſure to myſelf, than at this juncture; having ſo large a part of my congregation abroad at the ſame time, and in my company.

Purſuant to this reſolution, we ſet out from Aleppo Friday, Feb. 26, 1696, at three in the afternoon, intending to make only a ſhort ſtep that evening, in order to prove how well we were provided with neceſſaries for our journey. Our quarters this firſt night we took up at the Honeykane; a place but of indifferent accommodation, about one hour and a half weſt of Aleppo.

It muſt here be noted that, in travelling this country, a man does not meet with a market-town and inns, every night, as in England: the beſt reception you can find here is either under your own tent, if the ſeaſon permit, or elſe in certain public lodgments founded in charity for the uſe of travellers. Theſe are called by the Turks, kanes, and are ſeated ſometimes in the towns and villages; ſometimes at convenient diſtances upon the open road. They are built in faſhion of a cloiſter, encompaſſing a court of thirty or forty yards ſquare, more or leſs, according to the meaſure of the founder's ability or charity. At theſe places all comers are free to take ſhelter, paying only a ſmall fee to the kane-keeper, and very often without that acknowledgement; but muſt expect nothing here generally but bare walls: as for other accommodations, of meat, drink, bed, fire, provender, with theſe it muſt be every one's care to furniſh himſelf.

Saturday, Feb. 27.—From the Honeykane we parted very early the next morning, and proceeding weſterly as the day before, arrived in one hour and a half at Oo-rèm,

* From the eighth Edition. London, 1810, 8vo.

an old village, affording nothing remarkable but the ruins of a ſmall church. From Oo-rem we came in half an hour to Keffree; and in three quarters more to Eſſoyn. At this laſt place we entered into the plains of Kefteen; proceeding in which we came in one hour to another village called Legene, and half an hour more to Hozano, and in a good hour more to Kefteen. Our whole ſtage this day was about five hours, our courſe a little ſoutherly of the weſt.

The plains of Kefteen are of a vaſt compaſs, extending to the ſouthward beyond the reach of the eye, and in moſt places very fruitful and well cultivated. At our firſt deſcent into them at Eſſoyn, we counted twenty-four villages, or places at a diſtance reſembling villages, within our view from one ſtation. The ſoil is of a reddiſh colour, very looſe and hollow, and you ſee hardly a ſtone in it. Whereas on its weſt ſide there runs along for many miles together a high ridge of hills, diſcovering nothing but vaſt naked rocks, without the leaſt ſign of mould, or any uſeful production; which yields an appearance, as if nature had, as it were, in kindneſs to the huſbandman, purged the whole plain of theſe ſtones, and piled them all up together in that one mountain. Kefteen itſelf is a large plentiful village, on the weſt ſide of the plain; and the adjacent fields abounding with corn, give the inhabitants great advantage for breeding pidgeons; inſomuch, that you find here more dove-cots than other houſes. We ſaw at this place, over the door of a bagnio, a marble ſtone, carved with the ſign of the Θ and the Δόξα Πατρὶ, &c. with a date not legible. It was, probably, the portal of ſome church in ancient times: for I was aſſured by the inhabitants of the village, that there are many ruins of churches and convents ſtill to be ſeen in the neighbouring rocky mountains.

Sunday, Feb. 28.—Having a long ſtage to go this day, we left Kefteen very early; and continuing ſtill in the ſame fruitful plain abounding in corn, olives, and vines, we came in three quarters of an hour to Harbanooſe; a ſmall village ſituated at the extremity of the plain; where, after croſſing a ſmall aſcent, we came into a very rich valley called Rooge. It runs to the ſouth farther than one can diſcern, but in breadth, from eaſt to weſt, it extends not above an hour's riding; and is walled in (as it were) on both ſides, with high rocky mountains. Having travelled in this valley near four hours, we came to a large water called the lake (or rather, according to the oriental ſtyle, the ſea) of Rooge. Through the ſkirt of this lake we were obliged to paſs, and found it no ſmall trouble to get our horſes, and much more our loaded mules through the water and mire. But all the ſea was ſo dried up, and the road ſo perfectly amended at our return, that we could not then diſcern ſo much as where the place was which had given ſo great trouble. From this lake we arrived in one hour at Te-ne-ree, a place where we paid our firſt caphar.

Theſe caphars are certain duties which travellers are obliged to pay, at ſeveral paſſes upon the road, to officers who attend in their appointed ſtations to receive them. They were at firſt levied by chriſtians, to yield a recompence to the country for maintaining the ways in good repair, and ſcouring them from Arabs and robbers. The Turks keep up ſo gainful an uſage ſtill, pretending the ſame cauſes for it. But under that pretence they take occaſion to exact from paſſengers, eſpecially Franks, arbitrary and unreaſonable ſums; and, inſtead of being a ſafeguard, prove the greateſt rogues and robbers themſelves.

At a large hour beyond this caphar, our road led us over the mountains on the weſt ſide of the valley of Rooge. We were near an hour in croſſing them, after which we deſcended into another valley running parallel to the former, and parted from it only by the laſt ridge of hills. At the firſt deſcent into this valley is a village called Bell-

Maez, from which we came in two hours to Shoggle. Our courſe was, for the moſt part of this day, weſt-ſouth-weſt. Our ſtage in all, ten hours.

Shoggle is a pretty large but exceeding filthy town, ſituated on the river Orontes; over which you paſs by a bridge of thirteen ſmall arches to come at the town. The river hereabouts is of a good breadth, and yet ſo rapid that it turns great wheels, made for lifting up the water, by its natural ſwiftneſs, without any force added to it, by confining its ſtream. Its waters are turbid, and very unwholeſome, and its fiſh worſe, as we found by experience, there being no perſon of all our company that had eaten of them over night, but found himſelf much indiſpoſed the next morning. We lodged here in a very large and handſome kane, far exceeding what is uſually ſeen in this ſort of buildings. It was founded by the ſecond Cuperli, and endowed with a competent revenue, for ſupplying every traveller that takes up his quarters in it, with a competent portion of bread and broth, and fleſh, which is always ready for thoſe that demand it, as very few people of the country fail to do. There is annexed to the kane, on its weſt ſide, another quadrangle, containing apartments for a certain number of alms-men; the charitable donation of the ſame Cuperli. The kane, we found at our arrival, crowded with a great number of Turkiſh hadgees, or pilgrims, bound for Meccha. But nevertheleſs we met with a peaceable reception amongſt them, though our faces were ſet to a different place.

Monday, March 1.—From Shoggle our road led us at firſt weſterly, in order to our croſſing the mountain on that ſide of the valley. We arrived at the foot of the aſcent in half an hour, but met with ſuch rugged and foul ways in the mountains that it took us up two hours to get clear of them. After which we deſcended into a third valley, reſembling the other two which we had paſſed before. At the firſt entrance into it, is a village called Be-da-me, giving the ſame name alſo to the valley. Having travelled about two hours in this valley, we entered into a woody mountainous country, which ends the baſhalick of Aleppo, and begins that of Tripoli. Our road here was very rocky and uneven, but yet the variety which it afforded, made ſome amends for that inconvenience. Sometimes it led us under the cool ſhade of thick trees; ſometimes through narrow vallies, watered with freſh murmuring torrents, and then for a good while together upon the brink of a precipice. And in all places it treated us with the proſpect of plants and flowers of divers kinds; as myrtles, oleanders, cyclamens, anemonies, tulips, marygolds, and ſeveral other ſorts of aromatic herbs. Having ſpent about two hours in this manner, we deſcended into a low valley, at the bottom of which is a fiſſure into the earth of a great depth; but withal ſo narrow, that it is not diſcernible to the eye till you arrive juſt upon it, though, to the ear, a notice of it is given at a great diſtance, by reaſon of the noiſe of a ſtream running down into it from the hills. We could not gueſs it to be leſs than thirty yards deep; but it is ſo narrow that a ſmall arch, not four yards over, lands you on its other ſide. They call it the Sheck's Wife; a name given it from a woman of that quality who fell into it, and, I need not add, periſhed. The depth of the channel, and the noiſe of the water, are ſo extraordinary, that one cannot paſs over it without ſomething of horror. The ſides of this fiſſure are firm and ſolid rock, perpendicular and ſmooth, only ſeeming to lie in a wavy form all down, as it were to comply with the motion of the water. From which obſervation we were led to conjecture, that the ſtream, by a long and perpetual current, had, as it were, ſawn its own channel down into this unuſual deepneſs: to which effect the water's being penned up in ſo narrow a paſſage, and its hurling down ſtones along with it by its rapidity, may have not a little contributed.

From hence, continuing our courſe through a road reſembling that before deſcribed, we arrived in one hour at a ſmall even part of ground called Hadyar ib Sultane, or the Sultan's Stone. And here we took up our quarters this night under our tents. Our road this day pointed for the moſt part ſouth-weſt, and the whole of our ſtage was about ſeven hours and a half.

Tueſday, March 2.—We were glad to part very early this morning from our campagnia lodging; the weather being yet too moiſt and cold for ſuch diſcipline. Continuing our journey through woods and mountains, as the day before, we arrived in about one hour at the caphar of Cruſia, which is demanded near a kane of that name; a kane they call it, though it be in truth nothing elſe but a cold comfortleſs ruin on the top of a hill by the way ſide.

From hence, in about another hour, we arrived at the foot of a mountain called Occaby; or, as the word denotes, difficult, and indeed we found its aſcent fully anſwerable to its name. The moiſture and ſlipperineſs of the way at this time, added to the ſteepneſs of it, greatly increaſed our labour in aſcending it, inſomuch that we were a full hour in gaining the top of the hill. Here we found no more woods or hills, but a fine country, well cultivated and planted with ſilk gardens; through which, leaving on the right hand a village called Citte Galle, inhabited ſolely by Maronites, we came in one hour to Bellulca. Here we repaired to a place which is both the kane of the village and the aga's houſe; and reſolving, by reaſon of the rains which fell very plentifully, to make this our lodging, we went to viſit the aga with a ſmall preſent in our hands, in order to procure ourſelves a civil reception. But we found little recompence from his Turkiſh gratitude, for after all our reſpect to him, it was not without much importunity that we obtained to have the uſe of a dry part of the houſe; the place where we were at firſt lodged lying open to the wind and the beating in of the rain. Our whole ſtage this day was not much above four hours; our courſe about ſouth-weſt.

Being informed that here were ſeveral Chriſtian inhabitants in this place, we went to viſit their church, which we found ſo poor and pitiful a ſtructure, that here chriſtianity ſeemed to be brought to its humbleſt ſtate, and Chriſt to be laid again in a manger. It was only a room of about four or five yards ſquare, walled with dirt, having nothing but the uneven ground for its pavement; and for its ceiling only ſome rude traves laid athwart it, and covered with buſhes to keep out the weather. On the eaſt ſide was an altar, built of the ſame materials with the wall, only it was paved at top with pot-ſherds and ſlates, to give it the face of a table. In the middle of the altar ſtood a ſmall croſs, compoſed of two laths nailed together in the middle, on each ſide of which enſign were faſtened to the wall two or three old prints, repreſenting our bleſſed Lord and the bleſſed Virgin, &c. the venerable preſents of ſome itinerant friars that had paſſed this way. On the ſouth ſide was a piece of plank ſupported by a poſt, which we underſtood was the reading deſk, juſt by which was a little hole, commodiouſly broke through the wall to give light to the reader. A very mean habitation this for the God of Heaven! But yet held in great eſteem and reverence by the poor people; who not only come with all devotion hither themſelves, but alſo depoſit here whatever is moſt valuable to them, in order to derive upon it a bleſſing. When we were there the whole room was hanged about with bags of ſilk-worms' eggs; to the end that by remaining in ſo holy a place, they might attract a benediction, and a virtue of increaſing.

Wedneſday, March 3.—The next morning flattered us with the hopes of a fair day after the great rains, which had fallen for near eight hours together. We therefore ventured

ventured to leave Bellulca, with no great thanks to it for our entertainment. But we had not gone far before we began to wiſh that we had kept our former accommodation, bad as it was; for the rains began to break out afreſh with greater fury than before; nor had we more comfort under foot, the road being very deep and full of ſloughs. However, we reſolved to go forward in hopes of a better time, and in four hours (very long ones in ſuch uncomfortable circumſtances) we arrived at Sholfatia, a poor village ſituate upon a ſmall river which we were obliged to paſs. A river we might call it now, it being ſwollen ſo high by the late rains that it was impaſſable; though, at other times, it be but a ſmall brook, and, in the ſummer, perfectly dry.

Here, inſtead of mending our condition as we expected, we began to drink more deeply of the bitter cup of pilgrims, being brought to ſuch a ſtrait that we knew not which way to turn ourſelves. For (as I ſaid) the ſtream was not fordable, ſo that there was no going forward; and, as for facing about and returning to the place from whence we came, that was a thing we were very averſe to; well knowing, by that morning's experience, the badneſs of the road, and likewiſe having reaſon to expect but a cold welcome at our journey's end. As for lodging in the village, that was a thing not to be indured, for the houſes were all filled with dirt and naſtineſs, being inhabited promiſcuouſly by the villagers and their cattle. As for lying in the campagnia, the rain was ſo vehement we could not do that, without an evident danger both to ourſelves and horſes.

But whilſt we were at this non-plus, not knowing which courſe to take, the rain abated, and ſo we reſolved to pitch in the open field, though thoroughly ſoaked with the wet, eſteeming this, however, the leaſt evil. Accordingly, we betook ourſelves to a ſmall aſcent by the water's ſide, intending there, under our tents, to wait the falling of the ſtream.

We had not enjoyed this ceſſation of rain long, when it began to pour down afreſh, with terrible lightning and thunder; and now our care was renewed, and we knew not well which to be moſt concerned for. Whether ourſelves, who enjoyed the miſerable comfort of a dropping tent over us, or for our ſervants and horſes, which had nothing but their own cloaths to protect them. At laſt, there being a ſmall ſheck's houſe, or burying-place, hard by, we comforted ourſelves with hopes that we might take ſanctuary there. The only difficulty was, how to get admiſſion into ſo reverenced a place, the Turks being generally men of greater zeal than mercy. To negotiate this affair we ſent a Turk (whom we had taken with us for ſuch occaſions) into the village, ordering him to try firſt by fair means to gain admittance, and, if that failed, to threaten that we would enter by force. But the religion of this place was of that kind which ſuperſedes inſtead of improving humanity. The people abſolutely denied us the ſmall charity we demanded, and ſent us word they would die upon our ſwords before they would yield to have their faith defiled; adding farther, that it was their faith to be true to Hamet and Aly, but to hate and renounce Omar and Abu Beker; and that this principle they were reſolved to ſtand by. We told them we had as bad an opinion of Omar and Abu Beker as they could have; that we deſired only a little ſhelter from the preſent rain, and had no intention to defile their faith. And thus with good words we brought them to conſent, that we might ſecure our baggage in the ſheck's houſe; but as for ourſelves and arms it was our irreverſible ſentence to be excluded out of the hallowed walls. We were glad, however, to get the mercileſs doors open upon any terms; not doubting but we ſhould be able to make our advantage of it afterwards according to our deſire; which we actually did; for when it grew dark, and the villagers were gone to ſleep, we all got into the place of refuge, and there paſſed a melancholy night among the tombs:

tombs: thus eſcaping, however, the greater evil of the rain, which fell all night in great abundance.

Being now crept into the inſide of the ſheck's houſe, I muſt not omit, in requital for our lodgings, to give ſome account of the nature of ſuch ſtructures. They are ſtone fabricks, generally ſix or eight yards ſquare (more or leſs), and roofed with a cupola, erected over the graves of ſome eminent ſhecks, that is, ſuch perſons as by their long beards, prayers of the ſame ſtandard, and a kind of phariſaical ſuperciliouſneſs (which are the great virtues of the mahometan religion), have purchaſed to themſelves the reputation of learning and ſaints.

Of theſe buildings there are many ſcattered up and down the country (for you will find among the Turks far more dead ſaints than living ones). They are ſituated commonly, though not always, upon the moſt eminent and conſpicuous aſcents. To theſe oratories the people repair with their vows and prayers in their ſeveral diſtreſſes, much after the ſame manner as the Romaniſts do to the ſhrines of their ſaints. Only in this reſpect the practice of the Turks ſeems to be more orthodox, in regard that though they make their ſaint's ſhrine the houſe of prayer, yet they always make God alone, and not the ſaint, the object of their addreſſes.

Thurſday, March 4.—To revive us after the heavineſs of the laſt night, we had the conſolation to be informed this morning, that the river was fordable at a place a little farther down the ſtream; and, upon experiment, we found it true as was reported. Glad of this diſcovery, we made the beſt diſpatch we could to get clear of this inhoſpitable place; and, according to our deſires, ſoon arrived with all our baggage on the other ſide of the river.

From hence, aſcending gently for about half an hour, we came to the foot of a very ſteep hill, which, when we had reached its top, preſented us with the firſt proſpect of the ocean. We had in view likewiſe, at about two hours diſtance to the weſtward, the city Latichea, ſituate on a flat fruitful ground cloſe to the ſea; a city firſt built by Seleucus Nicator, and by him called in honour of his mother, Λαοδίκεια, which name it retains with a very little corruption of it at this day. It was anciently a place of great magnificence, but in the general calamity which befel this country, it was reduced to a very low condition, and ſo remained for a long time; but of late years it has been encouraged to hold up its head again, and is rebuilt, and become one of the moſt flouriſhing places upon the coaſt; being cheriſhed and put in a way of trade by Coplan Aga, a man of great wealth and authority in theſe parts, and much addicted to merchandize.

From the hill which we laſt aſcended, we had a ſmall deſcent into a ſpacious plain, along which we travelled ſouthward, keeping the ſea on the right hand, and a ridge of mountains on the left. Having gone about one hour and a half in this plain, we diſcerned on the left hand, not far from the road, two ancient tombs. They were cheſts of ſtone two yards and a half long each. Their cavities were covered over with large tables of ſtone, that had been lifted aſide, probably in hopes of treaſure. The cheſts were carved on the outſide with ox-heads, and wreaths hanging between them, after the manner of adorning heathen altars. They had likewiſe at firſt inſcriptions graven on them: but theſe were ſo eaten out that one could not diſcover ſo much as the ſpecies of the characters. Here were alſo ſeveral foundations of buildings; but whether there were ever any place of note ſituated hereabouts, or what it might be, I cannot reſolve.

Above an hour from theſe tombs we came to another ſtream, which ſtopped our march again. Theſe mountain rivers are ordinarily very inconſiderable, but they are apt to ſwell upon ſudden rains, to the deſtruction of many a paſſenger, who will be ſo hardy

hardy as to venture unadviſedly over them. We took a more ſucceſsful care at this place; for marching about an hour higher up by the ſide of the ſtream, we found a place where the waters by dilating were become ſhallower, and there we got a ſafe paſſage to the other ſide. From hence we bent our courſe to recover our former road again, but we had not gone far before there began a very violent ſtorm of hail, followed by a hard and continued rain, which forced us to make the beſt of our way to Jebilee, leaving our baggage to follow us at leiſure.

Our whole ſtage this day was about ſix hours, pointing for the firſt hour weſt, and for the remaining part near ſouth, having the ſea on the right hand, and a ridge of mountains at about two hours diſtance on the left. And in this ſtate our road continued for ſeveral days after, without any difference, ſave only that the mountains at ſome places approach nearer the ſea; at other, retire farther off. Theſe mountains go under different names in ſeveral places, as they run along upon the coaſt, and are inhabited by rude people of ſeveral denominations. In that part of them above Jebilee, there dwell a people called by the Turks, Neceres, of a very ſtrange and ſingular character; for it is their principle to adhere to no certain religion; but camelion like, they put on the colour of religion, whatever it be, which is reflected upon them from the perſons with whom they happen to converſe. With Chriſtians they profeſs themſelves Chriſtians; with Turks they are good Muſſulmans; with Jews they paſs for Jews; being ſuch Proteus's in religion that no body was ever able to diſcover what ſhape or ſtandard their conſciences are really of. All that is certain concerning them is, that they make very much and good wine, and are great drinkers.

Friday, March 5.—This whole day we ſpent at Jebilee, to recruit ourſelves after our late fatigues; having the convenience of a new kane to lodge in, built at the north entrance into the city by Oſtan, the preſent baſhaw of Tripoli.

Jebilee is ſeated cloſe by the ſea, having a vaſt and very fruitful plain ſtretching round about it, on its other ſides. It makes a very mean figure at preſent, though it ſtill retains the diſtinction of a city, and diſcovers evident footſteps of a better condition in former times. Its ancient name, from which alſo it derives its preſent, was Gabala; under which name it occurs in Strabo, and other old geographers. In the time of the Greek emperors, it was dignified with a biſhop's ſee, in which ſometime ſat Severian, the grand adverſary and arch-conſpirator againſt St. Chryſoſtom.

The moſt remarkable things that appear here at this day, are a moſque and an almshouſe juſt by it, both built by ſultan Ibrahim. In the former his body is depoſited, and we were admitted to ſee his tomb, though held by the Turks in great veneration. We found it only a great wooden cheſt, erected over his grave, and covered with a carpet of painted calico, extending on all ſides down to the ground. It was alſo tricked up with a great many long ropes of wooden beads hanging upon it, and ſomewhat reſembling the furniture of a button-maker's ſhop. This is the Turks uſual way of adorning the tombs of their holy men, as I have ſeen in ſeveral other inſtances; the long ſtrings of beads paſſing in this country for marks of great devotion and gravity. In this moſque we ſaw ſeveral large incenſe pots, candleſticks for altars, and other church furniture, being the ſpoils of Chriſtian churches at the taking of Cyprus. Cloſe by the moſque is a very beautiful bagnio, and a ſmall grove of orange trees, under the ſhade of which travellers are wont to pitch their tents in the ſummer time.

The Turks that were our conductors into the moſque, entertained us with a long ſtory of this ſultan Ibrahim who lies there interred; eſpecially touching his mortification, and renouncing the world. They reported, that having diveſted himſelf of his royalty, he retired hither, and lived twenty years in a grotto by the ſea ſide, dedicating himſelf wholly

wholly to poverty and devotion; and in order to confirm the truth of their relation, they pretended to carry us to the very cell where he abode. Being come to the place, we found there a multitude of ſepulchres hewn into the rocks by the ſea ſide, according to the ancient manner of burying in this country; and amongſt theſe they ſhewed one, which they averred to be the very place in which the devout ſultan exerciſed his twenty years' diſcipline; and to add a little probability to the ſtory, they ſhewed, at a ſmall diſtance, another grotto, twice as large as any of its fellows, and uncovered at the top, which had three niches or praying places hewn in its ſouth ſide. This they would have to be ſultan Ibrahim's oratory; it being the manner of the Turks always to make ſuch niches in their moſques, and other places of devotion, to denote the ſouthern quarter of the world; for that way the Muſſulmans are obliged to ſet their faces when they pray, in reverence to the tomb of their prophet. Theſe niches are always formed exactly reſembling thoſe uſually made for ſtatues, both in their ſize, fabric, and every circumſtance. I have ſometimes reflected, for what reaſon the Turks ſhould appoint ſuch marks to direct their faces toward in prayer. And if I may be allowed to conjecture, I believe they did it at firſt in teſtimony of their iconoclaſtic principle; and to expreſs to them both the reality of the divine preſence there, and at the ſame time alſo its inviſibility. The relaters of this ſtory of ſultan Ibrahim, were doubtleſs fully perſuaded of the truth of it themſelves. But we could not tell what conjectures to make of it, having never met with any account of ſuch a ſultan, but only from this rude tradition.

From theſe Mahometan ſanctuaries, our guide pretended to carry us to a chriſtian church, about two furlongs out of town on the ſouth ſide. When we came to it, we found it nothing but a ſmall grotto in a rock by the ſea ſhore, open on the ſide towards the ſea; and having a rude pile of ſtones erected in it for an altar. In our return from this poor chapel, we met with the perſon who was the curate of it. He told us, that himſelf and ſome few other chriſtians of the Greek communion, were wont to aſſemble in this humble cell for divine ſervice, being not permitted to have any place of worſhip within the town.

Jebilee ſeems to have had anciently ſome convenience for ſhipping. There is ſtill to be ſeen a ridge compoſed of huge ſquare ſtones, running a little way into the ſea; which appears to have been formerly continued farther on, and to have made a mole. Near this place we ſaw a great many pillars of granite, ſome by the water ſide, others tumbled into the water. There were others in a garden cloſe by, together with capitals of white marble finely carved; which teſtify in ſome meaſure the ancient ſplendor of this city.

But the moſt conſiderable antiquity in Jebilee, and greateſt monument of its former eminency, is the remains of a noble theatre juſt at the north gate of the city. It paſſes amongſt the Turks for an old caſtle; which (according to the Aſiatic way of enlarging), they report to have been of ſo prodigious a height, when in its perfect ſtate, that a horſeman might have rid, about ſun-riſing, a full hour in the ſhade of it.

As for what remains of this mighty Babel, it is no more than twenty feet high. The flat ſide of it has been blown up with gun-powder by the Turks; and from hence (as they related) was taken a great quantity of marble, which we ſaw uſed in adorning their bagnio and moſque before mentioned. All of it that is now ſtanding is a ſemi-circle. It extends from corner to corner juſt a hundred yards. In this ſemi-circular part is a range of ſeventeen round windows juſt above the ground, and between the windows all round were raiſed, on high pedeſtals, large maſſy pillars, ſtanding as buttreſſes

treſſes againſt the wall, both for the ſtrength and ornament of the fabric; but theſe ſupporters are at preſent moſt of them broken down.

Within is a very large arena, but the juſt meaſure of it could not be taken, by reaſon of the houſes with which the Turks have almoſt filled it up. On the weſt ſide, the ſeats of the ſpectators remain ſtill entire, as do likewiſe the caves or vaults which run under the ſubſellia all round the theatre. The outward wall is three yards three quarters thick, and built of very large and firm ſtones; which great ſtrength has preſerved it thus long from the jaws of time, and from that general ruin, which the Turks bring with them into moſt places where they come.

Saturday, March 6.—Having done with Jebilee, we put forward again early the next morning, with a proſpect of much better weather than we had been attended with in our former motions. Our road continued by the ſea ſide, and in about two hours brought us to a fair deep river, called by the Turks Naher-il-Melech, or the King's River. Here we ſaw ſome heaps of ruins on both ſides of the river, with ſeveral pillars of granite, and other footſteps of ſome conſiderable buildings. About half an hour farther we paſſed another river, called Jobar, ſhewing the remains of a ſtone bridge over it, once well built, but now broken down. On the other ſide of this river, in a large ploughed field, ſtood a great ſquare tower; and round about, the rubbiſh of many other buildings. Likewiſe all along this day's journey, we obſerved many ruins of caſtles and houſes, which teſtify that this country, however it be neglected at preſent, was once in the hands of a people that knew how to value it, and thought it worth the defending. Strabo calls this whole region, from Jebilee as far as Aradus, the country of the Aradii (of whom in due place), and gives us the names of ſeveral places ſituate anciently all along this coaſt; as Paltus, Balanea, Caranus, Enydra, Marathus, Ximyra. But whether the ruins which we ſaw this day may be the remains of any of thoſe cities, cannot well be determined at this diſtance of time; ſeeing all we have of thoſe places is only their names, without any ſufficient diſtinctions by which to diſcover their ſituation. The Balanea of Strabo is indeed ſaid to be ſtill extant, being ſuppoſed to be the ſame place that the Turks (little changing its name) call at this day Baneas. This place is four good hours beyond Jebilee. It ſtands upon a ſmall declivity about a furlong diſtant from the ſea, and has a fine clear ſtream running ſwiftly by it on the ſouth ſide. It is at preſent uninhabited; but its ſituation proves it to have been anciently a pleaſant, its ruins a well built, and its bay before it, an advantageous habitation. At this place was required another caphar.

Leaving Baneas, we went on by the ſea ſide, and in about a quarter of an hour paſſed by an old caſtle, on the top of a very high mountain. It is built in the figure of an equilateral triangle, having one of its angles pointing towards the ſea. The Turks call it Merchab; and enlarge much upon the ſieges it has ſuſtained in former times; but whatever force it may have had anciently, it is at preſent only a reſidence for poor country people. This is probably the ſame caſtle mentioned by Adrichomius, and others, under the name of Margath; to which the biſhops of Balanea were forced to tranſlate their ſee, by reaſon of the inſults of the Saracens.

At about one hour and an half diſtance from Baneas, we came to a ſmall clear ſtream, which induced us to take up our lodging near it. We pitched in the campagnia, about two or three furlongs up from the ſea; having in ſight, on the mountains above us, a village called Sophia, inhabited ſolely by Maronites; and a little farther, Beſack, another village, poſſeſſed by Turks only; and a little farther, Merakiah, whoſe inhabitants are a miſcellany of Chriſtians and Turks together. Our whole ſtage this day was about ſix hours.

Sunday, March 7.—From this quarter we removed early the next morning, and in three hours came to a fair deep river, called Nahor Huſſine; having an old bridge turned over it, conſiſting of only one arch, but that very large and exceeding well wrought. In one hour and a half more, travelling ſtill by the ſea ſide, we reached Tortoſa.

The ancient name of this place was Orthoſia. It was a biſhop's ſee in the province of Tyre. The writers of the holy wars make frequent mention of it, as a place of great ſtrength; and one may venture to believe them, from what appears of it at this day.

Its ſituation is on the ſea ſhore; having a ſpacious plain extending round about it on its other ſides. What remains of it is the caſtle, which is very large, and ſtill inhabited. On one ſide it is waſhed by the ſea; on the others, it is fortified by a double wall of coarſe marble, built after the ruſtic manner. Between the two walls is a ditch; as likewiſe is another encompaſſing the outermoſt wall. You enter this fortreſs on the north ſide, over an old draw-bridge, which lands you in a ſpacious room, now for the moſt part uncovered, but anciently well arched over, being the church belonging to the caſtle. On one ſide it reſembles a church; and in witneſs of its being ſuch, ſhews at this day ſeveral holy emblems carved upon its walls, as that of a dove deſcending over the place where ſtood the altar; and in another place, that of the holy lamb. But on the ſide which fronts outward, it has the face of a caſtle, being built with port holes for artillery, inſtead of windows. Round the caſtle, on the ſouth and eaſt ſides, ſtood anciently the city. It had a good wall and ditch encompaſſing it, of which there are ſtill to be ſeen conſiderable remains. But for other buildings, there is nothing now left in it, except a church, which ſtands about a furlong eaſtward from the caſtle. It is one hundred and thirty feet in length, in breadth ninety-three, and in height ſixty-one. Its walls, and arches, and pillars are of a baſtard marble, and all ſtill ſo entire, that a ſmall expence would ſuffice to recover it into the ſtate of a beautiful church again. But, to the grief of any chriſtian beholder, it is now made a ſtall for cattle; and we were when we went to ſee it, almoſt up to our knees in dirt and mire.

From Tortoſa we ſent our baggage before us, with orders to advance a few miles farther toward Tripoli, to the intent that we might ſhorten our ſtage to that place the next day. We followed not long after, and in about a quarter of an hour came to a river, or rather a channel of a river, for it was now almoſt dry: though queſtionleſs here muſt have been anciently no inconſiderable ſtream; as we might infer both from the largeneſs of the channel, and the fragments of a ſtone bridge formerly laid over it.

In about half an hour more, we came a breaſt with a ſmall iſland, about a league diſtant from the ſhore, called by the Turks Ru-ad. This is ſuppoſed to be the ancient Arvad, Arphad, or Arpad (under which ſeveral names it occurs, 2 Kin. 19, 13; Gen. 10, 18; Ezek. 27, 11, &c.), and the Aradus of the Greeks and Romans. It ſeemed to the eye to be not above two or three furlongs long; and was wholly filled up with tall buildings like caſtles. The ancient inhabitants of this iſland were famous for navigation, and had a command upon the continent as far as Gabala.

About a quarter of an hour farther we came up with our muleteers; they having pitched our tents, before they had gone ſo far as we intended. But this miſcarriage they well recompenſed, by the condition of the place where they ſtopped; it affording us the entertainment of ſeveral notable antiquities, which we might otherwiſe perhaps have paſſed by unobſerved. It was at a green plat lying within one hour of Tortoſa,

a little ſouthward of Aradus, and about a quarter of a mile from the ſea; having in it a good fountain (though of a bad name), called the Serpent Fountain.

The firſt antiquity that we here obſerved was a large dike, thirty yards over at top, cut into the firm rock. Its ſides went ſloping down, with ſtairs formed out of the natural rock, deſcending gradually from the top to the bottom. This dike ſtretched in a direct line, eaſt and weſt, more than a furlong; bearing ſtill the ſame figure of ſtairs, running in right lines all along its ſides. It broke off at laſt at a flat marſhy ground, extending about two furlongs betwixt it and the ſea. It is hard to imagine that the water ever flowed up thus high; and harder (without ſuppoſing that) to reſolve, for what reaſon all this pains of cutting the rock in ſuch a faſhion was taken.

This dike was on the north ſide of the Serpent Fountain; and juſt on the other ſide of it we eſpied another antiquity, which took up our next obſervation. There was a court of fifty five yards ſquare, cut in the natural rock: the ſides of the rock ſtanding round it, about three yards high, ſupplied the place of walls. On three ſides it was thus encompaſſed; but to the northward it lay open. In the centre of this area was a ſquare part of the rock left ſtanding; being three yards high, and five yards and a half ſquare. This ſerved for a pedeſtal to a throne erected upon it. The throne was compoſed of four large ſtones: two at the ſides, one at the back, another hanging over all at top, in the manner of a canopy. The whole ſtructure was about twenty feet high, fronting toward that ſide where the court was open. The ſtone that made the canopy was five yards and three quarters ſquare, and carved round with a handſome cornice. What all this might be deſigned for we could not imagine; unleſs, perhaps, the court may paſs for an idol temple, and the pile in the middle for the throne of the idol: which ſeems the more probable, in regard that Hercules, i. e. the ſun, the great abomination of the Phœnicians, was wont to be adored in an open temple. At the two innermoſt angles of the court, and likewiſe on the open ſide, were left pillars of the natural rock; three at each of the former, and two at the latter.

About half a mile to the ſouthward of the foreſaid antiquities, there ſtood in view two towers; but it growing dark, we were forced to defer our examination of them till the next morning. Our whole ſtage this day exceeded not ſix hours.

Monday, March 8.—Having paſſed over a reſtleſs night, in a marſhy and unwholeſome ground, we got up very early, in order to take a nearer view of the two towers laſt mentioned. We found them to be ſepulchral monuments, erected over two ancient burying places. They ſtood at about ten yards diſtant from each other.

The firſt tower was thirty three feet high. Its longeſt ſtone or pedeſtal was ten feet high, and fifteen ſquare: the ſuperſtructure upon which was, firſt a tall ſtone in form of a cylinder, and then another ſtone cut in ſhape of a pyramid.

The other tower was thirty feet and two inches high. Its pedeſtal was in height ſix feet, and ſixteen feet ſix inches ſquare. It was ſupported by four lions, carved, one at each corner of the pedeſtal. The carving had been very rude at beſt; but was now rendered by time much worſe. The upper part reared upon the pedeſtal was all one ſingle ſtone.

Each of theſe barbarous monuments had under it ſeveral ſepulchres, the entrances into which were on the ſouth ſide. It coſt us ſome time and pains to get into them; the avenues being obſtructed, firſt with briars and weeds, and then with dirt. But, however, we removed both theſe obſtacles; encouraging ourſelves with the hopes, or rather making ourſelves merry with the fancy of hidden treaſure. But as ſoon as we were entered into the vaults, we found that our golden imaginations ended (as all worldly hopes and projects do at laſt) in duſt and putrefaction. But, however, that

we might not go away without ſome reward for our pains, we took as exact a ſurvey as we could of theſe chambers of darkneſs.

Going down ſeven or eight ſteps, you come to the mouth of the ſepulchre; where, crawling in, you arrive in a chamber, which is nine feet two inches broad, and eleven feet long. Turning to the right hand, and going through a narrow paſſage, you come to a room which is eight feet broad, and ten long. In this chamber are ſeven cells for corpſes, viz. two over againſt the entrance, four on the left hand, and one unfiniſhed on the right. Theſe cells were hewn directly into the firm rock. We meaſured ſeveral of them, and found them eight feet and a half in length, and three feet three inches ſquare. I would not infer from hence, that the corpſes depoſited here were of ſuch a gigantic ſize, as to fill up ſuch large coffins: though at the ſame time why ſhould any men be ſo prodigal of their labour, as to cut theſe caverns into ſo hard a rock as this was, much farther than neceſſity required?

On the other ſide of the chamber was a narrow paſſage, ſeven feet long, leading into a room whoſe dimenſions were nine feet in breadth, and twelve in length. It had eleven cells, of ſomewhat a leſs ſize than the former, lying at equal diſtances all round about it.

Paſſing out of the room foreright, you have two narrow entrances, each ſeven feet long, into another room. This apartment was nine feet ſquare: it had no cells in it like the others, nor any thing elſe remarkable; but only a bench cut all along its ſide on the left hand. From the deſcription of this ſepulchre, it is eaſy to conceive the diſpoſition of the other. The height of the rooms in both was about ſix feet; and the towers were built each over the innermoſt room of the ſepulchres to which it belonged.

At about the diſtance of a furlong from this place we diſcerned another tower, reſembling this laſt deſcribed: it was erected likewiſe over a ſepulchre. There was this ſingularity obſervable in this laſt ſepulchre; that its cells were cut into the rock eighteen feet in length; poſſibly to the intent that two or three corpſes might be depoſited in each of them, at the feet of one another. But having a long ſtage this day to Tripoli, we thought it not ſeaſonable to ſpend any more time in this place; which might perhaps have afforded us ſeveral other antiquities.

And yet for all our haſte, we had not gone a mile before our curioſity was again arreſted by the obſervation of another tower, which appeared in a thicket not far from the way ſide. It was thirty three feet and a half high, and thirty-one feet ſquare: compoſed of huge ſquare ſtones, and adorned with a handſome cornice all round at top. It contained only two rooms, one above the other; into both which there were entrances on the north ſide, through two ſquare holes in the wall. The ſeparation between both rooms, as alſo the covering at the top, was made, not of arched work, but of vaſt flat ſtones; in thickneſs four feet, and ſo great an extent, that two of them in each place ſufficed to ſpread over the whole fabric. This was a very ancient ſtructure, and probably a place of ſepulture.

I muſt not forget, that round about the Serpent Fountain, and alſo as far as this laſt tower, we ſaw many ſepulchres, old foundations, and other remains of antiquity; from all which it may be aſſuredly concluded, that here muſt needs have been ſome famous habitation in ancient times: but whether this might be the Ximyra, laid down by Strabo hereabouts (or as Pliny calls it, lib. 5, Nat. Hiſt. cap. 20, Simyra,) the ſame poſſibly with the country of the Zemarites, mentioned in conjunction with the Arvadites, Gen. 10,18, I leave to others to diſcuſs.

Having

Having quitted ourſelves of theſe antiquities, we entered into a ſpacious plain, extending to a vaſt breadth between the ſea and the mountains, and in length reaching almoſt as far as Tripoli. The people of the country call it Junia, that is, the Plain; which name they give it by way of eminency, upon account of its vaſt extent. We were full ſeven hours in paſſing it; and found it all along exceeding fruitful, by reaſon of the many rivers, and the great plenty of water which it enjoys. Of theſe rivers, the firſt is about ſix hours before you come to Tripoli. It has a ſtone bridge over it of three large arches, and is the biggeſt ſtream in the whole plain; for which reaſon it goes by the name of Nahor il Kibber, or the Great River. About half an hour farther you come to another river called Nahor Abroſh, or the Leper's River. In three quarters of an hour more you paſs a third river, called Nahor Acchar; having a handſome ſtone bridge of one very large arch, laid over it. Two good hours more brings you to a fourth river, called ———, or the Cold Waters, with a bridge of three arches over it. From hence you have two good hours more to Tripoli. I took the more exact account of all theſe ſtreams, to the intent that I might give ſome light, for the better deciding that difference which is found in geographers, about the place of the river Eleutherus. The moderns, all with one conſent, give that name to a river between Tyre and Sidon, called by the Turks, Caſimeer. But this contradicts the univerſal teſtimony of the ancients, who place Eleutherus more northward. Strabo will have it ſomewhere between Orthoſia and Tripoli, as a boundary dividing Syria from Phœnicia (p. 518). Pliny places it near Orthoſia, emptying itſelf into the ſea over againſt Aradus (Nat. Hiſt. lib. 5. c. 20). The writer of the Maccabees (1 Macc. 12, 25, 30,) lays it in the land of Hamath; which country, whatever it were, was certainly without the borders of Iſrael, as appears from the ſame author. To this Joſephus agrees, placing Eleutherus to the north of Sidon, as may be collected from him, lib. 14, Antiq. Jud. cap. 7, 8, where, ſpeaking of Mark Anthony's donation to Cleopatra, he reports, how that extravagant gallant gave her all the cities between Eleutherus and Egypt, except Tyre and Sidon. Ptolemy, as cited by Terranius, places it yet more northerly, between Orthoſia and Balanea. From all which it is evident, that this cannot be the true ancient Eleutherus which the moderns aſſign for it: but that name is rather to be aſcribed to one of theſe rivers croſſing the plain of Junia: or elſe (if Pliny's authority may be relied upon) to that river (now dry) which I mentioned a little on this ſide of Tortoſa, and which has its mouth almoſt oppoſite to Aradus. But I will not determine any thing in this point, contenting myſelf to have given an account of the ſeveral rivers as we paſſed them.

Tueſday, March 9 —Drawing towards Tripoli, our muleteers were afraid to advance, leſt their beaſts might be preſſed for public ſervice; as they were afterwards, in ſpite of all their caution, to our great vexation. So we left them in the plain of Junia, and proceeded ourſelves for Tripoli, where we arrived about ſun-ſet. Our whole ſtage this day was ten hours.

At Tripoli we repoſed a full week, being very generouſly entertained by Mr. Francis Haſtings, the conſul, and Mr. John Fiſher, merchant; their's being the only Engliſh houſe in Tripoli.

Tripoli is ſeated about half an hour from the ſea. The major part of the city lies between two hills; one on the eaſt, on which is a caſtle commanding the place; another on the weſt, between the city and the ſea. This latter is ſaid to have been at firſt raiſed, and to be ſtill increaſed, by the daily acceſſion of ſand blown to it from the ſhore: upon which occaſion there goes a prophecy, that the whole city ſhall, in time, be buried with this ſandy hill. But the Turks ſeem not very apprehenſive of this prediction; for,

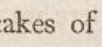
inſtead of preventing the growth of the hill, they ſuffer it to take its courſe, and make it a place of pleaſure, which they would have little inclination to do, did they apprehend it were ſometime to be their grave.

Wedneſday, March 10.—This day we were all treated by Mr. Fiſher in the campagnia. The place where we dined was a narrow pleaſant valley by a river's ſide, diſtant from the city about a mile eaſtward. Acroſs the valley there runs from hill to hill a handſome lofty aqueduct, carrying upon it ſo large a body of water as ſuffices the whole city. It was called the Prince's-Bridge, ſuppoſed to have been built by Godfrey of Bulloign.

Thurſday, March 11.—This day we all dined at conſul Haſtings's houſe, and after dinner went to wait upon Oſtan, the baſſa of Tripoli; having firſt ſent our preſent, as the manner is amongſt the Turks, to procure a propitious reception.

It is counted uncivil to viſit in this country without an offering in hand. All great men expect it, as a kind of tribute due to their character and authority; and look upon themſelves as affronted, and indeed defrauded, when this compliment is omitted. Even in familiar viſits amongſt inferior people, you ſhall ſeldom have them come without bringing a flower, or an orange, or ſome other ſuch token of their reſpect to the perſon viſited: the Turks, in this point, keeping up the ancient oriental cuſtom hinted 1 Sam. 9, 7: 'If we go (ſays Saul), what ſhall we bring the man of God? There is not a preſent,' &c.; which words are, queſtionleſs, to be underſtood in conformity to this eaſtern cuſtom, as relating to a token of reſpect, and not to a price of divination.

Friday, March 12.—In the afternoon we went to viſit Bell-mount, a convent of Greeks, about two hours to the ſouthward of Tripoli. It was founded by one of the earls of Tripoli, and ſtands upon a very high rocky mountain, looking over the ſea: a place of very difficult aſcent, though made as acceſſible as it was capable by the labour of the poor monks. It was our fortune to arrive there juſt as they were going to their evening ſervice. Their chapel is large but obſcure; and the altar is incloſed with cancelli, ſo as not to be approached by any one but the prieſt, according to the faſhion of the Greek churches. They call their congregation together, by beating a kind of a tune with two mallets, on a long pendulous piece of plank at the church door; bells being an abomination to the Turks.

Their ſervice conſiſted in precipitate and very irreverent chattering of certain prayers and hymns to our bleſſed Saviour, and to the bleſſed Virgin, and in ſome dark ceremonies. The prieſt that officiated, ſpent at leaſt one-third part of his time in compaſſing the altar, and perfuming it with a pot of incenſe; and then going all round the congregation, flinging his incenſe pot backward and forward, and tendering its ſmoke, with three repeated vibrations, to every perſon preſent. Towards the end of the ſervice, there was brought into the body of the church a ſmall table, covered with a fair linen cloth, on which were placed five ſmall cakes of bread croſs way, in this form,  and in the center of each cake was fixed a ſmall lighted wax taper, a hole in the cake ſerving for a ſocket.

At this ceremony the prieſt read the goſpel concerning our Lord's feeding the multitude with five loaves: after which the bread was carried into the cancelli, and being there ſuddenly broke to bits, was again brought out in a baſket, and preſented to every one in the aſſembly, that he might take a little. After this collation, the prieſt pronounced the bleſſing, and ſo the ſervice ended. On both ſides of the body of the church were ſeats for the monks, in the nature of the ſtalls for the fellows of colleges in Oxford; and

and on each hand of every ſeat were placed crutches. Theſe you find in like manner in moſt churches of this country. Their uſe is for the prieſt to lean upon: the ſervice being ſometimes ſo long, that they cannot well ſtay it out without the aſſiſtance of ſuch eaſements, for they are not permitted by their rubrick to ſit down. The younger monks, who perhaps may have no great occaſion for theſe ſupporters, do yet delight to uſe them (as the Spaniards do ſpectacles), not for any neceſſity, but in affectation of gravity.

The monks of this convent were, as I remember, forty in all. We found them ſeemingly a very good natured and induſtrious, but certainly a very ignorant, people: for I found, upon enquiry, they could not give any manner of rationale of their own divine ſervice. And to ſhew their extreme ſimplicity, I cannot omit a compliment made to the conſul by the chief of them, viz. that he was as glad to ſee him, as if he had beheld the Meſſiah himſelf coming in perſon to make a viſit to him.

Nor is this ignorance to be much wondered at; for what intervals of time they have between their hours of devotion they are forced to ſpend, not in ſtudy, but in managing of their flocks, cultivating their land, pruning their vineyards, and other labours of huſbandry, which they accompliſh with their own hands. This toil they are obliged to undergo, not only to provide for their own ſuſtenance, but alſo that they may be able to ſatisfy the unreaſonable exactions which the greedy Turks, upon every pretence they can invent, are ready to impoſe upon them. But that it may be the better gueſſed what ſort of men theſe Greek monks are, I will add this farther indication, viz. that the ſame perſon whom we ſaw officiating at the altar in his embroidered ſacerdotal robe, brought us the next day, on his own back, a kid and a goat's ſkin of wine, as a preſent from the convent.

Saturday, March 13.—This morning we went again to wait upon Oſtan Baſſa, by his own appointment, and were entertained, as before, with great courteſy: for you muſt know, that the Turks are not ſo ignorant of civility and the arts of endearment, but that they can practiſe them with as much exactneſs as any other nation, whenever they have a mind to ſhew themſelves obliging. For the better apprehending of which, it may not be improper nor unpleaſant here to deſcribe the ceremonies of a Turkiſh viſit, as far as they have ever fallen under my obſervation, either upon this or any other occaſions.

When you would make a viſit to a perſon of quality here, you muſt ſend one before with a preſent, to beſpeak your admiſſion, and to know at what hour your coming may be moſt ſeaſonable. Being come to the houſe, the ſervants receive you at the outermoſt gate, and conduct you toward their lord or maſter's apartment; other ſervants (I ſuppoſe of better rank) meeting you in the way, at their ſeveral ſtations, as you draw nearer to the perſon you viſit. Coming into his room, you find him prepared to receive you, either ſtanding at the edge of the duan, or elſe lying down at one corner of it, according as he thinks it proper to maintain a greater or leſs diſtinction. Theſe duans are a ſort of low ſtages, ſeated in the pleaſanteſt part of the room, elevated about ſixteen or eighteen inches, or more, above the floor. They are ſpread with carpets, and furniſhed all round with bolſters for leaning upon. Upon theſe the Turks eat, ſleep, ſmoke, receive viſits, ſay their prayers, &c.: their whole delight is in lolling upon them, and in furniſhing them richly out is their greateſt luxury.

Being come to the ſide of the duan, you ſlip off your ſhoes, and ſtepping up, take your place; which you muſt do firſt at ſome diſtance, and upon your knees, laying your hands very formally before you. Thus you muſt remain, till the man of quality invites you to draw nearer, and to put yourſelf in an eaſier poſture, leaning upon the bolſter.

Being

Being thus fixed, he diſcourſes with you as the occaſion offers; the ſervants ſtanding round all the while in a great number, and with the profoundeſt reſpect, ſilence, and order imaginable. When you have talked over your buſineſs, or the compliments, or whatever other concern brought you thither, he makes a ſign to have things ſerved in for the entertainment; which is generally a little ſweetmeat, a diſh of ſherbet, and another of coffee: all which are immediately brought in by the ſervants, and tendered to all the gueſts in order, with the greateſt care and awfulneſs imaginable. And they have reaſon to look well to it, for ſhould any ſervant make the leaſt ſlip or miſtake, either in delivering or receiving his diſh, it might coſt him fifty, perhaps one hundred drubs on his bare feet, to atone for his crime. At laſt comes the finiſhing part of your entertainment, which is perfuming the beards of the company; a ceremony which is performed in this manner. They have for this purpoſe a ſmall ſilver chaffing-diſh, covered with a lid full of holes, and fixed upon a handſome plate: in this they put ſome freſh coals, and upon them a piece of lignum aloes; and then ſhutting it up, the ſmoke immediately aſcends with a grateful odour through the holes of the cover. This ſmoke is held under every one's chin, and offered, as it were, a ſacrifice to his beard. The briſtly idol ſoon perceives the reverence done to it, and ſo greedily takes in and incorporates the gummy ſteam, that it retains the ſavour of it, and may ſerve for a noſegay a good while after.

This ceremony may, perhaps, ſeem ridiculous at firſt hearing, but it paſſes among the Turks for an high gratification. And I will ſay this in its vindication, that its deſign is very wiſe and uſeful: for it is underſtood to give a civil diſmiſſion to the viſitants; intimating to them, that the maſter of the houſe has buſineſs to do, or ſome other avocation, that permits them to go away as ſoon as they pleaſe, and the ſooner after this ceremony the better. By this means you may, at any time, without offence, deliver yourſelf from being detained from your affairs by tedious and unſeaſonable viſits, and, from being conſtrained to uſe that piece of hypocriſy, ſo common in the world, of preſſing thoſe to ſtay longer with you, whom, perhaps, in your heart you wiſh a great way off, for having troubled you ſo long already. But of this enough.

Having diſcharged our viſit to Oſtan Baſſa, we rid out after dinner to view the marine. It is about half an hour diſtant from the city. The port is an open ſea, rather than an incloſed harbour: however, it is, in part, defended from the force of the waves by two ſmall iſlands, about two leagues out from the ſhore; one of which is called the Bird, the other the Coney Iſland, being ſo named from the creatures which they ſeverally produce. For its ſecurity from pirates, it has ſeveral caſtles, or rather ſquare towers, built all along upon the ſhore at convenient diſtances. They are, I think, ſix in number; but at preſent void of all manner of force, both of men and ammunition.

In the fields near the ſhore appeared many heaps of ruins, and pillars of granite, and ſeveral other indications that here muſt have been anciently ſome conſiderable buildings this way: which agrees very well with what Caſaubon, in his notes upon Strabo (p. 213), quotes out of Diodorus, viz. that the place called Tripoli was anciently a cluſter of three cities, ſtanding at a furlong's diſtance from each other; of which the firſt was a ſeat of the Aradii, the ſecond of the Sidonians, the third of the Tyrians. And from hence it is probable, that Tripoli was a name given at firſt to three diſtinct but adjacent places, and not to one city; built (as is uſually ſaid) by the mingled intereſt of Tyre, Sidon, and Aradus; it being hard to conceive how three ſuch independent commonwealths ſhould thus concur in the founding of one city between them; and harder, how they ſhould agree in governing it afterward.

Sunday,

Sunday, March 14.—We continued ſtill in Tripoli.

Monday, March 15.—Reſolving to proſecute our journey this day, we had given orders to our muleteers ſome time before, to be ready to attend us; but they had been ſo frighted by the baſſa of Sidon's ſervants, who were abroad in queſt of mules for the ſervice of their maſter, that they were run away, and could not be heard of. A diſappointment which gave us much vexation, and left us no other remedy, but only to ſupply ourſelves with freſh beaſts where we could find them.

Having, after much trouble, put ourſelves in a new poſture of travelling, we parted from Tripoli at three of the clock in the afternoon. Proceeding cloſe by the ſea, we came in one hour and a half to Callemone, a ſmall village juſt under Bell-mount. From hence putting forward till near eight of the clock, we came to an high promontory, which lay directly croſs our way, and broke off abruptly at the ſea ſide, with a cape very high, and almoſt perpendicular. In order to paſs this barrier, we turned up on the left hand, into a narrow valley through which our road lay; and it being now late, we took up our quarters there under ſome olive trees, having come in all about five hours.

The promontory which terminated our journey, ſeems to be that called by Strabo *, τὸ τῦ Θεῦ πρόσωπον, or the Face of God, aſſigned by that author for the end of Mount Libanus. Between this place and Tripoli, he mentions likewiſe a city, called Trieris: but of this we ſaw no footſteps; unleſs you will allow for ſuch, ſome ſepulchres which we ſaw cut in the rocks, about one hour and a half before we arrived at the promontory.

Tueſday, March 16.—We were no ſooner in motion this morning, but we were engaged in the difficult work of croſſing over the forementioned cape. The paſs over it lies about a mile up from the ſea. We found it very ſteep and rugged; but in an hour or thereabout maſtered it, and arrived in a narrow valley on the other ſide, which brought the ſea open to us again. Near the entrance of this valley ſtands a ſmall fort, erected upon a rock perpendicular on all ſides, the walls of the buildings being juſt adequate to the ſides of the rock, and ſeeming almoſt of one continued piece with them. This caſtle is called Temſeida, and commands the paſſage into the valley.

In about half an hour from this place, we came even with Patrone; a place eſteemed to be the ancient Botrus. It is ſituate cloſe by the ſea; and our road lying ſomewhat higher up in the land, we diverted a little out of the way to ſee it. We found in it ſome remains of an old church and a monaſtery; but theſe are now perfectly ruined and deſolate, as is likewiſe the whole city. Nor is there any thing left in it, to teſtify it has been a place of any great conſideration.

In three hours more we came to Gibyle, called by the Greeks, Byblus; a place once famous for the birth and temple of Adonis. It is pleaſantly ſituated by the ſea ſide. At preſent it contains but a little extent of ground, but yet more than enough for the ſmall number of its inhabitants. It is compaſſed with a dry ditch, and a wall, with ſquare towers in it at about every forty yards diſtance. On its ſouth ſide, it has an old caſtle: within it is a church, exactly of the ſame figure with that at Tortoſa, only not ſo entire as that. Beſides this it has nothing remarkable, though anciently it was a place of no mean extent, as well as beauty; as may appear from the many heaps of ruins, and the fine pillars, that are ſcattered up and down in the gardens near the town.

* Strab. lib. 16; Pomp. Mela, lib. 1, cap. 12.

Gibyle is probably the country of the Giblites, mentioned, Joſ. 13, 5. King Hiram made uſe of the people of this place in preparing materials for Solomon's Temple; as may be collected from the Firſt of Kings, 5, 18; where the word which our tranſlator hath rendered ſtone-ſquarers, in the Hebrew is גבלים, Giblim, or Giblites; and in the LXXII Interpreters, Βύβλιοι, that is, the men of Byblus: the former uſing the Hebrew, the latter the Greek name of this place. The ſame difference may be obſerved likewiſe, Ezek. 27. 9. where this place is again mentioned. The ancients of Gebal, ſays our tranſlation, following the Hebrew: inſtead of which, you read in the LXXII again, οἱ πρεσβύτεροι Βυβλίων, the elders of Bybli, or Byblus.

Leaving Gibyle, we came in one hour to a fair large river, with a ſtone bridge over it of only one arch, but that exceeding wide and lofty. To this river the Turks give the name of Ibrahim Baſſa; but it is doubtleſs the ancient river Adonis, ſo famous for the idolatrous rites performed here in lamentation of Adonis. Upon the bank of this ſtream we took up our quarters for the following night, having come this day about ſix hours. We had a very tempeſtuous night both of wind and rain, almoſt without ceſſation, and with ſo great violence, that our ſervants were hardly able to keep up our tents over us. But, however, this accident which gave us ſo much trouble in the night, made us amends with a curioſity, which it yielded us an opportunity of beholding the next morning.

Wedneſday, March 17.—For by this means we had the fortune to ſee what may be ſuppoſed to be the occaſion of that opinion which Lucian relates, concerning this river, viz. that this ſtream, at certain ſeaſons of the year, eſpecially about the feaſt of Adonis, is of a bloody colour; which the heathens looked upon as proceeding from a kind of ſympathy in the river for the death of Adonis, who was killed by a wild boar in the mountains, out of which this ſtream riſes. Something like this we ſaw actually come to paſs: for the water was ſtained to a ſurpriſing redneſs, and as we obſerved in travelling, had diſcoloured the ſea a great way into a reddiſh hue; occaſioned doubtleſs by a ſort of minium, or red earth, waſhed into the river by the violence of the rain, and not by any ſtain from Adonis's blood.

In an hour and a quarter from this river, we paſſed over the foot of the mountain Climax; where, having gone through a very rugged and uneven paſs, we came into a large bay, called Junia. At the firſt entrance into the bay, is an old ſtone bridge, which appoints the limits between the two baſſalicks of Tripoli and Sidon. At the bottom of the bay are exceeding high and ſteep mountains, between which and the ſea the road lies. Theſe are the mountains of Caſtravan, chiefly inhabited by Maronites, famous for a growth of excellent wine. The Maronite biſhop of Aleppo has here his reſidence in a convent, of which he is the guardian. We ſaw many other ſmall convents on the top of theſe mountains; one of which, called Oozier, was, as we were here told, in the hands of ten or twelve Latin friars. Towards the further ſide of the bay, we came to a ſquare tower or caſtle, of which kind there are many all along upon the coaſt, for ſeveral days' journey from this place: they are ſaid to have been built by the empreſs Helena, for the protection of the country from pirates. At this tower is to be paid a fourth caphar *. It is received by Maronites, a pack of rogues, more exacting and inſolent in their office than the very Turks themſelves. A little beyond this place, we came to a road cut through the rocks, which brought us out of the bay, having been one hour and a quarter in compaſſing it. In an hour more, ſpent

* Half per Franck, quarter per ſervant.

upon

upon a very rugged way close by the sea, we came to the river Lycus, called also some time Canis, and by the Turks at this day, Nahor Kelp. It derives its name from an idol in the form of a dog, or wolf, which was worshipped, and is said to have pronounced oracles, at this place. The image is pretended to be shewn to strangers, at this day, lying in the sea with its heels upward; I mean the body of it; for its oracular head is reported to have been broken off, and carried to Venice, where (if fame be true) it may be seen at this day.

I know not by what mistake several modern geographers confound this river with Adonis, making them to be one and the same; whereas the contrary is apparent, both from experimental observation, and from the authority of ancient geographers.

This river issues into the sea from between two mountains, excessive steep and high; and so rocky, that they seem to consist each of one entire stone. For, crossing the river, you go up between these mountains about a bow shot from the sea, where you have a good bridge of four arches; near the foot of which is a piece of white marble, inlaid in the side of a rock, with an Arab inscription on it, intimating its founder to have been the emir Faccardine (of whom I shall have occasion to speak more when I come to Beroot). Being passed the river, you immediately begin to ascend the mountain (or rather great rock), hanging over it on that side. To accommodate the passage, you have a path above two yards breadth cut along its side, at a great height above the water; being the work of the emperor Antoninus. For the promontory allowing no passage between it and the sea at bottom, that emperor undertook, with incredible labour, to open this way above; the memory of which good work is perpetuated by an inscription, engraven on a table plained in the side of the natural rock, not far from the entrance into the way, as follows:

IMP: CAES: M: AURELIUS
ANTONINUS, PIUS, FELIX, AUGUSTUS
PARTH: MAX: BRIT: GERM: MAXIMUS
PONTIFEX MAXIMUS
MONTIBUS IMMINENTIBUS
LYCO FLUMINI CAESIS VIAM DILATAVIT
PER—(purposely erased)—
ANTONINIANAM SUAM

A little higher up in the way, are inscribed these words:

INVICTE IMP: ANTONINE P: FELIX AUG:
MULTIS ANNIS IMPERA!

In passing this way, we observed, in the sides of the rock above us, several tables of figures carved; which seemed to promise something of antiquity; to be satisfied of which, some of us clambered up to the place, and found there some signs as if the old way had gone in that region, before Antoninus cut the other more convenient passage a little lower. In several places hereabouts, we saw strange antique figures of men, carved in the natural rock, in mezzo relievo, and in bigness equal to the life. Close by each figure was a large table, plained in the side of the rock, and bordered round with mouldings. Both the effigies and the tables appeared to have been anciently inscribed all over; but the characters are now so defaced, that nothing but the footsteps of them were visible; only there was one of the figures that had both its lineaments and its inscriptions entire.

It was our unhappiness to have at this place a very violent storm of thunder and rain, which made our company too much in haste to make any long stay here; by

which misfortune I was prevented, to my great regret, from copying the inſcription, and making ſuch an exact ſcrutiny into this antiquity as it ſeemed very well to deſerve. I hope ſome curious traveller or other will have better ſucceſs, in paſſing this way hereafter. The figures ſeemed to reſemble mummies, and were, perhaps, the repreſentation of ſome perſons buried hereabout; whoſe ſepulchres might probably alſo be diſcovered by the diligent obſerver.

The Antonine way extends about a quarter of an hour's travel. It is at preſent ſo broken and uneven, that to repair it would require no leſs labour, than that wherewith it was at firſt made. After this paſs, you come upon a ſmooth ſandy ſhore, which brings you in about one hour and half to the river Beroot (for I could learn no other name it had). It is a large river, and has over it a ſtone bridge of ſix arches. On its other ſide is a plain field near the ſea, which is ſaid to be the ſtage on which St. George duelled and killed the dragon. In memory of this achievement, there is a ſmall chapel built upon the place, dedicated at firſt to that chriſtian hero; but now perverted to a moſque. From hence, in an hour, we arrived at Beroot, very wet by reaſon of the long and ſevere rain. However, we found here the ſhelter of a good kane by the ſea ſide, and there we took up our quarters. Our whole ſtage this day was about ſix hours and half.

Thurſday, March 18.—The day following we ſpent at Beroot; being credibly informed that the river Damer, which lay in our next ſtage, was ſo ſwoln by the late rains that it would be impaſſable. This place was called anciently Berytus; from which the idol Baal Berith is ſuppoſed to have had its name. And afterwards being greatly eſteemed by Auguſtus, had many privileges conferred upon it; and together with them a new name, viz. Julia Felix. But at preſent, it retains nothing of its ancient felicity, except the ſituation; and in that particular it is indeed very happy. It is ſeated on the ſea-ſide, in a ſoil fertile and delightful, raiſed only ſo high above the ſalt water, as to be ſecure from its overflowings, and all other noxious and unwholeſome effects of that element. It has the benefit of good freſh ſprings flowing down to it from the adjacent hills, and diſpenſed all over the city, in convenient and not unhandſome fountains. But beſides theſe advantages of its ſituation, it has at preſent nothing elſe to boaſt of.

The emir Faccardine had his chief reſidence in this place. He was in the reign of ſultan Morat, the fourth emir, or prince of the Druſes; a people ſuppoſed to have deſcended from ſome diſperſed remainders of thoſe chriſtian armies, that engaged in the cruſades, for the recovery of the Holy Land; who afterwards, being totally routed, and deſpairing of a return to their native country again, betook themſelves to the mountains hereabout; in which their deſcendants have continued ever ſince. Faccardine being (as I ſaid) prince of theſe people, was not contented to be penned up in the mountains; but by his power and artifice, enlarged his dominions down into the plain all along the ſea coaſt as far as from this place to Acra. At laſt, the grand ſeignior, grown jealous of ſuch a growing power, drove the wild beaſt back again to the mountains, from whence he had broke looſe; and there his poſterity retain their principality to this day.

We went to view the palace of this prince, which ſtands on the north eaſt part of the city. At the entrance of it is a marble fountain, of greater beauty than is uſually ſeen in Turkey. The palace within conſiſts of ſeveral courts, all now run much to ruin; or rather perhaps never finiſhed. The ſtables, yards for horſes, dens for lions, and other ſavage creatures, gardens, &c. are ſuch as would not be unworthy of the quality of a prince in Chriſtendom, were they wrought up to that perfection of

which they are capable, and to which they ſeem to have been deſigned by their firſt contriver.

But the beſt ſight that this palace affords, and the worthieſt to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into ſixteen leſſer ſquares, four in a row, with walks between them. The walks are ſhaded with orange trees of a large ſpreading ſize, and all of ſo fine a growth, both for ſtem and head, that one cannot imagine any thing more perfect in this kind. They were, at the time when we were there, as it were, gilded with fruit, hanging thicker upon them than ever I ſaw apples in England. Every one of theſe ſixteen leſſer ſquares in the garden was bordered with ſtone; and in the ſtone-work were troughs very artificially contrived, for conveying the water all over the garden; there being little outlets cut at every tree, for the ſtream as it paſſed by, to flow out and water it. Were this place under the cultivation of an Engliſh gardener, it is impoſſible any thing could be made more delightful. But theſe heſperides were put to no better uſe, when we ſaw them, than to ſerve as a fold for ſheep and goats; inſomuch, that in many places they were up to the knees in dirt; ſo little ſenſe have the Turks of ſuch refined delights as theſe; being a people generally of the groſſeſt apprehenſion, and knowing few other pleaſures but ſuch ſenſualities as are equally common both to men and beaſts. On the eaſt ſide of this garden were two terrace walks riſing one above the other, each of them having an aſcent to it of twelve ſteps. They had both ſeveral fine ſpreading orange trees upon them, to make ſhades in proper places; and at the north end they led into booths and ſummer-houſes, and other apartments very delightful; this place being deſigned by Faccardine for the chief ſeat of his pleaſure.

It may, perhaps, be wondered, how this emir ſhould be able to contrive any thing ſo elegant and regular as this garden; ſeeing the Turkiſh gardens are uſually nothing elſe but a confuſed miſcellany of trees, jumbled together without either knots, walks, arbours, or any thing of art or deſign, ſo that they ſeem like thickets rather than gardens. But Faccardine had been in Italy, where he had ſeen things of another nature, and knew well how to copy them in his own country. For, indeed, it appears by theſe remains of him, that he muſt needs have been a man much above the ordinary level of a Turkiſh genius.

In another garden we ſaw ſeveral pedeſtals for ſtatues; from whence it may be inferred that this emir was no very zealous mahometan. At one corner of the ſame garden ſtood a tower of about ſixty feet high; deſigned to have been carried to a much greater elevation for a watch-tower, and for that end built with an extraordinary ſtrength, its walls being twelve feet thick. From this tower we had a view of the whole city. Amongſt other proſpects, it yielded us the ſight of a large Chriſtian church, ſaid to have been at firſt conſecrated to St. John the Evangeliſt. But, it being now uſurped by the Turks for their chief moſque, we could not be permitted to ſee it otherwiſe than at this diſtance. Another church there is in the town, which ſeems to be ancient; but being a very mean fabrick, is ſuffered to remain ſtill in the hands of the Greeks. We found it adorned with abundance of old pictures; amongſt the reſt I ſaw one with this little inſcription, Κύαρτος πρῶτος Αρχιεπίσκοπος Βηράτε: and juſt by it was the figure of Neſtorius, who commonly makes one amongſt the ſaints painted in the Greek churches; though they do not now profeſs, nor, I believe, ſo much as know his hereſy. But that which appeared moſt obſervable was a very odd figure of a ſaint, drawn at full length, with a large beard reaching down to his feet. The curate gave us to underſtand that this was St. Nicephorus; and perceiving that his beard was the chief object of our admiration, he gratified us with the following relation concerning him, viz. That he was a perſon

a perſon of the moſt eminent virtues in his time; but his great misfortune was, that the endowments of his mind were not ſet off with the outward ornament of a beard. Upon occaſion of which defect, he fell into a deep melancholy. The devil, taking the advantage of this prieſt, promiſed to give him that boon which nature had denied, in caſe he would comply with his ſuggeſtions. The beardleſs ſaint, though he was very deſirous of the reward propoſed, yet he would not purchaſe it at that rate neither, but rejected the previous bribe with indignation, declaring reſolutely, that he had rather for ever deſpair of his wiſh than obtain it upon ſuch terms. And at the ſame time, taking in his hand the downy tuft upon his chin, to witneſs the ſtability of his reſolution (for he had, it ſeems, beard enough to ſwear by), behold! as a reward for his conſtancy, he found the hair immediately ſtretch, with the pluck that he gave it. Whereupon, finding it in ſo good a humour, he followed the happy omen; and, as young heirs that have been niggardly bred, generally turn prodigals when they come to their eſtates, ſo he never deſiſted from pulling his beard till he had wiredrawn it down to his feet. But enough both of the beard and the ſtory. At the eaſt end of the Beroot are to be ſeen ſeven or eight beautiful pillars of granite, each —— feet long, and three in diameter. And over another gate, not far diſtant, we found in a piece of marble, this following inſcription: Τῆς τῦ προσίοντος ἀνδρὸς ἐννοίας αἰεὶ σαφὴς ἔλεγχος, ἡ πρόσοψις γείνεται δίδε προθυμῶς ὃ παρέχεις ἢ μὴ δίδε παρὰ γὰρ τὸ μειχρὸν γείνεται πλήρης χάρις. ΤΗΣ ΤΟΥ ΠΡΟΣΙΟΝΤΟΣ ΑΝΔΡΟΣ ΕΝΝΟΙΑΣ. Such as theſe were the capitals. It was, probably, at firſt an altar-inſcription, relating to the offertory in the holy communion; for its ſenſe ſeems to look that way; and it is well known that the comers to the bleſſed ſacrament were called by the ancients, by the peculiar name of οἱ προσίοντες, as Valeſius proves out of St. Chryſoſtom. Vales. Not. in Euſeb. Eccl. Hiſt. lib. 7, cap. 9.

On the ſouth-ſide, the town-wall is ſtill entire, but built out of the ruins of the old city, as appears by pieces of pillars and marble, which help to build it. In one piece of marble-table we ſaw theſe remaining letters of a Latin inſcription:

—VG. ETIA—
—XI CUM—
—VS PHOEBUS—

All the reſt being purpoſely eraſed.

A little without this wall, we ſaw many granite pillars and remnants of Moſaic floors; and in an heap of rubbiſh, ſeveral pieces of poliſhed marble, fragments of ſtatues, and other poor relics of this city's ancient magnificence. On the ſea ſide is an old ruined caſtle, and ſome remains of a ſmall mole.

Friday, March 19.—Leaving Beroot, we came, in one-third of an hour, to a large plain extending from the ſea to the mountains. At the beginning of the plain is a grove of pine trees, of Faccardine's plantation. We gueſſed it to be more than half a mile acroſs, and ſo pleaſant and inviting was its ſhade, that it was not without ſome regret that we paſſed it by. Continuing in this plain, we ſaw at a diſtance, on our left hand, a ſmall village called Suckfoat. It belongs to the Druſes, who poſſeſs at this day a long tract of mountains as far as from Caſtravan to Carmel. Their preſent prince is Achmet, grandſon to Faccardine; an old man, and one who keeps up the cuſtom of his anceſtors, of turning day into night; an hereditary practice in his family, proceeding from a traditional perſuaſion amongſt them, that princes can never ſleep ſecurely but by day, when men's actions and deſigns are beſt obſerved by their guards, and if need be, moſt eaſily prevented; but that in the night it concerns them to be always vigilant, leſt the darkneſs, aided by their ſleeping, ſhould give traitors both opportunity

and

and encouragement to aſſault their perſons, and by a dagger or a piſtol, to make them continue their ſleep longer than they intended when they lay down.

Two hours from Faccardine's grove brought us to the fifth caphar, and another little hour to the river Damer or Tamyras; the former being its modern, the latter its ancient name. It is a river apt to ſwell much upon ſudden rains, in which caſe, precipitating itſelf from the mountains with great rapidity, it has been fatal to many a paſſenger; among the reſt, one Monſieur Spon, nephew to Dr. Spon, coming from Jeruſalem about four years ago, in company with ſome Engliſh gentlemen, was, in paſſing this ſtream, hurried down by it, and periſhed in the ſea, which lies about a furlong lower than the paſſage.

We had the good fortune to find the river in a better temper, its waters being now aſſuaged ſince the late rains. However, the country fellows were ready here, according to their trade, to have aſſiſted us in our paſſing over. In order to which, they had very officiouſly ſtripped themſelves naked againſt our coming; and to the end that they might oblige us to make uſe of their help, for which they will be well paid, they brought us to a place where the water was deepeſt, pretending there was no other paſſage beſides that; which cheat we ſaw them actually impoſe upon ſome other travellers, who came not long after us. But we had been adviſed of a place a little higher in the river, where the ſtream was broader and ſhallower, and there we eaſily paſſed without their aſſiſtance. Juſt by this place are the ruins of a ſtone bridge, of which one might gueſs by the firmneſs of its remains, that it might have been ſtill entire, had not theſe villains broke it down in order to their making their advantages of paſſengers; either conducting them over for good pay, or elſe, if they have opportunity, drowning them for their ſpoils.

On the other ſide of the river, the mountains approach cloſer to the ſea, leaving only a narrow rocky way between. From Damer, in two hours, we came to another river of no inconſiderable figure, but not once mentioned by any geographer that I know of. It is within one hour of Sidon. Its channel is deep, contains a good ſtream, and has a large ſtone bridge over it. Speaking of this river to the Reverend Father Stephano, Maronite patriarch at Canobine, he told me it was called Awle, and had its fountain near Berook, a village in Mount Libanus.

At this river we were met by ſeveral of the French merchants from Sidon; they having a factory there the moſt conſiderable of all theirs in the Levant. Being arrived at Sidon, we pitched our tents by a ciſtern without the city; but were ourſelves conducted by the French gentlemen to the place of their habitation, which is a large kane cloſe by the ſea, where the conſul and all the nation are quartered together. Before the front of this kane is an old mole running into the ſea with a right angle; it was of no great capacity at beſt, but now is rendered perfectly uſeleſs, having been purpoſely filled up with rubbiſh and earth, by Faccardine, to prevent the Turkiſh gallies from making their unwelcome viſit to this place. The mole being thus deſtroyed, all ſhips that take in their burthen here, are forced to ride at anchor under the ſhelter of a ſmall ridge of rocks, about a mile diſtant from the ſhore on the north ſide of the city. Sidon is ſtocked well enough with inhabitants, but is very much ſhrunk from its ancient extent, and more from its ſplendour; as appears from a great many beautiful pillars that lie ſcattered up and down the gardens without the preſent walls. Whatever antiquities may, at any time, have been hereabout, they are now all perfectly obſcured and buried by the Turkiſh buildings. Upon the ſouth ſide of the city, on a hill, ſtands an old caſtle, ſaid to have been the work of Lewis the Ninth of France, ſurnamed the Saint; and not far from the caſtle is an old unfiniſhed palace of Faccardine's, ſerving, however, the baſſa

for his ſeraglio; neither of them worth mentioning, had the city afforded us any thing elſe more remarkable. Near about Sidon begin the precincts of the Holy Land, and of that part of it in particular which was allotted to Aſher. The borders of which tribe extended from Carmel as far as great Zidon, as appears from Joſh. 19, 26, 28. But the people upon the ſea coaſts were never actually maſtered by the Iſraelites; being left, by the juſt judgment of God, to be thorns in their ſides, for a reaſon that may be ſeen. Jud. 2. 1, 2, 3, &c.

The perſon who is the French conſul at Sidon, has alſo the title of conſul of Jeruſalem; and is obliged by his maſter, the French king, to make a viſit to the holy city every Eaſter, under pretence of preſerving the ſanctuary there from the violations, and the friars who have the cuſtody of it, from the exactions of the Turks. But the friars think themſelves much ſafer without this protection. We were deſirous to join with Monſieur l'Empereur, the preſent conſul, in his, this year's, pilgrimage; and accordingly had ſent him a letter from Aleppo on purpoſe to beſpeak that favour; hoping by his protection to paſs more ſecurely from the abuſes of the Arabs and Turks, who are no where ſo inſolent as in Paleſtine, and about Jeruſalem. We had his promiſe to ſtay for us; but the remoras and diſappointments we met with in the road, had put us ſo backward in our journey, that fearing to be too late at Jeruſalem, he ſet out from Sidon the day before our arrival there: leaving us, however, ſome hopes that if we made the beſt of our way, we might come up with him at Acra, where he promiſed to expect our coming to the utmoſt moment.

Saturday, March 20.—Being deſirous, therefore, not to loſe the convenience of his company, we ſet out early the next morning from Sidon; and travelling in a very fruitful plain, came in half an hour to a place where we found a large pillar of granite, lying acroſs the highway, and ſunk a good part under ground. Obſerving ſome letters upon it, we took the pains to dig away the earth, by which means we recovered this fragment of an inſcription:

IMPERATORES,
CAESARES,
L SEPTIMUS SE-
VERUS, PIUS PER-
TINAX, AUG: ARA-
BICUS ADIABENICUS,
PARTHICUS, MAXI-
MUS, TRIBUNICIA
POTES: VI. IMP: XI. COS []
PRO COS P P
ET M AUREL: ANTONI-
NUS AUG: FILIUS EJUS
——— ET —— ARIA
——— EN —— DIUM RV
FVM ———————
—— IC PR: PRAET
—— PROVINC SYRIAE
ET PHAE] NIC RENOVAVERUNT
[]

Some gentlemen of our nation, in their journey to Jeruſalem, this laſt Eaſter, an. 1699, found another pillar, at about mid-way, between that we ſaw and Sidon, of the ſame make

make and uſe; from which they took the foreſaid inſcription more perfectly. As far as *filius ejus* there is no variation, and after that it goes on thus,

VIAS ET MILLIARIA
FR—O VENIDIVM RV
FVM LEG AUGG
L— PR PRAESIDEM
PROVINC SYRIAEPHOE
NIC RENOVAVERUNT
I

By which we may obſerve the exactneſs of the Romans in meaſuring out their roads, and marking down upon every pillar the number of miles, as I. II. III. &c.

A little beyond this pillar, we paſſed in ſight of Ko-ri-e, a large village on the ſide of the mountains; and in two hours and a half more, came to Sarphan, ſuppoſed to be the ancient Serephath, or Sarepta, ſo famous for the reſidence and miracles of the prophet Elijah. The place ſhewn us for this city, conſiſted of only a few houſes, on the tops of the mountains, within about half a mile of the ſea; but it is more probable, the principal part of the city ſtood below, in the ſpace between the hills and the ſea; there being ruins ſtill to be ſeen in that place of a conſiderable extent. From hence, in three hours, we arrived at Caſimeer, a river large and deep, running down to the ſea through a plain, it which it creeps along with various meanders and turnings. It had once a good ſtone bridge laid over it, of four arches; but of that nothing remains at preſent, except the ſupporters; between which there are laid beams and boards to ſupply the room of the arches, and to make a paſſage over. But ſo careleſs and looſe is the fabrick, that it looks like a trap rather than a bridge. We had one horſe dropt through, notwithſtanding our utmoſt care to prevent ſuch misfortunes. But it was our good luck to recover him again ſafe aſhore.

This river is aſſigned by our modern geographers for the old Eleutherus; but how erroneouſly has been afore-mentioned. Strabo mentions a certain river falling into the ſea near Tyre, on this ſide (πρὸς Τύρῳ Ποταμὸς ἐξίησι, p. 521), which can be no other than this; but he omits to acquaint us with its name. Within a bow-ſhot of the river Caſimeer is a kane of the ſame name, from which, keeping near the ſea ſide, you arrive in an hour at Tyre.

This city, ſtanding in the ſea upon a peninſula, promiſes, at a diſtance, ſomething very magnificent. But when you come to it, you find no ſimilitude of that glory for which it was ſo renowned in ancient times, and which the prophet Ezekiel deſcribes, chap. 26. 27, 28. On the north ſide it has an old Turkiſh ungarriſoned caſtle; beſides which, you ſee nothing here but a mere Babel of broken walls, pillars, vaults, &c. there being not ſo much as one entire houſe left. Its preſent inhabitants are only a few poor wretches, harbouring themſelves in the vaults, and ſubſiſtiug chiefly upon fiſhing; who ſeem to be preſerved in this place by Divine Providence, as a viſible argument how God has fulfilled his word concerning Tyre, viz. 'That it ſhould be as the top of a rock, a place for fiſhers to dry their nets on.' Ezek. 26. 14.

In the midſt of the ruins, there ſtands up one pile higher than the reſt, which is the eaſt end of a great church, probably of the cathedral of Tyre; and why not the very ſame that was erected by its biſhop Paulinus, and honoured with that famous conſecration-ſermon of Euſebius, recorded by himſelf in his Eccl. Hiſt. lib. 10, cap. 4, this having been an archiepiſcopal ſee in the Chriſtian times?

I cannot in this place omit an obſervation made by moſt of our company in this journey, viz. That in all the ruins of churches which we ſaw, though their other parts were totally demoliſhed, yet the eaſt end we always found ſtanding, and tolerably entire. Whether the Chriſtians, when overrun by infidels, redeemed their altars from ruin with money; or whether, even the barbarians, when they demoliſhed the other parts of the churches, might voluntarily ſpare theſe, out of an awe and veneration; or whether they have ſtood thus long, by virtue of ſome peculiar firmneſs in the nature of their fabric; or whether ſome occult Providence has preſerved them, as ſo many ſtanding monuments of chriſtianity in theſe unbelieving regions, and preſages of its future reſtoration, I will not determine. This only, I will ſay, that we found it in fact, ſo as I deſcribed, in all the ruined churches that came in our way; being, perhaps, not fewer than one hundred; nor do I remember ever to have ſeen one inſtance of the contrary. This might juſtly ſeem a trifling obſervation, were it founded upon a few examples only; but it being a thing ſo often, and, indeed, univerſally obſerved by us, throughout our whole journey, I thought it muſt needs proceed from ſomething more than blind chance, and might very well deſerve this animadverſion.

But to return from this digreſſion; there being an old ſtair-caſe in this ruin laſt mentioned, I got up to the top of it; from whence I had an entire proſpect of the iſland, part of Tyre, of the iſthmus, and of the adjacent ſhore. I thought I could, from this elevation, diſcern the iſthmus to be a ſoil of a different nature from the other two; it lying lower than either, and being covered all over with ſand which the ſea caſts upon it, as the tokens of its natural right to a paſſage there, from which it was, by Alexander the Great, injuriouſly excluded. The iſland of Tyre, in its natural ſtate, ſeems to have been of a circular figure, containing not more than forty acres of ground. It diſcovers ſtill the foundations of a wall, which anciently encompaſſed it round, at the outmoſt margin of the land. It makes, with the iſthmus, two large bays; one on its north ſide, and the other on its ſouth. Theſe bays are, in part, defended from the ocean, each by a long ridge, reſembling a mole, ſtretching directly out, on both ſides, from the head of the iſland; but theſe ridges, whether they were walls or rocks, whether the work of art or nature, I was too far diſtant to diſcern.

Coming out of theſe ruins, we ſaw the foundation of a very ſtrong wall, running acroſs the neck of land, and ſerving as a barrier, to ſecure the city on this ſide. From this place, we were one third of an hour in paſſing the ſandy iſthmus, before we came to the ground, which we apprehended to be the natural ſhore. From hence, paſſing over part of a very fertile plain, which extends itſelf to a vaſt compaſs before Tyre, we arrived in three quarters of an hour at Roſelayn. Our whole ſtage from Sidon hither was about eight hours.

Sunday, March 21.—Roſelayn is a place where are the ciſterns called Solomon's, ſuppoſed, according to the common tradition hereabouts, to have been made by that great king, as part of his recompence to king Hiram, for the ſupplies of materials ſent by him toward the building of the Temple. They are, doubtleſs, very ancient, but yet of a much later date than what this tradition aſcribes to them. That they could not be built till ſince Alexander's time, may be conjectured from this, amongſt other arguments; becauſe the aqueduct which conveys the water from hence to Tyre, is carried over the neck of land, by which Alexander, in his famous ſiege of this place, joined the city to the continent. And as the ciſterns cannot well be imagined to be ancienter than the aqueduct, ſo one may be ſure the aqueduct cannot be older than the ground it ſtands upon. Of theſe ciſterns there are three

entire at this day, one about a furlong and a half diſtant from the ſea, the other two a little farther up.

The former is of an octogonal figure, twenty-two yards in diameter. It is elevated above the ground nine yards on the ſouth ſide, and ſix on the north; and within, is ſaid to be of an unfathomable deepneſs; but ten yards of line confuted that opinion. Its wall is of no better a material than gravel and ſmall pebbles; but conſolidated with ſo ſtrong and tenacious a cement, that it ſeems to be all one entire veſſel of rock. Upon the brink of it you have a walk round, eight feet broad. From which, deſcending by one ſtep on the ſouth ſide, and by two on the north, you have another walk twenty-one feet broad. All this ſtructure, though ſo broad at top, is yet made hollow, ſo that the water comes in underneath the walks; inſomuch that I could not, with a long rod, reach the extremity of the cavity. The whole veſſel contains a vaſt body of excellent water; and is ſo well ſupplied from its fountain, that though there iſſues from it a ſtream like a brook, driving four mills between this place and the ſea, yet it is always brim full. On the eaſt ſide of this ciſtern was the ancient outlet of the water, by an aqueduct raiſed about ſix yards from the ground, and containing a channel one yard wide. But this is now ſtopped up, and dry; the Turks having broke an outlet on the other ſide, deriving thence a ſtream for grinding their corn.

The aqueduct (now dry) is carried eaſtward about one hundred and twenty paces, and then approaches the two other ciſterns, of which one is twelve, the other twenty yards ſquare. Theſe have each a little channel, by which they anciently rendered their waters into the aqueduct; and ſo the united ſtreams of all the three ciſterns were carried together to Tyre. You may trace out the aqueduct all along, by the remaining fragments of it. It goes about one hour northward, and then turning to the weſt, at a ſmall mount where anciently ſtood a fort, but now a moſque, it proceeds over the iſthmus into the city. As we paſſed by the aqueduct, we obſerved in ſeveral places on its ſides, and under its arches, rugged heaps of matter reſembling rocks. Theſe were produced by the leakage of the water, which petrified as it diſtilled from above; and by the continual adherence of new matter, were grown to a large bulk. That which was moſt remarkable in them was the frame and configuration of their parts. They were compoſed of innumerable tubes of ſtone, of different ſizes, cleaving to one another like icicles. Each tube had a ſmall cavity in its center, from which its parts were projected in form of rays, to the circumference, after the manner of the ſtones vulgarly called thunder-ſtones.

The fountain of theſe waters is as unknown as the contriver of them. It is certain from their riſing ſo high, they muſt be brought from ſome part of the mountains, which are about a league diſtant; and it is as certain that the work was well done at firſt, ſeeing it performs its office ſo well, at ſo great a diſtance of time.

Leaving this pleaſant quarter, we came in an hour and a half to the white promontory; ſo called from the aſpect it yields towards the ſea. Over this you paſs by a way of about two yards broad, cut along its ſide; from which the proſpect down is very dreadful, by reaſon of the extreme depth and ſteepneſs of the mountain, and the raging of the waves at bottom. This way is about one-third of an hour over, and is ſaid to have been the work of Alexander the Great. About one-third of an hour farther, you paſs by an heap of rubbiſh cloſe by the ſea ſide, being the ruins of the caſtle Scandalium; taking its name from its founder, the ſame Alexander, whom the Turks call Scander. The ruin is one hundred and twenty paces ſquare, having a dry ditch encompaſſing it; and from under it, on the ſide next the ſea, there iſſues out a fountain of very fair water. In an hour from hence you come to the ſixth caphar, called

Nachera. And in another hour to the plain of Acra, over a very deep and rugged mountain, ſuppoſed to be part of Mount Saron. All the way from the white promontory to this plain is exceeding rocky; but here the pleaſantneſs of the road makes you amends for the former labour.

The plain of Acra extends itſelf in length from Mount Saron as far as Carmel, which is at leaſt ſix good hours; and in breadth, between the ſea and the mountains, it is in moſt places two hours over. It enjoys good ſtreams of water at convenient diſtances, and every thing elſe that might render it both pleaſant and fruitful. But this delicious plain is now almoſt deſolate, being ſuffered, for want of culture, to run up to rank weeds, which were, at the time when we paſſed it, as high as our horſe's backs.

Having travelled about one hour in the plain of Acra, we paſſed by an old town called Zib, ſituate on an aſcent cloſe by the ſea ſide. This may, probably, be the old Achzib, mentioned Joſh. 19. 29, and Jud. 1. 31, called afterwards Ecdippa; for St. Jerome places Achzib nine miles diſtant from Ptolemais toward Tyre, to which account we found the ſituation of Zib exactly agreeing. This is one of the places out of which the Aſhurites could not expel the Canaanitiſh natives. Two hours farther we came to a fountain of very good water, called by the French merchants at Acra, the Fountain of the Bleſſed Virgin. In one hour more, we arrived at Acra. Our whole ſtage from Roſelayn hither was about eight hours and a half.

Acra had anciently the name of Accho, and is another of the places out of which the children of Iſrael could not drive the primitive inhabitants, Judg. 1. 31. Being in after times enlarged by Ptolemy the Firſt, it was called by him, from his own name, Ptolemais. But now, ſince it hath been in the poſſeſſion of the Turks, it has (according to the example of many other cities in Turkey) caſt off its Greek, and * recovered ſome ſemblance of its old Hebrew name again; being called Acca, or Acra.

This city was for a long time the theatre of contention between the chriſtians and the infidels; till at laſt, after having divers times changed its maſters, it was by a long ſiege finally taken by the Turks, and ruined by them in ſuch a manner, as if they had thought they could never take a full revenge upon it for the blood it had coſt them, or ſufficiently prevent ſuch ſlaughters for the future. As to its ſituation, it enjoys all poſſible advantages both of ſea and land. On its north and eaſt ſides it is compaſſed with a ſpacious and fertile plain; on the weſt it is waſhed by the Mediterranean ſea, and on the ſouth by a large bay, extending from the city as far as Mount Carmel.

But, notwithſtanding all theſe advantages, it has never been able to recover itſelf, ſince its laſt fatal overthrow. For beſides a large kane, in which the French factors have taken up their quarters, and a moſque, and a few poor cottages, you ſee nothing here but a vaſt and ſpacious ruin. It is ſuch a ruin, however, as ſufficiently demonſtrates the ſtrength of the place in former times. It appears to have been encompaſſed, on the land ſide, by a double wall defended with towers at ſmall diſtances; and without the walls are ditches, ramparts, and a kind of baſtions faced with hewn ſtone. In the fields without theſe works, we ſaw ſcattered up and down upon the ground ſeveral large balls of ſtone, of at leaſt thirteen or fourteen inches diameter; which were part of the ammunition uſed in battering the city, guns being then unknown. Within the walls there ſtill appear ſeveral ruins, which ſeem to diſtinguiſh themſelves from the general heap, by ſome marks of a greater ſtrength and magnificence. At firſt, thoſe of the cathedral church dedicated to St. Andrew, which ſtands not far from the ſea ſide, more high and

* Ammian. Marcell. ſays, the Greek and Roman names of places never took amongſt the natives of this country; which is the reaſon that moſt places retain their firſt oriental names at this day, lib. 14, Hiſt. *non longe ab initio.*

conſpicuous

conſpicuous than the other ruins. Secondly, the church of St. John, the tutelar ſaint of this city. Thirdly, the convent of the knights hoſpitallers; a place whoſe remaining walls ſufficiently teſtify its ancient ſtrength. And not far from the convent the palace of the grand maſter of that order; the magnificence of which, may be gueſſed from a large ſtair-caſe, and part of a church ſtill remaining in it. Fourthly, ſome remains of a large church, formerly belonging to a nunnery, of which they tell this memorable ſtory. The Turks having preſſed this city with a long and furious ſiege, at laſt entered it by ſtorm, May 19, 1291. In which great extremity the abbeſs of this nunnery, fearing leſt ſhe, and thoſe under her care, might be forced to ſubmit to ſuch beaſtialities, as are uſual in caſes of that deplorable nature, uſed this cruel but generous means for ſecuring both herſelf and them. She ſummoned all her flock together, and exhorted them to cut and mangle their faces, as the only way to preſerve their virgin purity; and to ſhew how much ſhe was in earneſt, ſhe immediately began before them all to make herſelf an example of her own counſel. The nuns were ſo animated by this heroical reſolution, and pattern of the abbeſs, that they began inſtantly to follow her example, cutting off their noſes, and diſiguring their faces, with ſuch terrible gaſhes, as might excite horror rather than luſtful deſires in the beholders. The conſequence of which was, that the ſoldiers, breaking into the nunnery, and ſeeing, inſtead of thoſe beautiful ladies they expected, ſuch tragical ſpectacles, took a revenge for their diſappointed luſts, by putting them all to the ſword. Thus, reſtoring them, as in charity we may ſuppoſe, to a new and inviolable beauty. But to go on; many other ruins here are of churches, palaces, monaſteries, forts, &c. extending for more than half a mile in length; in all which you may diſcern marks of ſo much ſtrength, as if every building in the city had been contrived for war and defence.

But that which pleaſed us moſt at Acra, was to find the French conſul monſieur l'Empereur there; who had been ſo generous, as to make a halt of two days, in expectation of our arrival. But he had ſtaid to the utmoſt extent of his time, and therefore reſolved to ſet forward again the next morning. Our greateſt difficulty was to determine which road to take, whether that upon the coaſt by Cæſarea and Joppa, or that by Nazareth, or a middle way between both the other, over the plain of Eſdraelon.

The cauſe of this uncertainty was the embroilments and factions that were then amongſt the Arabs; which made us deſirous to keep as far as poſſible out of their way. It is the policy of the Turks, always to ſow diviſions amongſt theſe wild people, by ſetting up ſeveral heads over their tribes, often depoſing the old, and placing new ones in their ſtead; by which art they create contrary intereſts and parties amongſt them, preventing them from ever uniting under any one prince; which if they ſhould have the ſenſe to do, (being ſo numerous, and almoſt the ſole inhabitants thereabouts), they might ſhake off the Turkiſh yoke, and make themſelves ſupreme lords of the country.

But however uſeful theſe diſcords may be to the Turks in this reſpect, yet a ſtranger is ſure to ſuffer by them; being made a prey to each party, according as he happens to come in their way; avoiding which abuſes, we reſolved to take the middle way, as the moſt ſecure at this time.

Monday, March 22.—According to which purpoſe we ſet out early the next morning from Acra, having with us a band of Turkiſh ſoldiers for our ſecurer convoy. Our road lay for about half an hour, along by the ſide of the bay of Acra; and then, arriving at the bottom of the bay, we turned ſouthward. Here we paſſed a ſmall river, which we took to be Belus, famous for its ſand, which is ſaid to be an excellent material for making glaſs; as alſo to have miniſtered the firſt occaſion and hint of that invention.

Here

Here we began to decline from the ſea-coaſt, upon which we had travelled ſo many days before, and to draw off more eaſterly, croſſing obliquely over the plain; and in two good hours we arrived at its farther ſide, where it is bounded by Mount Carmel. Here you find a narrow valley letting you out of the plain of Acra into that of Eſdraelon. Hereabouts is the end of the tribe of Aſher, and the beginning of that of Zabulon; the borders of theſe two tribes being thus deſcribed, Joſh. 19. 26.

Paſſing through the narrow valley which makes a communication between the two plains, we arrived in two hours at that ancient river, the river Kiſhon; which cuts its way down the middle of the plain of Eſdraelon, and then continuing its courſe cloſe by the ſide of Mount Carmel, falls into the ſea, at a place called Caypha. In the condition we ſaw it, its waters were low and inconſiderable; but in paſſing along the ſide of the plain, we diſcerned the tracks of many leſſer torrents, falling down into it from the mountains; which muſt needs make it ſwell exceedingly upon ſudden rains, as doubtleſs it actually did at the deſtruction of Siſera's hoſt, Judg. 5. 21. In three hours and a half from Kiſhon we came to ſmall brook, near which was an old village and a good kane called Legune; not far from which we took up our quarters this night. From this place we had a large proſpect of the plain of Eſdraelon, which is of a vaſt extent, and very fertile, but uncultivated; only ſerving the Arabs for paſturage. At about ſix or ſeven hours diſtance eaſtward, ſtood within view Nazareth, and the two Mounts Tabor and Hermon. We were ſufficiently inſtructed by experience, what the holy Pſalmiſt means by the dew of Hermon, our tents being as wet with it, as if it had rained all night. At a about a mile's diſtance from us was encamped Chibly, emir of the Arabs, with his people and cattle; and below, upon the brook Kiſhon, lay encamped another clan of the Arabs, being the adverſe party to Chibly. We had much the leſs ſatisfaction in this place, for being ſeated in the midſt, between two ſuch bad neighbours. Our ſtage this day was in all eight hours; our courſe ſouth eaſt by ſouth, or thereabout.

Tueſday, March 23. Leaving this lodging, we arrived in one third of an hour at the emir's tents, who came out in perſon to take his duties of us. We paid him * two caphars, viz. one of Legune, and another of Jeneen, and beſides the caphars, whatever elſe he was pleaſed to demand. He eaſed us in a very courteous manner of ſome of our coats, which now (the heat both of the climate and ſeaſon encreaſing upon us) began to grow not only ſuperfluous, but burdenſome.

Getting quit of Chibly, we turned out of the plain of Eſdraelon, and entered into the precincts of the half tribe of Manaſſes. From hence our road lay for about four hours through narrow valleys, pleaſantly wooded on both ſides. After which, croſſing another ſmall fruitful plain, we came in half an hour to Caphar Arab, where we lodged. Our whole ſtage exceeded not five hours; our courſe being near as the day before.

Wedneſday, March 24. Having paid our caphar, we ſet out very early the next morning; and leaving firſt Arab, and then Rama (two mountain villages), on the right hand, we arrived in one hour at a fair fountain called Selee, taking its name from an adjacent village. In one hour more we came to Sebaſta. Here you leave the borders of the half tribe of Manaſſes, and enter into thoſe of the tribe of Ephraim.

Sebaſta is the ancient Samaria, the imperial city of the ten tribes after their revolt from the houſe of David. It loſt its former name in the time of Herod the Great,

* For both caphars, eight per Frank, and three per ſervant.

who

who raiſed it from a ruined to a moſt magnificent ſtate, and called it, in honour of Auguſtus Cæſar, Sebaſta. It is ſituate upon a long mount of an oval figure, having firſt a fruitful valley, and then a ring of hills running round about it. This great city is now wholly converted into gardens; and all the tokens that remain to teſtify that there has ever been ſuch a place, are only, on the north ſide, a large ſquare piazza, encompaſſed with pillars, and on the eaſt ſome poor remains of a great church, ſaid to have been built by the empreſs Helena, over the place where St. John Baptiſt was both impriſoned and beheaded. In the body of the church you go down a ſtair-caſe, into the very dungeon where that holy blood was ſhed. The Turks (of whom here are a few poor families) hold this priſon in great veneration, and over it have erected a ſmall moſque; but for a little piece of money they ſuffer you to go in and ſatisfy your curioſity at pleaſure.

Leaving Sebaſta we paſſed in half an hour by Sherack, and in another half hour by Barſeba, two villages on the right hand; and then entering into a narrow valley, lying eaſt and weſt, and watered with a fine rivulet, we arrived in one hour at Naploſa.

Naploſa is the ancient Sychem, or Sychar, as it is termed in the New Teſtament. It ſtands in a narrow valley between Mount Gerizim on the ſouth, and Ebal on the north, being built at the foot of the former; for ſo the ſituation, both of the city and mountains is laid down by Joſephus, Antiq. Jud. lib. 5, cap. 9. Gerizim (ſays he) hangeth over Sychem; and lib. 4, cap. ult. Moſes commanded to erect an altar towards the eaſt, not far from Sychem, between Mount Gerizim on the right hand (that is, to one looking eaſtward on the ſouth), and Hebal on the left (that is on the north); which ſo plainly aſſigns the poſition of theſe two mountains, that it may be wondered how geographers ſhould come to differ ſo much about it; or for what reaſon Adrichomius ſhould place them both on the ſame ſide of the valley of Sychem. From Mount Gerizim it was, that God commanded the bleſſings to be pronounced upon the children of Iſrael, and from Mount Ebal the curſes, Deut. 11. 29. Upon the former, the Samaritans, whoſe chief reſidence is here at Sychem, have a ſmall temple or place of worſhip, to which they are ſtill wont to repair at certain ſeaſons, for performance of the rites of their religion. What theſe rites are I could not certainly learn; but that their religion conſiſts in the adoration of a calf, as the Jews give out, ſeems to have more of ſpite than of truth in it.

Upon one of theſe mountains alſo it was, that God commanded the children of Iſrael to ſet up great ſtones, plaiſtered over and inſcribed with the body of their law; and to erect an altar, and to offer ſacrifices, feaſting, and rejoicing before the Lord, Deut. 27. 4. But now, whether Gerizim or Ebal was the place appointed for this ſolemnity, there is ſome cauſe to doubt. The Hebrew Pentateuch, and ours from it, aſſigns Mount Ebal for this uſe, but the Samaritan aſſerts it to be Gerizim.

Our company halting a little while at Naploſa, I had an opportunity to go and viſit the chief prieſt of the Samaritans, in order to diſcourſe with him, about this and ſome other difficulties occurring in the Pentateuch, which were recommended to me to be enquired about, by the learned monſieur Job Ludolphus, author of the Æthiopick Hiſtory, when I viſited him at Franckford, in my paſſage through Germany.

As for the difference between the Hebrew and Samaritan copy, Deut. 27. 4. before cited, the prieſt pretended the Jews had maliciouſly altered their text, out of odium to the Samaritans; putting for Gerizim, Ebal, upon no other account, but only becauſe the Samaritans worſhipped in the former mountain, which they would have, for that reaſon, not to be the true place appointed by God for his worſhip and ſacrifice. To confirm this, he pleaded that Ebal was the mountain of curſing, Deut. 11. 29. and in its own

nature

nature an unpleaſant place; but on the contrary, Gerizim was the mountain of bleſſing, by God's own appointment, and alſo in itſelf fertile and delightful; from whence he inferred a probability that this latter muſt have been the true mountain, appointed for thoſe religious feſtivals, Deut. 27. 4, and not (as the Jews have corruptly written it) Hebal. We obſerved that to be in ſome meaſure true, which he pleaded concerning the nature of both mountains; for though neither of the mountains has much to boaſt of as to their pleaſantneſs, yet, as one paſſes between them, Gerizim ſeems to diſcover a ſomewhat more verdant fruitful aſpect than Ebal. The reaſon of which may be, becauſe fronting towards the north, it is ſheltered from the heat of the ſun by its own ſhade; whereas Ebal looking ſouthward, and receiving the ſun that comes directly upon it, muſt by conſequence be rendered more ſcorched and unfruitful. The Samaritan prieſt could not ſay that any of thoſe great ſtones, which God directed Joſhua to ſet up, were now to be ſeen in Mount Gerizim; which, were they now extant, would determine the queſtion clearly on his ſide.

I enquired of him next, what ſort of animal he thought thoſe ſelavæ might be, which the children of Iſrael were ſo long fed with in the Wilderneſs, Num. 11. He anſwered, they were a ſort of fowls; and by the deſcription which he gave of them, I perceived he meant the ſame kind with our quails. I aſked him what he thought of locuſts, and whether the hiſtory might not be better accounted for, ſuppoſing them to be the winged creatures that fell ſo thick about the camp of Iſrael? but, by his anſwer, it appeared he had never heard of any ſuch hypotheſis. Then I demanded of him, what ſort of plant or fruit the dudaim, or (as we tranſlate it) mandrakes were, which Leah gave to Rachel, for the purchaſe of her huſband's embraces? He ſaid they were plants of a large leaf, bearing a certain ſort of fruit, in ſhape reſembling an apple, growing ripe in harveſt, but of an ill ſavour and not wholeſome. But the virtue of them was to help conception, being laid under the genial bed. That the women were often wont ſo to apply it, at this day, out of an opinion of its prolific virtues. Of theſe plants I ſaw ſeveral afterwards in the way to Jeruſalem; and if they were ſo common in Meſopotamia, as we ſaw them hereabout, one muſt either conclude that theſe could not be the true mandrakes (dudaim), or elſe it would puzzle a good critic to give a reaſon, why Rachel ſhould purchaſe ſuch vulgar things at ſo beloved and conteſted a price.

This prieſt ſhewed me a copy of the Samaritan Pentateuch, but would not be perſuaded to part with it upon any conſideration. He had likewiſe the firſt volume of the Engliſh Polyglot, which he ſeemed to eſteem equally with his own manuſcript.

Naploſa is at preſent in a very mean condition, in compariſon of what it is repreſented to have been anciently. It conſiſts chiefly of two ſtreets lying parallel, under Mount Gerizim; but it is full of people, and the ſeat of a baſſa.

Having paid our caphar here, we ſet forward again in the evening, and proceeding in the ſame narrow valley, between Gerizim and Ebal, not above a furlong broad, we ſaw on our right hand juſt without the city, a ſmall moſque, ſaid to have been built over the ſepulchre purchaſed by Jacob, of Emmor, the father of Shechem, Gen. 33. 19. It goes by the name of Joſeph's ſepulchre, his bones having been here interred after their tranſportation out of Egypt, Joſh. 24. 32.

At about one third of an hour from Naploſa, we came to Jacob's Well; famous not only upon account of its author, but much more for that memorable conference which our bleſſed Saviour here had with the woman of Samaria, Joh. 4. If it ſhould be queſtioned, whether this be the very well that it is pretended for, or no, ſeeing it may be ſuſpected to ſtand too remote from Sychar, for women to come ſo far to draw water? it is anſwered, that probably the city extended farther this way in former times than it

does now; as may be conjectured from ſome pieces of a very thick wall, ſtill to be ſeen not far from hence. Over the well there ſtood formerly a large church, erected by that great and devout patroneſs of the Holy Land, the empreſs Helena; but of this the voracity of time, aſſiſted by the hands of the Turks, has left nothing but a few foundations remaining. The well is covered at preſent with an old ſtone vault, into which you are let down through a very ſtrait hole; and then removing a broad flat ſtone, you diſcover the mouth of the well itſelf. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth; five of which we found full of water. This confutes a ſtory commonly told to travellers, who do not take the pains to examine the well, viz. that it is dry all the year round, except on the anniverſary of that day on which our bleſſed Saviour ſat upon it, but then bubbles up with abundance of water.

At this well the narrow valley of Sychem ends, opening itſelf into a wide field, which is probably part of that parcel of ground, given by Jacob to his ſon Joſeph, John 4. 5. It is watered with a freſh ſtream, riſing between it and Sychem; which makes it ſo exceeding verdant and fruitful, that it may well be looked upon as a ſtanding token of the tender affection of that good patriarch to the beſt of ſons, Gen. 48. 22.

From Jacob's Well our road went ſouthward, along a very ſpacious and fertile valley. Having paſſed by two villages on the right hand, one called Howar, the other Sawee, we arrived in four hours at Kane Leban, and lodged there. Our whole ſtage to day was about eight hours; our courſe variable between eaſt and ſouth.

Kane Leban ſtands on the eaſt ſide of a delicious vale, having a village of the ſame name ſtanding oppoſite to it on the other ſide of the vale. One of theſe places, either the kane or the village, is ſuppoſed to have been the Lebonah mentioned, Judg. 11. 19. to which both the name and ſituation ſeem to agree.

Thurſday, March 25.—From Kane Leban our road lay through a more mountainous and rocky country, of which we had a ſpecimen as ſoon as we were mounted the next morning, our firſt taſk being to climb a very craggy and difficult mountain. In three quarters of an hour we left, at ſome diſtance on the right hand, a village called Cinga; and in one hour more we entered into a very narrow valley, between two high rocky hills, at the farther end of which we found the ruins of a village, and of a monaſtery. In this very place, or hereabouts, Jacob's Bethel is ſuppoſed to have been; where he had his ſtony couch made eaſy by that beautifying viſion of God, and of the angels aſcending and deſcending, on a ladder reaching from earth to heaven, Gen. 28. Near this place are the limits ſeparating between Ephraim and Benjamin, Joſh. 18. 13.

From thence we paſſed through large olive-yards; and having left firſt Geeb and then Selwid (two Arab villages) on the right hand, we came in an hour and a half to an old way, cut with great labour over a rocky precipice, and in one hour more we arrived at Beer. This is the place to which Jotham fled from the revenge of his brother Abimelech, Judg. 9. 21. It is ſuppoſed alſo to be the ſame with Michmas, 1 Sam. 14.

Beer enjoys a very pleaſant ſituation, on an eaſy declivity fronting ſouthward. At the bottom of the hill, it has a plentiful fountain of excellent water, from which it has its name. At the upper ſide are remains of an old church, built by the empreſs Helena, in memory of the bleſſed Virgin, who when ſhe went in queſt of 'the child Jeſus,' as it is related, Luke 2. 24, came (as tradition adds) to this city, and not finding Him, whom her ſoul loved, in the company, ſhe ſat down, weary and penſive at ſo

ſad a diſappointment, in the very place where the church now ſtands. But afterwards returning to Jeruſalem, ſhe had her maternal fears turned into joy, when 'ſhe found him ſitting in the Temple amongſt the doctors, both hearing them, and aſking them queſtions.'

All along this day's travel from Kane Leban to Beer, and alſo as far as we could ſee round, the country diſcovered quite a different face from what it had before, preſenting nothing to the view in moſt places, but naked rocks, mountains, and precipices. At ſight of which, pilgrims are apt to be much aſtoniſhed and baulked in their expectations; finding that country in ſuch an inhoſpitable condition, concerning whoſe pleaſantneſs and plenty they had before formed in their minds ſuch high ideas, from the deſcription given of it in the word of God; inſomuch that it almoſt ſtartles their faith, when they reflect, how it could be poſſible, for a land like this to ſupply food for ſo prodigious a number of inhabitants, as are ſaid to have been polled in the twelve tribes at one time; the ſum given in by Joab, 2 Sam. 24, amounting to no leſs than thirteen hundred thouſand fighting men, beſides women and children. But it is certain that any man, who is not a little biaſſed to infidelity before, may ſee, as he paſſes along, arguments enough to ſupport his faith againſt ſuch ſcruples.

For it is obvious for any one to obſerve, that theſe rocks and hills muſt have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no leſs than if the country had been all plain; nay perhaps much more; foraſmuch as ſuch a mountainous and uneven ſurface affords a larger ſpace of ground for cultivation, than this country would amount to, if it were all reduced to a perfect level.

For the huſbanding of theſe mountains, their manner was to gather up the ſtones, and place them in ſeveral lines, along the ſides of the hills, in form of a wall. By ſuch borders, they ſupported the mould from tumbling, or being waſhed down; and formed many beds of excellent ſoil, riſing gradually one above another, from the bottom to the top of the mountains.

Of this form of culture you ſee evident footſteps, wherever you go in all the mountains of Paleſtine. Thus the very rocks were made fruitful. And perhaps there is no ſpot of ground in this whole land, that was not formerly improved to the production of ſomething or other, miniſtering to the ſuſtenance of human life. For, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and conſequently of milk. The hills, though improper for all cattle, except goats, yet being diſpoſed into ſuch beds as are afore-deſcribed, ſerved very well to bear corn, melons, gourds, cucumbers, and ſuch like garden-ſtuff, which makes the principal food of theſe countries for ſeveral months in the year. The moſt rocky parts of all, which could not well be adjuſted in that manner for the production of corn, might yet ſerve for the plantation of vines and olive trees; which delight to extract, the one its fatneſs, the other its ſprightly juice, chiefly out of ſuch dry and flinty places. And the great plain joining to the dead ſea, which by reaſon of its ſaltneſs might be thought unſerviceable both for cattle, corn, olives, and vines, had yet its proper uſefulneſs, the nouriſhment of bees, and for the fabrick of honey; of which Joſephus gives us his teſtimony, De Bell. Jud. lib. 5. cap. 4. And I have reaſon to believe it, becauſe when I was there, I perceived in many places a ſmell of honey and wax, as ſtrong as if one had been in an apiary. Why then might not this country very well maintain the vaſt number of its inhabitants, being in every part ſo productive of either milk, corn, wine, oil, or honey, which are the principal food of theſe eaſtern nations?

nations? The conſtitution of their bodies, and the nature of their clime, inclining them to a more abſtemious diet than we uſe in England, and other colder regions. But I haſten to Jeruſalem.

Leaving Beer, we proceeded as before, in a rude ſtony country, which yet yielded us the ſight of ſeveral old ruined villages. In two hours and one third we came to the top of a hill, from whence we had the firſt proſpect of Jeruſalem; Rama, anciently called Gibeah of Saul, being within view on the right hand, and the plain of Jericho, and the mountains of Gilead on the left. In one hour more we approached the walls of the holy city; but we could not enter immediately, it being neceſſary firſt to ſend a meſſenger to acquaint the governor of our arrival, and to deſire liberty of entrance. Without which preceding ceremony, no Frank dares come within the walls. We therefore paſſed along by the weſt ſide of the city, and coming to the corner above Bethlehem gate, made a ſtop there, in order to expect the return of our meſſenger. We had not waited above half an hour, when he brought us our permiſſion, and we entered accordingly at Bethlehem gate. It is required of all Franks, unleſs they happen to come in with ſome public miniſter, to diſmount at the gate, to deliver their arms, and enter on foot: but we coming in company with the French conſul, had the privilege to enter mounted and armed. Juſt within the gate, we turned up a ſtreet on the left hand, and were conducted by the conſul to his own houſe, with moſt friendly and generous invitations to make that our home, as long as we ſhould continue at Jeruſalem. Having taken a little refreſhment, we went to the Latin convent, at which all Frank pilgrims are wont to be entertained. The guardian and friars received us with many kind welcomes, and kept us with them at ſupper; after which we returned to the French conſul's to bed. And thus we continued to take our lodgings at the conſul's, and our board with the friars, during our whole ſtay at Jeruſalem.

Friday, March 26.—The next day being Good Friday in the Latin ſtyle, the conſul was obliged to go into the church of the Sepulchre, in order to keep his feaſt; whither we accompanied him, although our own Eaſter was not till a week after theirs. We found the church doors guarded by ſeveral janizaries, and other Turkiſh officers; who are placed here to watch, that none enter in, but ſuch as have firſt paid their appointed caphar. This is more or leſs, according to the country, or the character of the perſons that enter. For Franks, it is ordinarily fourteen dollars per head, unleſs they are eccleſiaſtics; for in that caſe it is but half ſo much.

Having once paid this caphar, you may go in and out gratis as often as you pleaſe during the whole feaſt; provided you take the ordinary opportunities in which it is cuſtomary to open the doors; but if you would have them opened at any time out of the common courſe, purpoſely for your own private occaſion, then the firſt expence muſt be paid again.

The pilgrims being all admitted this day, the church doors were locked in the evening, and opened no more till Eaſter day; by which we were kept in a cloſe, but very happy confinement for three days. We ſpent our time in viewing the ceremonies practiſed by the Latins at this feſtival, and in viſiting the ſeveral holy places; all which we had opportunity to ſurvey, with as much freedom and deliberation as we pleaſed.

And now being got under the ſacred roof, and having the advantage of ſo much leiſure and freedom, I might expatiate in a large deſcription of the ſeveral holy places which this church (as a cabinet) contains in it. But this would be a ſuperfluous prolixity, ſo many pilgrims having diſcharged this office with ſo much exactneſs already, and eſpecially our learned ſagacious countryman Mr. Sandys; whoſe deſcriptions and draughts, both of this church, and alſo of the other remarkable places in and about

Jeruſalem, muſt be acknowledged ſo faithful and perfect, that they leave very little to be added by after-comers, and nothing to be corrected. I ſhall content myſelf therefore, to relate only what paſſed in the church during this feſtival, ſaying no more of the church itſelf, than juſt what is neceſſary to make my account intelligible.

The church of the Holy Sepulchre is founded upon Mount Calvary, which is a ſmall eminence or hill upon the greater Mount of Moriah. It was anciently appropriated to the execution of malefactors, and therefore ſhut out of the walls of the city, as an execrable and polluted place. But ſince it was made the altar on which was offered up the precious and all-ſufficient ſacrifice for the ſins of the whole world, it has recovered itſelf from that infamy, and has been always reverenced and reſorted to with ſuch devotion by all chriſtians, that it has attracted the city round about it, and ſtands now in the midſt of Jeruſalem, a great part of the hill of Sion being ſhut out of the walls, to make room for the admiſſion of Calvary.

In order to the fitting of this hill for the foundation of a church, the firſt founders were obliged to reduce it to a plain area; which they did by cutting down ſeveral parts of the rock, and by elevating others. But in this work, care was taken that none of thoſe parts of the hill, which were reckoned to be more immediately concerned in our bleſſed Lord's paſſion, ſhould be altered or diminiſhed. Thus, that very part of Calvary, where they ſay Chriſt was faſtened to, and lifted upon his croſs, is left entire; being about ten or twelve yards ſquare, and ſtanding at this day ſo high above the common floor of the church, that you have twenty-one ſteps or ſtairs to go up to its top: and the holy ſepulchre itſelf, which was at firſt a cave hewn into the rock under ground, having had the rock cut away from it all round, is now as it were a grotto above ground.

The church is leſs than one hundred paces long, and not more than ſixty wide; and yet is ſo contrived, that it is ſuppoſed to contain under its roof twelve or thirteen ſanctuaries, or places conſecrated to a more than ordinary veneration, by being reputed to have ſome particular actions done in them, relating to the death and reſurrection of Chriſt. As firſt, the place where he was derided by the ſoldiers: ſecondly, where the ſoldiers divided his garments: thirdly, where he was ſhut up, whilſt they digged the hole to ſet the foot of the croſs in, and made all ready for his crucifixion: fourthly, where he was nailed to the croſs: fifthly, where the croſs was erected: ſixthly, where the ſoldier ſtood that pierced his ſide: ſeventhly, where his body was anointed in order to his burial: eighthly, where his body was depoſited in the ſepulchre: ninthly, where the angels appeared to the women after his reſurrection: tenthly, where Chriſt himſelf appeared to Mary Magdalen, &c. The places where theſe and many other things relating to our bleſſed Lord are ſaid to have been done, are all ſuppoſed to be contained within the narrow precincts of this church, and are all diſtinguiſhed and adorned with ſo many ſeveral altars.

In galleries round about the church, and alſo in little buildings annexed to it on the outſide, are certain apartments for the reception of friars and pilgrims; and in theſe places almoſt every chriſtian nation anciently maintained a ſmall ſociety of monks; each ſociety having its proper quarter aſſigned to it, by the appointment of the Turks; ſuch as the Latins, Greeks, Syrians, Armenians, Abyſſines, Georgians, Neſtorians, Cophtites, Maronites, &c. all which had anciently their ſeveral apartments in the church. But theſe have all, except four, forſaken their quarters; not being able to ſuſtain the ſevere rents and extortions which their Turkiſh landlords impoſe upon them. The Latins, Greeks, Armenians and Cophtites keep their footing ſtill; but of theſe four, the Cophtites have now only one poor repreſentative of their nation left; and the Armenians are

run ſo much in debt, that it is ſuppoſed they are haſtening apace to follow the examples of their brethren, who have deſerted before them.

Beſides their ſeveral apartments, each fraternity have their altars and ſanctuary, properly and diſtinctly allotted to their own uſe. At which places they have a peculiar right to perform their own divine ſervice, and to exclude other nations from them.

But that which has always been the great prize contended for by the ſeveral ſects, is the command and appropriation of the holy ſepulchre; a privilege conteſted with ſo much unchriſtian fury and animoſity, eſpecially between the Greeks and Latins, that in diſputing which party ſhould go into it to celebrate their maſs, they have ſometimes proceeded to blows and wounds, even at the very door of their ſepulchre; mingling their own blood with their ſacrifices. An evidence of which fury the father guardian ſhewed us in a great ſcar upon his arm, which he told us was the mark of a wound given him by a ſturdy Greek prieſt in one of theſe unholy wars. Who can expect ever to ſee theſe holy places reſcued from the hands of infidels? Or if they ſhould be recovered, what deplorable conteſts might be expected to follow about them! ſeeing even in their preſent ſtate of captivity, they are made the occaſion of ſuch unchriſtian rage and animoſity.

For putting an end to theſe infamous quarrels, the French king interpoſed, by a letter to the grand viſier, about twelve years ſince; requeſting him to order the holy ſepulchre to be put into the hands of the Latins, according to the tenor of the capitulation made in the year 1673. The conſequence of which letter, and of other inſtances made by the French king, was, that the holy ſepulchre was appropriated to the Latins; this was not accompliſhed till the year 1690, they alone having the privilege to ſay maſs in it. And though it be permitted to chriſtians of all nations to go into it for their private devotions, yet none may ſolemnize any public office of religion there but the Latins.

The daily employment of theſe recluſes is to trim the lamps, and to make devotional viſits and proceſſions to the ſeveral ſanctuaries in the church. Thus they ſpend their time, many of them for four or ſix years together; nay, ſo far are ſome tranſported with the pleaſing contemplations in which they here entertain themſelves, that they will never come out to their dying day, burying themſelves (as it were) alive in our Lord's grave.

The Latins, of whom there are always about ten or twelve reſiding at the church, with a preſident over them, make every day a ſolemn proceſſion, with tapers and crucifixes, and other proceſſionary ſolemnities, to the ſeveral ſanctuaries; ſinging at every one of them a Latin hymn relating to the ſubject of each place. Theſe Latins, being more polite and exact in their functions than the other monks here reſiding, and alſo our converſation being chiefly with them, I will only deſcribe their ceremonies, without taking notice of what was done by others, who did not ſo much come under our obſervation.

Their ceremony begins on Good Friday night, which is called by them the *nox tenebroſa*, and is obſerved with ſuch an extraordinary ſolemnity, that I cannot omit to give a particular deſcription of it.

As ſoon as it grew duſk, all the friars and pilgrims were convened in the chapel of the apparition (which is a ſmall oratory on the north ſide of the holy grave, adjoining to the apartment of the Latins), in order to go in a proceſſion round the church. But, before they ſet out, one of the friars preached a ſermon in Italian in that chapel. He began his diſcourſe thus; *In queſta notte tenebroſa*, &c. at which words all the candles were

were inſtantly put out, to yield a livelier image of the occaſion. And ſo we were held by the preacher, for near half an hour, very much in the dark. Sermon being ended, every perſon preſent had a large lighted taper put into his hand, as if it were to make amends for the former darkneſs; and the crucifixes and other utenſils were diſpoſed in order for beginning the proceſſion. Amongſt the other crucifixes, there was one of a very large ſize, which bore upon it the image of our Lord, as big as the life. The image was faſtened to it with great nails, crowned with thorns, beſmeared with blood; and ſo exquiſitely was it formed, that it repreſented in a very lively manner the lamentable ſpectacle of our Lord's body, as it hung upon the croſs. This figure was carried all along in the head of the proceſſion; after which the company followed to all the ſanctuaries in the church, ſinging their appointed hymn at every one.

The firſt place they viſited was that of the pillar of flagellation, a large piece of which is kept in a little cell juſt at the door of the chapel of the Apparition. There they ſung their proper hymn; and another friar entertained the company with a ſermon in Spaniſh, touching the ſcourging of our Lord.

From hence they proceeded in ſolemn order to the priſon of Chriſt, where they pretend he was ſecured whilſt the ſoldiers made things ready for his crucifixion; here likewiſe they ſung their hymn, and a third friar preached in French.

From the priſon they went to the altar of the diviſion of Chriſt's garments; where they only ſung their hymn, without adding any ſermon.

Having done here, they advanced to the chapel of the Deriſion; at which, after their hymn, they had a fourth ſermon, as I remember, in French.

From this place they went up to Calvary, leaving their ſhoes at the bottom of the ſtairs. Here are two altars to be viſited; one where our Lord is ſuppoſed to have been nailed to his croſs; another where his croſs was erected. At the former of theſe they laid down the great crucifix (which I but now deſcribed) upon the floor, and acted a kind of a reſemblance of Chriſt's being nailed to the croſs; and after the hymn one of the friars preached another ſermon in Spaniſh, upon the crucifixion.

From hence they removed to the adjoining altar, where the croſs is ſuppoſed to have been erected, bearing the image of our Lord's body. At this altar is a hole in the natural rock, ſaid to be the very ſame individual one, in which the foot of our Lord's croſs ſtood. Here they ſet up their croſs, with the bloody crucified image upon it; and leaving it in that poſture, they firſt ſung their hymn, and then the father guardian, ſitting in a chair before it, preached a paſſion ſermon in Italian.

At about one yard and a half diſtance from the hole in which the foot of the croſs was fixed, is ſeen that memorable cleft in the rock, ſaid to have been made by the earthquake which happened at the ſuffering of the God of Nature; when (as St. Matthew, chap. 27, v. 51. witneſſeth) 'the rocks rent, and the very graves were opened.' This cleft, as to what now appears of it, is about a ſpan wide at its upper part, and two deep; after which it cloſes; but it opens again below (as you may ſee in another chapel contiguous to the ſide of Calvary); and runs down to an unknown depth in the earth. That this rent was made by the earthquake that happened at our Lord's paſſion, there is only tradition to prove: but that it is a natural and genuine breach, and not counterfeited by any art, the ſenſe and reaſon of every one that ſees it may convince him; for the ſides of it fit like two tallys to each other; and yet it runs in ſuch intricate windings as could not well be counterfeited by art, nor arrived at by any inſtruments.

The ceremony of the paſſion being over, and the guardian's ſermon ended, two friars, perſonating the one Joſeph of Arimathea, the other Nicodemus, approached the croſs, and with a moſt ſolemn concerned air, both of aſpect and behaviour, drew out the great

nails, and took down the feigned body from the croſs. It was an effigy ſo contrived, that its limbs were ſoft and flexible, as if they had been real fleſh; and nothing could be more ſurpriſing, than to ſee the two pretended mourners bend down the arms, which were before extended, and diſpoſe them upon the trunk, in ſuch a manner as is uſual in corpſes.

The body being taken down from the croſs, was received in a fair large winding-ſheet, and carried down from Calvary; the whole company attending as before, to the ſtone of unction. This is taken for the very place where the precious body of our Lord was anointed, and prepared for the burial, John 19, 39. Here they laid down their imaginary corpſe; and caſting over it ſeveral ſweet powders and ſpices, wrapt it up in the winding-ſheet: whilſt this was doing, they ſung their proper hymn, and afterwards one of the friars preached in Arabick, a funeral ſermon.

Theſe obſequies being finiſhed, they carried off their fancied corpſe, and laid it in the ſepulchre; ſhutting up the door till Eaſter morning. And now after ſo many ſermons, and ſo long, not to ſay tedious a ceremony, it may well be imagined, that the wearineſs of the congregation, as well as the hour of the night, made it needful to go to reſt.

Saturday, March 27.—The next morning nothing extraordinary paſſed; which gave many of the pilgrims leiſure to have their arms marked with the uſual enſigns of Jeruſalem. The artiſts, who undertake the operation, do it in this manner: they have ſtamps in wood of any figure that you deſire, which they firſt print off upon your arm with powder of charcoal; then taking two very fine needles tied cloſe together, and dipping them often, like a pen, in certain ink, compounded, as I was informed, of gunpowder and ox-gall, they make with them ſmall punctures all along the lines of the figure which they have printed; and then waſhing the part in wine, conclude the work. Theſe punctures they make with great quickneſs and dexterity, and with ſcarce any ſmart, ſeldom piercing ſo deep as to draw blood.

In the afternoon of this day, the congregation was aſſembled in the area before the holy grave; where the friars ſpent ſome hours in ſinging over the Lamentations of Jeremiah, which function, with the uſual proceſſion to the holy places, was all the ceremony of this day.

Sunday, March 28.—On Eaſter morning the ſepulchre was again ſet open very early. The clouds of the former morning were cleared up; and the friars put on a face of joy and ſerenity, as if it had been the real juncture of our Lord's reſurrection. Nor doubtleſs was this joy feigned, whatever their mourning might be, this being the day in which their Lenten diſciplines expired, and they were come to a full belly again.

The maſs was celebrated this morning juſt before the holy ſepulchre, being the moſt eminent place in the church; where the father guardian had a throne erected, and being arrayed in epiſcopal robes, with a mitre on his head, in the ſight of the Turks, he gave the hoſt to all that were diſpoſed to receive it; not refuſing children of ſeven or eight years old. This office being ended, we made our exit out of the ſepulchre, and returning to the convent, dined with the friars.

After dinner, we took an opportunity to go and viſit ſome of the remarkable places without the city walls; we began with thoſe on the north ſide.

The firſt place we were conducted to was a large grot, a little without Damaſcus gate; ſaid to have been ſome time the reſidence of Jeremiah. On the left ſide of it, is ſhewn the prophet's bed, being a ſhelve on the rock, about eight feet from the ground; and not far from this, is the place where they ſay he wrote his Lamentations. This place is at preſent a college of derviſes, and is held in great veneration by the Turks and Jews, as well as Chriſtians.

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The next place we came to, was thoſe famous grots called the Sepulchres of the Kings; but for what reaſon they go by that name is hard to reſolve; for it is certain none of the kings, either of Iſrael or Judah, were buried here; the holy ſcriptures aſſigning other places for their ſepultures; unleſs it may be thought perhaps that Hezekiah was here interred, and that theſe were the ſepulchres of the ſons of David, mentioned 2 Chron. 32, 33. Whoever was buried here, this is certain, that the place itſelf diſcovers ſo great an expenſe both of labour and treaſure, that we may well ſuppoſe it to have been the work of kings. You approach to it at the eaſt ſide, through an entrance cut out of the natural rock, which admits you into an open court of about forty paces ſquares, cut down into the rock, with which it is encompaſſed inſtead of walls. On the ſouth ſide of the court is a portico, nine paces long and four broad, hewn likewiſe out of the natural rock. This is a kind of architrave running along its front, adorned with ſculpture of fruits and flowers, ſtill diſcernible, but by time much defaced. At the end of the portico on the left hand, you deſcend to the paſſage into the ſepulchres. The door is now ſo obſtructed with ſtones and rubbiſh, that it is a thing of ſome difficulty to creep through it. But within you arrive in a large fair room, about ſeven or eight yards ſquare, cut out of the natural rock. Its ſides and ceiling are ſo exactly ſquare, and its angles ſo juſt, that no architect with levels and plummets could build a room more regular; and the whole is ſo firm and entire, that it may be called a chamber hollowed out of one piece of marble. From this room, you paſs into (I think) ſix more, one within another, all of the ſame fabrick with the firſt. Of theſe, the two innermoſt are deeper than the reſt, having a ſecond deſcent of about ſix or ſeven ſteps into them.

In every one of theſe rooms, except the firſt, were coffins of ſtone placed in niches in the ſides of the chambers. They had been at firſt covered with handſome lids, and carved with garlands; but now moſt of them were broke to pieces by ſacrilegious hands. The ſides and ceiling of the rooms were always dropping, with the moiſt damps condenſing upon them. To remedy which nuiſance, and to preſerve theſe chambers of the dead polite and clean, there was in each room a ſmall channel cut in the floor, which ſerved to drain the drops that fall conſtantly into it.

But the moſt ſurpriſing thing belonging to theſe ſubterraneous chambers was their doors, of which there is only one that remains hanging, being left as it were on purpoſe to puzzle the beholders. It conſiſted of a plank of ſtone of about ſix inches in thickneſs, and in its other dimenſions equalling the ſize of an ordinary door, or ſomewhat leſs. It was carved in ſuch a manner as to reſemble a piece of wainſcot; the ſtone of which it was made, was viſibly of the ſame kind with the whole rock; and it turned upon two hinges in the nature of axles. Theſe hinges were of the ſame entire piece of ſtone with the door; and were contained in two holes of the immoveable rock, one at the top, the other at the bottom.

From this deſcription it is obvious to ſtart a queſtion, how ſuch doors as theſe were made; whether they were cut out of the rock, in the ſame place and manner as they now hang; or whether they were brought, and fixed in their ſtation like other doors? One of theſe muſt be ſuppoſed to have been done; and which ſoever part we chooſe, as moſt probable, it ſeems at firſt glance to be not without its difficulty. But thus much I have to ſay, for the reſolving of this riddle (which is wont to create no ſmall diſpute amongſt pilgrims), viz. that the door which was left hanging, did not touch its lintel by at leaſt two inches; ſo that I believe it might eaſily have been lifted up and unhinged. And the doors which had been thrown down, had their hinges at the upper end twice

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as long as thoſe at the bottom; which ſeems to intimate pretty plainly, by what method this work was accompliſhed.

From theſe ſepulchres we returned toward the city again, and juſt by Herod's gate were ſhewn a grotto full of filthy water and mire. This paſſes for the dungeon in which Jeremiah was kept by Zedekiah, till enlarged by the charity of Ebed Meleck, Jer. 38. At this place we concluded our viſits for that evening.

Monday, March 29.—The next day being Eaſter Monday, the moſolem or governor of the city ſet out, according to cuſtom, with ſeveral bands of ſoldiers, to convey the pilgrims to Jordan. Without this guard, there is no going thither, by reaſon of the multitude and inſolence of the Arabs in theſe parts. The fee to the moſolem for his company and ſoldiers upon this occaſion, is twelve dollars for each Frank pilgrim, but if they be eccleſiaſticks, ſix; which you muſt pay, whether you are diſpoſed to go the journey or ſtay in the city. We went out at St. Stephen's gate, being in all, of every nation and ſex, about two thouſand pilgrims. Having croſſed the valley of Jehoſaphat, and part of Mount Olivet, we came in half an hour to Bethany; at preſent only a ſmall village. At the firſt entrance into it, is an old ruin, which they call Lazarus's caſtle, ſuppoſed to have been the manſion houſe of that favourite of our Lord. At the bottom of a ſmall deſcent, not far from the caſtle, is ſhewn the ſepulchre out of which he was raiſed to a ſecond mortality, by that enlivening voice of Chriſt, 'Lazarus come forth.' You deſcend into the ſepulchre by twenty-five ſteep ſtairs; at the bottom of which, you arrive firſt in a ſmall ſquare room, and from thence you creep down into another leſſer room about a yard and a half deeper, in which the body is ſaid to have been laid. This place is held in great veneration by the Turks, who uſe it for an oratory, and demand of all chriſtians a ſmall caphar for their admiſſion into it.

About a bow ſhot from hence you paſs by the place which, they ſay, was Mary Magdalen's habitation; and then deſcending a ſteep hill, you come to the Fountain of the Apoſtles; ſo called, becauſe, as the tradition goes, thoſe holy perſons were wont to refreſh themſelves here, in their frequent travels between Jeruſalem and Jericho. And indeed it is a thing very probable, and no more than I believe is done by all that travel this way; the fountain being cloſe by the road ſide, and very inviting to the thirſty paſſenger.

From this place you proceed in an intricate way amongſt hills and valleys interchangeably; all of a very barren aſpect at preſent, but diſcovering evident ſigns of the labour of the huſbandman in ancient times. After ſome hours travel in this ſort of road, you arrive at the mountainous deſart into which our bleſſed Saviour was led by the Spirit, to be tempted by the Devil. A moſt miſerable dry barren place it is, conſiſting of high rocky mountains, ſo torn and diſordered, as if the earth had here ſuffered ſome great convulſion, in which its very bowels had been turned outward. On the left hand, looking down in a deep valley, as we paſſed along, we ſaw ſome ruins of ſmall cells and cottages, which they told us were formerly the habitations of hermits retiring hither for penance and mortification. And certainly there could not be found in the whole earth a more comfortleſs and abandoned place, for that purpoſe. From the top of theſe hills of deſolation, we had, however, a delightful proſpect of the mountains of Arabia, the Dead Sea, and the plain of Jericho; into which laſt place we deſcended, after about five hours march from Jeruſalem. As ſoon as we entered the plain, we turned up on the left hand, and going about one hour that way, came to the foot of the Quarantania; which, they ſay, is the mountain into which the Devil took our bleſſed Saviour, when he tempted him with that viſionary ſcene of all the kingdoms and glories of the world. It is, as St. Matthew ſtyles it, an exceeding high mountain, and in its aſcent not only

difficult, but dangerous. It has a ſmall chapel at the top, and another about half way up, founded upon a prominent part of the rock: near this latter are ſeveral caves and holes in the ſide of the mountain, made uſe of anciently by hermits, and by ſome at this day, for places to keep their Lent in; in imitation of that of our bleſſed Saviour. In moſt of theſe grots we found certain Arabs quartered, with fire-arms, who obſtructed our aſcent, demanding two hundred dollars for leave to go up the mountains. So we departed without farther trouble, not a little glad to have ſo good an excuſe for not climbing ſo dangerous a precipice.

Turning down from hence into the plain, we paſſed by a ruined aqueduct, and a convent in the ſame condition: and in about a mile's riding came to the fountain of Eliſha; ſo called, becauſe miraculouſly purged from its brackiſhneſs by that prophet, at the requeſt of the men of Jericho, 2 Kings, 2. 19. Its waters are at preſent received in a baſin, about nine or ten paces long, and five or ſix broad; and from thence iſſuing out in good plenty, divide themſelves into ſeveral ſmall ſtreams, diſperſing their refreſhment to all the field between this and Jericho, and rendering it exceeding fruitful. Cloſe by the fountain grows a large tree ſpreading into boughs over the water, and here in the ſhade we took a collation, with the father guardian, and about thirty or forty friars more, who went this journey with us.

About one third of an hour's diſtance from hence is Jericho, at preſent only a poor naſty village of the Arabs. We were here carried to ſee a place where Zaccheus's houſe is ſaid to have ſtood; which is only an old ſquare ſtone building, on the ſouth ſide of Jericho. About two furlongs from hence, the moſolem, with his people had encamped; and not far from them we took up our quarters this night.

Tueſday, March 30.—The next morning we ſet out very early for Jordan, where we arrived in two hours. We found the plain very barren as we paſſed along it, producing nothing but a kind of ſamphire, and other ſuch marine plants. I obſerved in many places of the road, where puddles of water had ſtood, a whiteneſs upon the ſurface of the ground; which, upon trial, I found to be a cruſt of ſalt, cauſed by the water to riſe out of the earth, in the ſame manner as it does every year in the valley of Salt near Aleppo, after the winter's inundation. Theſe ſaline effloreſcences I found at ſome leagues diſtance from the Dead Sea; which demonſtrates, that the whole valley muſt be all over plentifully impregnated with that mineral.

Within about a furlong of the river, at that place where we viſited it, there was an old ruined church and convent, dedicated to St. John in memory of the baptizing of our bleſſed Lord. It is founded, as near as could be conjectured, to the very place where he had the honour to perform that ſacred office, and to waſh Him who was infinitely purer than the water itſelf. On the farther ſide of the forementioned convent there runs along a ſmall deſcent, which you may fitly call the firſt and outermoſt bank of Jordan; as far as which it may be ſuppoſed the river does, or at leaſt did anciently overflow, at ſome ſeaſons of the year, viz. at the time of harveſt, Joſh. 3. 15, or as it is expreſſed, Chron. 12. 15, in the firſt month, that is in March. But at preſent (whether it be becauſe the river has, by its rapidity of current, worn its channel deeper than it was formerly, or whether becauſe its waters are diverted ſome other way) it ſeems to have forgot its ancient greatneſs: for we could diſcern no ſign or probability of ſuch overflowings, when we were there, which was the thirtieth of March, being the proper time for theſe inundations. Nay, ſo far was the river from overflowing, that it ran at leaſt two yards below the brink of its channel.

After having deſcended the outermoſt bank, you go about a furlong upon a level ſtrand, before you come to the immediate bank of the river. This ſecond bank is

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ſo beſet with buſhes and trees, ſuch as tamariſk, willows, oleanders, &c. that you can ſee no water till you have made your way through them. In this thicket anciently (and the ſame is reported of it at this day) ſeveral ſorts of wild beaſts were wont to harbour themſelves; whoſe being waſhed out of the covert by the overflowings of the river, gave occaſion to that alluſion, Jerem. 49. 19, and 50. 44. 'He ſhall come up like a lion from the ſwelling of Jordan'.

No ſooner were we arrived at the river, and diſmounted, in order to ſatisfy that curioſity and devotion, which brought us thither, but we were alarmed by ſome troops of Arabs appearing on the other ſide, and firing at us; but at too great a diſtance to do any execution. This intervening diſturbance hindred the friars from performing their ſervice preſcribed for this place; and ſeemed to put them in a terrible fear of their lives, beyond what appeared in the reſt of the company; though conſidering the ſordidneſs of their preſent condition, and the extraordinary rewards, which they boaſt to be their due in the world to come, one would think in reaſon, they of all men ſhould have the leaſt cauſe to diſcover ſo great a fear of death, and ſo much fondneſs of a life like theirs.

But this alarm was ſoon over, and every one returned to his former purpoſe: ſome ſtripped and bathed themſelves in the river; others cut down boughs from the trees; every man was employed one way or other, to take a memorial of this famous ſtream. The water was very turpid, and too rapid to be ſwam againſt. For its breadth, it might be about twenty yards over; and in depth it far exceeded my height. On the other ſide there ſeemed to be a much larger thicket than on that where we were; but we durſt not ſwim over, to take any certain account of that region, for fear of the Arabs; there being three guns fired juſt over againſt us, and (as we might gueſs by their reports) very near the river.

Having finiſhed our deſign here, we were ſummoned to return by the moſolem; who carried us back into the middle of the plain, and there ſitting under his tent, made us paſs before him, man by man, to the end he might take the more exact account of us, and loſe nothing of his caphar. We ſeemed at this place to be near the Dead Sea, and ſome of us had a great deſire to go nearer, and take a view of thoſe prodigious waters. But this could not be attempted, without the licence of our commander in chief. We therefore ſent to requeſt his permiſſion for our going, and a guard to attend us; both which he readily granted, and we immediately proſecuted our purpoſe.

Coming within about half an hour of the ſea, we found the ground uneven, and varied into hillocks, much reſembling thoſe places in England where there have been anciently lime-kilns. Whether theſe might be the pits at which the kings of Sodom and Gomorrah were overthrown by the four kings, Gen. 14. 10, I will not determine.

Coming near the ſea we paſſed through a kind of coppice, of buſhes and reeds; in the midſt of which our guide, who was an Arab, ſhewed us a fountain of freſh water, riſing not above a furlong from the ſea; freſh water he called it, but we found it brackiſh.

The Dead Sea is encloſed on the eaſt and weſt with exceeding high mountains; on the north it is bounded with the plain of Jericho, on which ſide alſo it receives the waters of Jordan; on the ſouth it is open, and extends beyond the reach of the eye. It is ſaid to be twenty-four leagues long, and ſix or ſeven broad.

On the ſhore of the lake we found a black ſort of pebbles, which being held in the flame of a candle ſoon burns, and yields a ſmoke of an intolerable ſtench. It has this property, that it loſes only of its weight, but not of its bulk by burning. The hills

bordering upon the lake, are ſaid to abound with this ſort of ſulphureous ſtones. I ſaw pieces of it at the convent of St. John in the Wildneeſs, two feet ſquare. They were carved in baſſo relievo, and poliſhed to as great a luſtre as black marble is capable of, and were deſigned for the ornament of the new church at the convent.

It is a common tradition, that birds attempting to fly over this ſea, drop down dead into it; and that no fiſh, nor other ſort of animal can endure theſe deadly waters. The former report I ſaw actually confuted, by ſeveral birds flying about and over the ſea, without any viſible harm; the latter alſo I have ſome reaſon to ſuſpect as falſe, having obſerved among the pebbles on the ſhore, two or three ſhells of fiſh reſembling oyſter-ſhells. Theſe were caſt up by the waves, at two hours diſtance from the mouth of Jordan; which I mention, leſt it ſhould be ſuſpected that they might be brought into the ſea that way.

As for the bitumen, for which the ſea had been ſo famous, there was none at the place where we were. But it is gathered near the mountains on both ſides in great plenty. I had ſeveral lumps of it brought me to Jeruſalem. It exactly reſembles pitch, and cannot readily be diſtinguiſhed from it, but by the ſulphureouſneſs of its ſmell and taſte.

The water of the lake was very limpid, and ſalt to the higheſt degree; and not only ſalt, but alſo extreme bitter and nauſeous. Being willing to make an experiment of its ſtrength, I went into it, and found it bore up my body in ſwimming with an uncommon force. But as for that relation of ſome authors, that men wading into it were buoyed up to the top, as ſoon as they go as deep as the navel; I found it, upon experiment, not true.

Being deſirous to ſee the remains (if there were any) of thoſe cities anciently ſituate in this place, and made ſo dreadful an example of the divine vengeance, I diligently ſurveyed the waters, as far as my eye could reach; but neither could I diſcern any heaps of ruins, nor any ſmoke aſcending above the ſurface of the water; as is uſually deſcribed in the writings and maps of geographers. But yet I muſt not omit what was confidently atteſted to me by the father guardian, and procurator of Jeruſalem; both men in years, and ſeemingly not deſtitute either of ſenſe or probity, viz. that they had once actually ſeen one of theſe ruins; that it was ſo near the ſhore, and the waters ſo ſhallow, at that time, that they together with ſome Frenchmen went to it, and found there ſeveral pillars, and other fragments of buildings. The cauſe of our being deprived of this ſight was, I ſuppoſe, the height of the water.

On the weſt ſide of the ſea is a ſmall promontory, near which, as our guides told us, ſtood the monument of Lot's metamorphoſed wife; part of which (if they may be credited) is viſible at this day. But neither would the preſent occaſion permit us to go and examine the truth of this relation; neither, had the opportuuity ſerved, could we give faith enough to their report, to induce us to go on ſuch an errand.

As for the apples of Sodom, ſo much talked of, I neither ſaw, nor heard of any hereabouts: nor was there any tree to be ſeen near the lake, from which one might expect ſuch a kind of fruit*; which induces me to believe that there may be a greater deceit in this fruit, than that which is uſually reported of it; and that its very being as well as its beauty, is a fiction, only kept up, as my lord Bacon obſerves many other falſe notions are, becauſe it ſerves for a good alluſion, and helps the poets to a ſimilitude.

In our return from the Dead Sea, at about one hour's diſtance from it, we came to an old ruined Greek convent. There was good part of the church remaining, with

* Tacit. Hiſt. lib. 5. Joſeph. Bell. Jud. lib. 5. cap. 5.

ſeveral pieces of painting entire; as the figures of ſeveral Greek ſaints, and over the altar the repreſentation of our Lord's laſt ſupper, with this text of holy writ fairly inſcribed, Λάβετε φάγετε, &c. Hereabout, and alſo in many other places of the plain, I perceived a ſtrong ſcent of honey and wax, (the ſun being very hot); and the bees were very induſtrious about the bloſſoms of that ſalt weed which the plain produces. In about one hour and a half more we returned to our tents and company, at the ſame place where we ſlept the night before; and there we ſpent this night alſo.

Amongſt the products of this place, I ſaw a very remarkable fruit, called by the Arabs zacho-ne. It grows upon a thorny buſh, with ſmall leaves; and both in ſhape and colour reſembles a ſmall unripe walnut. The kernel of this fruit the Arabs bray in a mortar; and then putting the pulp into ſcalding water, they ſkim off an oil, which riſes to the top. This oil they take inwardly for bruiſes, and apply it outwardly to green wounds, preferring it before balm of Gilead. I procured a bottle of it, and have found it, upon ſmall trials, a very healing medicine. The roſes of Jericho were not to be found at this ſeaſon.

Wedneſday, March 31.—This morning we all decamped at half an hour after two, and returning the ſame way by which we came, arrived in about ſix hours near the walls of Jeruſalem. Our company did not think fit to enter the city, reſolving to go immediately for Bethlehem. In order to which, we turned down into the valley of Jehoſaphat; and ſo paſſing by the city, inſtantly took the road to the place intended.

From Jeruſalem to Bethlehem, is but two hours travel. The country through which the road lies, is the valley of Rephaim; as may be gathered from Jos. Ant. lib. 4, cap 10. A valley ſo famous for being the theatre of David's victories againſt the Philiſtines, 2 Sam. 5. 23. In the road you meet with theſe following remarkable places. Firſt, a place ſaid to be the houſe of Simeon, that venerable old prophet, who taking our bleſſed Saviour in his arms, ſung his 'nunc dimittis' in the temple. Secondly, the famous turpentine tree, in the ſhade of which the bleſſed Virgin is ſaid to have repoſed, when ſhe was carrying Chriſt in her arms, to preſent him to the Lord at Jeruſalem. Thirdly, a convent dedicated to St. Elias, the impreſs of whoſe body, the Greek monks reſiding here pretend to ſhew in a hard ſtone, which was wont to ſerve him for his bed. Near this convent alſo is a well, where you are told it was that the ſtar appeared to the eaſtern magi, to their exceeding joy. Fourthly, Rachel's tomb; this may probably be the true place of her interment, mentioned Gen. 35. 19. But the preſent ſepulchral monument can be none of that which Jacob erected: for it appears plainly to be a modern and Turkiſh ſtructure. Near this monument is a little piece of ground, in which are picked up a little ſort of ſmall round ſtones, exactly reſembling peaſe; concerning which they have a tradition here, that they were once truly what they now ſeem to be; but that the bleſſed Virgin petrified them by a miracle, in puniſhment to a ſurly ruſtick, who denied her the charity of a handful of them to relieve her hunger.

Being arrived at Bethlehem, we immediately made a circular viſit to all the holy places belonging to it: as namely, the place where it is ſaid our bleſſed Lord was born; the manger in which it is ſaid he was laid; the chapel of St. Joſeph, his ſuppoſed father; that of the Innocents; thoſe of St. Jerom, of St. Paula and Euſtochium, and of Euſebius of Cremona; and laſtly, the ſchool of St. Jerom. All which places it ſhall ſuffice juſt to name.

From the top of the church, we had a large proſpect of the adjacent country. The moſt remarkable places in view were Tekoah, ſituate on the ſide of a hill, about nine miles diſtant to the ſouthward; Engedi, diſtant about three miles eaſtward; and ſome-

what

what farther off, the ſame way, a high ſharp hill, called the Mountain of the Franks, becauſe defended by a party of the cruſaders forty years after the loſs of Jeruſalem.

Thurſday, April 1.—This morning we went to ſee ſome remarkable places in the neighbourhood of Bethlehem. The firſt place that we directed our courſe to, was thoſe famous fountains, pools and gardens, about one hour and a quarter diſtant from Bethlehem ſouthward, ſaid to have been the contrivance and delight of king Solomon. To theſe works and places of pleaſure that great prince is ſuppoſed to allude, Eccl. 2. 5, 6, where amongſt the other inſtances of his magnificence, he reckons up his gardens, and vineyards, and pools.

As for the pools, they are three in number, lying in a row above each other; being ſo diſpoſed, that the waters of the uppermoſt may deſcend into the ſecond, and thoſe of the ſecond into the third. Their figure is quadrangular; the breadth is the ſame in all, amounting to about ninety paces; and in their length there is ſome difference between them: the firſt being about one hundred and ſixty paces long, the ſecond two hundred, the third two hundred and twenty. They all are lined with wall, and plaiſtered, and contain a great depth of water.

Cloſe by the pools is a pleaſant caſtle of a modern ſtructure; and at about the diſtance of one hundred and forty paces from them, is the fountain from which principally they derive their waters. This, the friars will have to be that ſealed fountain, to which the holy ſpouſe is compared, Can. 4. 12. And, in confirmation of this opinion, they pretend a tradition, that king Solomon ſhut up theſe ſprings, and kept the door of them ſealed with his ſignet; to the end that he might preſerve the waters for his drinking, in their natural freſhneſs and purity. Nor was it difficult thus to ſecure them, they riſing under ground, and having no avenue to them but a little hole like to the mouth of a narrow well. Through this hole you deſcend directly down, but not without ſome difficulty, for about four yards; and then arrive in a vaulted room, fifteen paces long, and eight broad. Joining to this, is another room of the ſame faſhion, but ſomewhat leſs. Both theſe rooms are covered with handſome ſtone arches, very ancient, and perhaps the work of Solomon himſelf.

You find here four places at which the water riſes: from thoſe ſeparate ſources it is conveyed by little rivulets, into a kind of baſin, and from thence is carried by a large ſubterraneous paſſage down into the pools. In the way, before it arrives at the pools, there is an aqueduct of brick pipes, which receives part of the ſtream, and carries it by many turnings and windings, about the mountains, to Jeruſalem.

Below the pools here runs down a narrow rocky valley, encloſed on both ſides with high mountains. This, the friars will have to be the encloſed garden, alluded to in the ſame place of the Canticles before cited. 'A garden encloſed is my ſiſter, my ſpouſe; a ſpring ſhut up, a fountain ſealed.' What truth there may be in this conjecture, I cannot abſolutely pronounce. As to the pools, it is probable enough, they may be the ſame with Solomon's; there not being the like ſtore of excellent ſpring-water to be met with any where elſe, throughout all Paleſtine. But for the gardens one may ſafely affirm, that if Solomon made them, in the rocky ground which is now aſſigned for them, he demonſtrated greater power and wealth in finiſhing his deſign, than he did wiſdom in chooſing the place for it.

From theſe memorials of Solomon, we returned towards Bethlehem again, in order to viſit ſome places nearer home. The places we ſaw were the field where it is ſaid the ſhepherds were watching their flocks, when they received the glad tidings of the birth of Chriſt; and not far from the field, the village where they dwelt; and a little on the right hand of the village, an old deſolate nunnery built by St. Paula, and made

made the more memorable by her dying in it. Theſe places are all within about half a mile of the convent, eaſtward; and with theſe we finiſhed this morning's work.

Having ſeen what is uſually viſited on the ſouth and eaſt of Bethlehem, we walked out after dinner to the weſtward, to ſee what was remarkable on that ſide. The firſt place we were guided to was the Well of David, ſo called, becauſe held to be the ſame that David ſo paſſionately thirſted after, 2 Sam. 23. 15. It is a well (or rather a ciſtern) ſupplied only with rain, without any natural excellency in its waters to make them deſirable; but it ſeems David's ſpirit had a farther aim.

About two furlongs beyond this well, are to be ſeen ſome remains of an old aqueduct, which anciently conveyed the waters from Solomon's pools to Jeruſalem. This is ſaid to be the genuine work of Solomon; and may well be allowed to be in reality, what it is pretended for. It is carried all along upon the ſurface of the ground, and is compoſed of ſtones —— feet ſquare, and —— thick, perforated with a cavity of —— inches diameter, to make the channel. Theſe ſtones are let into each other with a fillet framed round about the cavity to prevent leakage; and united to each other with ſo firm a cement, that that they will ſometimes ſooner break (though a kind of coarſe marble) than endure a ſeparation. This train of ſtones was covered, for its greater ſecurity, with a caſe of ſmaller ſtones, laid over it in a very ſtrong mortar. The whole work ſeems to be endued with ſuch abſolute firmneſs, as if it had been deſigned for eternity. But the Turks have demonſtrated in this inſtance, that nothing can be ſo well wrought, but they are able to deſtroy it. For of this ſtrong aqueduct, which was carried formerly five or ſix leagues, with ſo vaſt expence and labour, you ſee now only here and there a fragment remaining.

Returning from this place, we went to ſee the Greek and Armenian convents; which are contiguous to that of the Latins, and have each their ſeveral doors opening into the chapel of the Holy Manger. The next place we went to ſee was the grot of the bleſſed Virgin. It is within thirty or forty yards of the convent; and is reverenced upon the account of a tradition, that the bleſſed Virgin here hid herſelf and her divine Babe from the fury of Herod, for ſome time before their departure into Egypt. The grot is hollowed into a chalky rock; but this whiteneſs they will have to be not natural, but to have been occaſioned by ſome miraculous drops of the bleſſed Virgin's milk, which fell from her breaſt while ſhe was ſuckling the Holy Infant. And ſo much are they poſſeſſed with this opinion, that they believe the chalk of this grotto has a miraculous virtue for encreaſing women's milk. And I was aſſured from many hands, that it is very frequently taken by the women hereabouts, as well Turks and Arabs, as Chriſtians, for that purpoſe, and that with very good effect; which perhaps may be true enough, it being well known how much fancy is wont to do in things of this nature.

Friday, April 2.—The next morning, preſenting the guardian with two chequeens a piece for his civilities to us, we took our leaves of Bethlehem, deſigning juſt to go viſit the Wilderneſs and convent of St. John Baptiſt, and ſo return to Jeruſalem.

In this ſtage we firſt croſſed part of that famous valley, in which it is ſaid that the Angel in one night did ſuch prodigious execution, in the army of Sennacherib. Having travelled about half an hour, we came to a village called Booteſhellah; concerning which they relate this remarkable property, that no Turk can live in it above two years. By virtue of this report, whether true or falſe, the Chriſtians keep the village to themſelves without moleſtation; no Turk being willing to ſtake his life in experimenting the truth of it. In ſomewhat leſs than an hour more we came to the fountain, where they told us, but falſely, that Philip baptized the Æthiopian eunuch. The

paſſage here is ſo rocky and uneven, that pilgrims finding how difficult the road is for a ſingle horſeman, are ready to think it impoſſible that a chariot (ſuch as the eunuch rode in, Acts 8. 28) ſhould ever have been able to go this way. But it muſt not be judged what the road was in ancient times, by what the negligence of the Turks has now reduced it to; for I obſerved not far from the fountain, a place where the rock had been cut away in old time, in order to lay open a good road; by which it may be ſuppoſed that the ſame care was uſed all along this paſſage, though now time and negligence have obliterated both the fruit and almoſt the ſigns of ſuch labour.

A little beyond this fountain, we came to that which they call the village of St. Philip; at which aſcending a very ſteep hill, we arrived at the Wilderneſs of St. John; a wilderneſs it is called, as being very rocky and mountainous; but is well cultivated, and produces plenty of corn, vines, and olive trees. After a good hour's travel in this wilderneſs, we came to the cave and fountain, where, as they ſay, the Baptiſt exerciſed thoſe ſevere auſterities related of him, Matt. 3. 4. Near this cell there ſtill grow ſome old locuſt trees, the monuments of the ignorance of the middle times. Theſe the friars aver to be the very ſame that yielded ſuſtenance to the Baptiſt; and the popiſh pilgrims, who dare not be wiſer than ſuch blind guides, gather the fruit of them, and carry it away with great devotion.

Having done with this place, we directed our courſe toward the convent of St. John, which is about a league diſtant eaſtward. In our way we paſſed along one ſide of the valley of Elah, where David ſlew the giant, that defier of the army of Iſrael, 1 Sam. 17. We had likewiſe in ſight Modon, a village on the top of a high hill, the burying place of thoſe heroical defenders of their country, the Maccabees.

Being come near the convent, we were led a little out of the way, to viſit a place which they call the houſe of Elizabeth, the mother of the Baptiſt. This was formerly a convent alſo; but it is now a heap of ruins, and the only remarkable place left in it is a grotto, in which (you are told) it was that the bleſſed Virgin ſaluted Elizabeth, and pronounced her divine Magnificat, Luke 1. 46.

The preſent convent of St. John, which is now inhabited, ſtands at about three furlongs diſtant from this houſe of Elizabeth; and is ſuppoſed to be built at the place where St. John was born. If you chance to aſk how it came to paſs, that Elizabeth lived in one houſe, when ſhe was big with the Baptiſt, and in another when ſhe brought him forth? the anſwer you are like to receive is, that the former was her country, the latter her city, habitation; and that it is no wonder for a wife of one of the prieſts of better rank (ſuch as ſhe was, Luke 1. 6.) to be provided with ſuch variety.

The convent of St. John has been, within theſe four years, rebuilt from the ground. It is at preſent a large ſquare building, uniform and neat all over; but that which is moſt eminently beautiful in it, is its church. It conſiſts of three aiſles, and has in the middle a handſome cupola, under which is a pavement of Moſaic, equal to, if not exceeding the fineſt works of the ancients in that kind. At the upper end of the north aiſle, you go down ſeven marble ſteps, to a very ſplendid altar, erected over the very place where they ſay the holy Baptiſt was born. Here are artificers ſtill employed, in adding further beauty and ornament to this convent; and yet it has been ſo expenſive a work already, that the friars themſelves give out, there is not a ſtone laid in it but has coſt them a dollar; which conſidering the large ſums exacted by the Turks for licence to begin fabrics of this nature, and alſo their perpetual extortion and avarrias afterwards, beſides the neceſſary charge of building, may be allowed to paſs for no extravagant hyperbole.

Returning

Returning from St. John's toward Jeruſalem, we came in about three quarters of an hour to a convent of the Greeks, taking its name from the holy croſs. This convent is very neat in its ſtructure, and in its ſituation delightful. But that which moſt deſerves to be noted in it, is the reaſon of its name and foundation. It is becauſe here is the earth, that nouriſhed the root, that bore the tree, that yielded the timber that made the croſs. Under the high altar you are ſhewn a hole in the ground, where the ſtump of the tree ſtood, and it meets with not a few viſitants ſo much veryer ſtocks than itſelf, as to fall down and worſhip it. This convent is not above half an hour from Jeruſalem; to which place we returned this evening, being the fifth day ſince our departure thence.

After our return, we were invited into the convent, to have our feet waſhed; a ceremony performed to each pilgrim by the father guardian himſelf. The whole ſociety ſtands round, ſinging ſome Latin hymns, all the while the father guardian is doing his office; and when he has done, every friar comes in order, and kiſſes the feet of the pilgrim. All this was performed with great order and ſolemnity; and if it ſerved either to teſtify a ſincere humility and charity in them, or to improve thoſe excellent graces in others, it might paſs for no unuſeful ceremony.

Saturday, April 3.—We went about mid-day to ſee the function of the holy fire. This is a ceremony kept up by the Greeks and Armenians, upon a perſuaſion that every Eaſter eve there is a miraculous flame deſcends from heaven into the Holy Sepulchre, and kindles all the lamps and candles there, as the ſacrifice was burnt at the prayers of Elijah, 1 Kings, 18.

Coming to the church of the Holy Sepulchre, we found it crowded with a numerous and diſtracted mob, making a hideous clamour very unfit for that ſacred place, and better becoming bacchanals than chriſtians. Getting with ſome ſtruggle through this crowd, we went up into the gallery on that ſide of the church next the Latin convent, whence we could diſcern all that paſſed in this religious frenzy.

They began their diſorders by running round the Holy Sepulchre with all their might and ſwiftneſs, crying out as they went, Huia! which ſignifies, 'This is he, or this is it;' an expreſſion by which they aſſert the verity of the chriſtian religion. After they had by theſe vertiginous circulations and clamours turned their heads, and inflamed their madneſs, they began to act the moſt antic tricks and poſtures, in a thouſand ſhapes of diſtraction. Sometimes they dragged one another along the floor all round the ſepulchre; ſometimes they ſet one man upright on another's ſhoulders, and in this poſture marched round; ſometimes they took men with their heels upward, and hurried them about in ſuch an indecent manner, as to expoſe their nudities; ſometimes they tumbled round the ſepulchre, after the manner of tumblers on the ſtage. In a word, nothing can be imagined more rude or extravagant, than what was acted upon this occaſion.

In this tumultuous frantic humour they continued from twelve till four of the clock: the reaſon of which delay was, becauſe of a ſuit that was then in debate before the cadi, betwixt the Greeks and Armenians; the former endeavouring to exclude the latter from having any ſhare in this miracle. Both parties having expended (as I was informed) five thouſand dollars between them, in this fooliſh controverſy; the cadi at laſt gave ſentence, that they ſhould enter the Holy Sepulchre together, as had been uſual at former times. Sentence being thus given, at four of the clock both nations went on with their ceremony. The Greeks firſt ſet out, in a proceſſion round the Holy Sepulchre, and immediately at their heels followed the Armenians. In this order they

compaſſed the Holy Sepulchre thrice, having produced all their gallantry of ſtandards, ſtreamers, crucifixes, and embroidered habits upon this occaſion.

Toward the end of this proceſſion, there was a pigeon came fluttering into the cupola over the Sepulchre; at ſight of which, there was a greater ſhout and clamour than before. This bird, the Latins told us, was purpoſely let fly by the Greeks, to deceive the people into an opinion that it was a viſible deſcent of the Holy Ghoſt.

The proceſſion being over, the ſuffragan of the Greek patriarch (he being himſelf at Conſtantinople), and the principal Armenian biſhop approached to the door of the ſepulchre, and cutting the ſtring with which it was faſtened and ſealed, entered in, ſhutting the door after them; all the candles and lamps within having been before extinguiſhed, in the preſence of the Turks and other witneſſes. The exclamations were doubled, as the miracle drew nearer its accompliſhment; and the people preſſed with ſuch vehemence towards the door of the ſepulchre, that it was not in the power of the Turks ſet to guard it, with the ſevereſt drubs to keep them off. The cauſe of their preſſing in this manner, is the great deſire they have to light their candles at the holy flame, as ſoon as it is firſt brought out of the ſepulchre; it being eſteemed the moſt ſacred and pure, as coming immediately from heaven.

The two miracle-mongers had not been above a minute in the holy ſepulchre, when the glimmering of the holy fire was ſeen, or imagined to appear, through ſome chinks of the door; and certainly Bedlam itſelf never ſaw ſuch an unruly tranſport as was produced in the mob at this ſight.

Immediately after, out came the two prieſts with blazing torches in their hands, which they held up at the door of the ſepulchre, while the people thronged about with inexpreſſible ardour; every one ſtriving to obtain a part of the firſt and pureſt flame. The Turks, in the mean time, with huge clubs, laid them on without mercy; but all this could not repel them, the exceſs of their tranſport making them inſenſible of pain. Thoſe that got the fire applied it immediately to their beards, faces, and boſoms, pretending that it would not burn like an earthly flame; but I plainly ſaw, none of them could endure this experiment long enough to make good that pretenſion.

So many hands being employed, you may be ſure it could not be long before innumerable tapers were lighted. The whole church, galleries, and every place ſeemed inſtantly to be in a flame: and with this illumination the ceremony ended.

It muſt be owned, that thoſe two within the ſepulchre performed their part with great quickneſs and dexterity; but the behaviour of the rabble without, very much diſcredited the miracle. The Latins take a great deal of pains to expoſe this ceremony, as a moſt ſhameful impoſture, and a ſcandal to the Chriſtian religion; perhaps out of envy, that others ſhould be maſters of ſo gainful a buſineſs; but the Greeks and Armenians pin their faith upon it, and make their pilgrimages chiefly upon this motive; and it is the deplorable unhappineſs of their prieſts, that having acted the cheat ſo long already, they are forced now to ſtand to it, for fear of endangering the apoſtacy of their people.

Going out of the church, after the rout was over, we ſaw ſeveral people gathered about the ſtone of unction, who, having got a good ſtore of candles lighted with the holy fire, were employed in daubing pieces of linen with the wicks of them and the melting wax; which pieces of linen were deſigned for winding-ſheets; and it is the opinion of theſe poor people, that if they can but have the happineſs to be buried in a ſhroud ſmutted with this celeſtial fire, it will certainly ſecure them from the flames of hell.

Sunday, April 4.—This day being our Eaſter, we did not go abroad to viſit any places, the time requiring an employment of another nature.

Monday, April 5.—This morning we went to ſee ſome more of the curioſities which had been yet unviſited by us. The firſt place we came to was that which they call St. Peter's priſon, from which he was delivered by the Angel, Acts 12. It is cloſe by the church of the Holy Sepulchre, and ſtill ſerves for its primitive uſe. About the ſpace of a furlong from thence, we came to an old church, held to have been built by Helena, in the place where ſtood the houſe of Zebedee. This is in the hands of the Greeks, who tell you, that Zebedee being a fiſherman, was wont to bring fiſh from Joppa hither, and to vend it at this place. Not far from hence we came to the place where, they ſay, ſtood anciently the iron gate, which opened to Peter of its own accord. A few ſteps farther, is the ſmall church built over the houſe of Mark, to which the Apoſtle directed his courſe, after his miraculous gaol-delivery. The Syrians (who have this place in their cuſtody) pretend to ſhew you the very window at which Rhoda looked out, while Peter knocked at the door. In the church they ſhew a Syriac manuſcript of the New Teſtament in folio, pretended to be eight hundred and fifty-two years old; and a little ſtone font, uſed by the Apoſtles themſelves in baptizing. About one hundred and fifty paces farther in the ſame ſtreet, is that which they call the houſe of St. Thomas, converted formerly into a church, but now a moſque. Not many paces farther is another ſtreet croſſing the former, which leads you on the right hand to the place where they ſay our Lord appeared, after his reſurrection, to the three Marys, Matth. 28. 9. Three Marys, the friars tell you, though in that place of St. Matthew mention is made but of two. The ſame ſtreet carries you on the left hand to the Armenian convent. The Armenians have here a very large and delightful ſpace of ground; their convent and gardens taking up all that part of Mount Sion which is within the walls of the city. Their church is built over the place where, they ſay, St. James, the brother of John, was beheaded, Acts 12. 2. In a ſmall chapel on the north-ſide of the church, is ſhewn the very place of his decollation. In this church are two altars ſet out with extraordinary ſplendour, being decked with rich mitres, embroidered copes, croſſes both ſilver and gold, crowns, chalices, and other church utenſils without number. In the middle of the church is a pulpit made of tortoiſe-ſhell and mother of pearl, with a beautiful canopy or cupola over it, of the ſame fabric. The tortoiſe-ſhell and mother of pearl are ſo exquiſitely mingled and inlaid in each other, that the work far exceeds the materials. In a kind of anti-chapel to this church, there are laid up on one ſide of an altar, three large rough ſtones, eſteemed very precious; as being, one of them, the ſtone upon which Moſes caſt the two tables, when he broke them, in indignation at the idolatry of the Iſraelites; the other two being brought, one from the place of our Lord's baptiſm, the other from that of his transfiguration.

Leaving this convent, we went a little farther to another ſmall church, which was likewiſe in the hands of the Armenians. This is ſuppoſed to be founded in the place where Annas's houſe ſtood. Within the church, not far from the door, is ſhewn a hole in the wall, denoting the place where one of the officers of the high prieſt ſmote our bleſſed Saviour, John 18. 22. The officer, by whoſe impious hand that buffet was given, the friars will have to be the ſame Malchus whoſe ear our Lord had healed. In the court before this chapel is an olive tree, of which it is reported, that Chriſt was chained to it for ſome time by order of Annas, to ſecure him from eſcaping.

From the houſe of Annas we were conducted out of Sion gate, which is near adjoining to that which they call the houſe of Cajaphas, where is another ſmall chapel belonging alſo to the Armenians. Here, under the altar, they tell us is depoſited that

very ſtone which was laid to ſecure the door of our Saviour's ſepulchre, Mat. 27. 60. It was a long time kept in the church of the Sepulchre; but the Armenians, not many years ſince, ſtole it from thence by a ſtratagem, and conveyed it to this place. The ſtone is two yards and a quarter long, high one yard, and broad as much. It is plaiſtered all over, except in five or ſix little places, where it is left bare to receive the immediate kiſſes and other devotions of pilgrims. Here is likewiſe ſhewn a little cell ſaid to have been our Lord's priſon, until the morning when he was carried from hence before Pilate; and alſo the place where Peter was frighted into a denial of his maſter.

A little farther without the gate is the church of the Cœnaculum, where they ſay Chriſt inſtituted his laſt ſupper. It is now a moſque, and not to be ſeen by Chriſtians. Near this is a well, which is ſaid to mark out the place at which the Apoſtles divided from each other, in order to go every man to his ſeveral charge; and cloſe by the well are the ruins of a houſe in which the bleſſed Virgin is ſuppoſed to have breathed her laſt. Going eaſtward, a little way down the hill, we were ſhewn the place where a Jew arreſted the corpſe of the Bleſſed Virgin, as ſhe was carried to her interment; for which impious preſumption, he had his hand withered wherewith he had ſeized the bier. About as much lower in the middle of the hill, they ſhew you the grot in which St. Peter wept ſo bitterly for his inconſtancy to his Lord.

We extended our circuit no farther at this time; but entered the city again at Sion gate. Turning down as ſoon as we had entered, on the right hand, and going about two furlongs cloſe by the city wall, we were had into a garden lying at the foot of Mount Moriah, on the ſouth ſide. Here we were ſhewn ſeveral large vaults, annexed to the mountain on this ſide, and running at leaſt fifty yards under ground. They were built in two aiſles, arched at top with huge firm ſtone, and ſuſtained with tall pillars conſiſting each of one ſingle ſtone, and two yards in diameter. This might, poſſibly, be ſome under-ground work made to enlarge the area of the Temple; for Joſephus ſeems to deſcribe ſome ſuch work as this, erected over the valley on this ſide of the Temple, Ant. Jud. lib. 15. cap. ult.

From theſe vaults, we returned toward the convent. In our way we paſſed through the Turkiſh bazars, and took a view of the beautiful gate of the Temple; but we could but juſt view it in paſſing, it not being ſafe to ſtay here long, by reaſon of the ſuperſtition of the Turks.

Tueſday, April 6.—The next morning we took another progreſs about the city. We made our exit at Bethlehem gate, and turning down on the left hand under the caſtle of the Piſans, came, in about a furlong and a half, to that which they call Bathſheba's pool. It lies at the bottom of Mount Sion, and is ſuppoſed to be the ſame in which Bathſheba was waſhing herſelf, when David ſpied her from the terrace of his palace. But others refer this accident to another leſſer pool in a garden, juſt within Bethlehem gate; and, perhaps, both opinions are equally in the right.

A little below this pool, begins the valley of Hinnom; on the weſt ſide of which is the place called anciently the Potters Field, and afterwards the Field of Blood, from its being purchaſed with the pieces of ſilver which were the price of the blood of Chriſt; but at preſent, from that veneration which it has obtained amongſt Chriſtians, it is called Campo Sancto. It is a ſmall plat of ground, not above thirty yards long, and about half as much broad. One moiety of it is taken up by a ſquare fabric twelve yards high, built for a charnel houſe. The corpſes are let down into it from the top, there being five holes left open for that purpoſe. Looking down through theſe holes we could ſee many bodies under ſeveral degrees of decay; from which it may be

conjectured, that this grave does not make that quick diſpatch with the corpſes committed to it, which is commonly reported. The Armenians have the command of this burying place, for which they pay the Turks a rent of one zequin a day. The earth is of a chalky ſubſtance hereabouts.

A little below the Campo Sancto, is ſhewn an intricate cave or ſepulchre, conſiſting of ſeveral rooms one within another, in which the Apoſtles are ſaid to have hid themſelves, when they forſook their Maſter, and fled. The entrance of the cave diſcovers ſigns of its having been adorned with painting in ancient times.

A little farther the valley of Hinnom terminates that of Jehoſaphat running croſs the mouth of it. Along the bottom of this latter valley runs the brook Cedron; a brook in winter-time, but without the leaſt drop of water in it all the time we were at Jeruſalem.

In the valley of Jehoſaphat, the firſt thing you are carried to is the well of Nehemiah; ſo called, becauſe reputed to be the ſame place from which that reſtorer of Iſrael recovered the fire of the altar, after the Babyloniſh captivity, 2 Macc. 1. 19. A little higher in the valley, on the left hand, you come to a tree, ſuppoſed to mark out the place where the evangelical prophet was ſawn aſunder. About one hundred paces higher, on the ſame ſide, is the pool of Siloam. It was anciently dignified with a church built over it: but when we were there, a tanner made no ſcruple to dreſs his hides in it. Going about a furlong farther on the ſame ſide, you come to the fountain of the bleſſed Virgin, ſo called becauſe ſhe was wont (as is reported) to reſort hither for water; but at what time, and upon what occaſions, it is not yet agreed. Over againſt this fountain, on the other ſide of the valley, is a village called Siloe, in which Solomon is ſaid to have kept his ſtrange wives; and above the village is a hill called the Mountain of Offence, becauſe there Solomon built the high places mentioned, 1 Kings, 11. 7, his wives having perverted his wife heart to follow their idolatrous abominations in his declining years. On the ſame ſide, and not far diſtant from Siloe, they ſhew another Aceldama, or Field of Blood; ſo called, becauſe there it was that Judas, by the juſt judgment of God, met with his compounded death, Mat. 27. 5. Acts 1. 18, 19. A little farther on the ſame ſide of the valley, they ſhewed us ſeveral Jewiſh monuments. Amongſt the reſt there are two noble antiquities, which they call the Sepulchre of Zachary, and the Pillar of Abſolom. Cloſe by the latter, is the Sepulchre of Jehoſaphat, from which the whole valley takes its name.

Upon the edge of the hill, on the oppoſite ſide of the valley, there runs along in a direct line, the wall of the city. Near the corner of which, there is a ſhort end of a pillar, jetting out of the wall. Upon this pillar the Turks have a tradition, that Mahomet ſhall ſit in judgment at the laſt day; and that all the world ſhall be gathered together in the valley below, to receive their doom from his mouth. A little farther northward is the gate of the Temple. It is at preſent walled up, becauſe the Turks here have a prophecy, that their deſtruction ſhall enter at that gate; the completion of which prediction they endeavour by this means to prevent. Below this gate, in the bottom of the valley, is a broad hard ſtone, diſcovering ſeveral impreſſions upon it, which you may fancy to be footſteps. Theſe the friars tell you are prints made by our bleſſed Saviour's feet, when after his apprehenſion he was hurried violently away to the tribunal of his blood-thirſty perſecutors.

From hence, keeping ſtill in the bottom of the valley, you come in a few paces to a place, which they call the Sepulchre of the bleſſed Virgin. It has a magnificent deſcent down into it of forty-ſeven ſtairs: on the right hand, as you go down, is the Sepulchre of St. Anna, the mother; and on the left, that of St. Joſeph, the huſband of the bleſſed Virgin.

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Having finiſhed our viſit to this place, we went up the hill toward the city. In the ſide of the aſcent, we were ſhewn a broad ſtone, on which they ſay St. Stephen ſuffered martyrdom; and not far from it is a grot, into which they tell you the outrageous Jewiſh zealots caſt his body, when they had ſatiated their fury upon him. From hence we went immediately to St. Stephen's gate, ſo called from its vicinity to this place of the protomartyr's ſuffering; and ſo returned to our lodging.

Wedneſday, April 7.—The next morning we ſet out again, in order to ſee the ſanctuaries, and other viſitable places of Mount Olivet. We went out at St. Stephen's gate, and croſſing the valley of Jehoſaphat, began immediately to aſcend the mountains. Being got about two thirds of the way up, we came to certain grottos cut with intricate windings and caverns under ground: theſe are called the Sepulchres of the Prophets. A little higher up, are twelve arched vaults under ground, ſtanding ſide by ſide; theſe were built in memory of the twelve Apoſtles, who are ſaid to have compiled their creed in this place. Sixty paces higher you come to the place, where they ſay Chriſt uttered his prophecy concerning the final deſtruction of Jeruſalem, Mat. 2. 4. And a little on the right hand of this, is the place where they ſay he dictated a ſecond time the Pater noſter to his diſciples, Luke 11. 1, 2. Somewhat higher is the cave of St. Pelagia; and as much more above that, a pillar, ſignifying the place where an angel gave the bleſſed Virgin three days warning of her death. At the top of the hill, you come to the place of our bleſſed Lord's aſcenſion. Here was anciently a large church, built in honour of that glorious triumph: but all that now remains of it is only an octagonal cupola, about eight yards in diameter, ſtanding, as they ſay, over the very place where were ſet the laſt footſteps of the Son of God here on earth. Within the cupola there is ſeen, in a hard ſtone, as they tell you, the print of one of his feet. Here was alſo that of the other foot ſometime ſince; but it has been removed from hence by the Turks into the great moſque upon Mount Moriah. This chapel of the aſcenſion, the Turks have the cuſtody of, and uſe it for a moſque. There are many other holy places about Jeruſalem, which the Turks pretend to have a veneration for, equally with the Chriſtians; and under that pretence they take them into their own hands. But whether they do this out of real devotion, or for lucre's ſake, and to the end that they may exact money from the Chriſtians for admiſſion into them, I will not determine.

About two furlongs from this place northward, in the higheſt part of Mount Olivet; and upon that was anciently erected an high tower, in memory of that apparition of the two angels to the Apoſtles, after our bleſſed Lord's aſcenſion, Acts 1. 10, 11. from which the tower itſelf had the name given it of *Viri Galilæi!* This ancient monument remained till about two years ſince, when it was demoliſhed by a Turk, who had bought the field in which it ſtood: but nevertheleſs you have ſtill, from the natural height of the place, a large proſpect of Jeruſalem, and the adjacent country, and of the Dead Sea, &c.

From this place, we deſcended the mount again by another road. At about the midway down, they ſhew you the place where Chriſt beheld the city, and wept over it, Luke 19. 41. Near the bottom of the hill is a great ſtone, upon which, you are told, the bleſſed Virgin let fall her girdle after her aſſumption, in order to convince St. Thomas, who, they ſay, was troubled with a fit of his old incredulity upon this occaſion. There is ſtill to be ſeen a ſmall winding channel upon the ſtone, which they will have to be the impreſſion made by the girdle when it fell, and to be left for the conviction of all ſuch as ſhall ſuſpect the truth of their ſtory of the aſſumption.

About twenty yards lower they ſhew you Gethſemane; an even plat of ground, not above fifty-ſeven yards ſquare, lying between the foot of Mount Olivet and the brook Cedron.

Cedron. It is well planted with olive trees, and thoſe of ſo old a growth, that they are believed to be the ſame that ſtood here in our bleſſed Saviour's time. In virtue of which perſuaſion, the olives, and olive ſtones, and oil which they produce, became an excellent commodity in Spain. But that theſe trees cannot be ſo ancient as is pretended, is evident from what Joſephus teſtifies, lib. 7. Bell. Jud. cap. 15; and in other places, viz. that Titus, in his ſiege of Jeruſalem, cut down all the trees within about one hundred furlongs of Jeruſalem; and that the ſoldiers were forced to fetch wood ſo far, for making their mounts, when they aſſaulted the Temple.

At the upper corner of the garden is a flat naked ledge of rock, reputed to be the place on which the Apoſtles, Peter, James, and John, fell aſleep during the agony of our Lord. And a few paces from hence is a grotto, ſaid to be the place, in which Chriſt underwent that bitter part of his paſſion.

About eight paces from the place where the Apoſtles ſlept, is a ſmall ſhred of ground, twelve yards long, and one broad, ſuppoſed to be the very path on which the traitor Judas walked up to Chriſt, ſaying, 'Hail maſter, and kiſſed him.' This narrow path is ſeparated by a wall out of the midſt of the garden, as a *terra damnata;* a work the more remarkable, as being done by the Turks, who, as well as Chriſtians, deteſt the very ground on which was acted ſuch an infamous treachery.

From hence we croſſed the brook Cedron, cloſe by the reputed ſepulchre of the bleſſed Virgin; and entering at St. Stephen's gate, returned again to the convent.

Thurſday, April 8.—We went to ſee the palace of Pilate, I mean the place where they ſay it ſtood, for now an ordinary Turkiſh houſe poſſeſſes its room. It is not far from the gate of St. Stephen, and borders upon the area of the Temple on the north ſide. From the terrace of this houſe you have a fair proſpect of all the place where the Temple ſtood; indeed the only good proſpect that is allowed you of it: for there is no going within the borders of it, without forfeiting your life, or, which is worſe, your religion. A fitter place for an auguſt building could not be found in the whole world than this area. It lies upon the top of Mount Moriah, over againſt Mount Olivet, the valley of Jehoſaphat lying between both mountains. It is, as far as I could compute by walking round it without, five hundred and ſeventy of my paces in length, and three hundred and ſeventy in breadth; and one may ſtill diſcern marks of the great labour that it coſt, to cut away the hard rock, and to level ſuch a ſpacious area upon ſo ſtrong a mountain. In the middle of the area ſtands at preſent a moſque of an octagonal figure, ſuppoſed to be built upon the ſame ground, where anciently ſtood the *Sanctum Sanctorum.* It is neither eminent for its largeneſs, nor its ſtructure; and yet it makes a very ſtately figure, by the ſole advantage of its ſituation.

In this pretended houſe of Pilate is ſhewn the room in which Chriſt was mocked with the enſigns of royalty, and buffeted by the ſoldiers. At the coming out of the houſe is a deſcent, where was anciently the *Scala Sancta.* On the other ſide of the ſtreet (which was anciently part of the palace alſo) is the room where they ſay our Lord was ſcourged. It was once uſed for a ſtable by the ſon of a certain baſſa of Jeruſalem: but preſently upon this profanation, they ſay, there came ſuch a mortality amongſt his horſes, as forced him to reſign the place, by which means it was redeemed from that ſordid uſe; but, nevertheleſs, when we were there, it was no better that a weaver's ſhop. In our return from Pilate's palace, we paſſed along the Dolourous Way, in which walk we were ſhewn in order: firſt, the place where Pilate brought our Lord forth to preſent to the people, with this myſtick ſaying, 'Behold the man'! ſecondly, where Chriſt fainted thrice, under the weight of his croſs: thirdly, where the bleſſed Virgin ſwooned away at ſo tragical a ſpectacle: fourthly, where St. Veronica preſented to him the handkerchief

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to wipe his bleeding brows: fifthly, where the ſoldiers compelled Simon, the Cyrenian, to bear his croſs. All which places I need only to name.

Friday, April 9.—We went to take a view of that which they call the Pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at leaſt eight deep, but void of water. At its weſt end it diſcovers ſome old arches, now dammed up. Theſe, ſome will have to be the five porches in which ſate that multitude of lame, halt, and blind, Joh. 5. But the miſchief is, inſtead of five, there are but three of them. This pool is contiguous on one ſide, to St. Stephen's gate; on the other, to the area of the Temple.

From hence we went to the convent or nunnery of St. Anne. The church here is large and entire, and ſo are part of the lodgings; but both are deſolate and neglected. In a grotto under the church is ſhewn the place, where, they ſay, the bleſſed Virgin was born. Near this church they ſhew the phariſee's houſe, where Mary Magdalen exhibited thoſe admirable evidences of a penitent affection towards our Saviour; 'waſhing his feet with her tears, and wiping them with her hair', Luke 7. 38. This place alſo has been anciently dignified with holy buildings, but they are now neglected.

This was our morning's work. In the afternoon we went to ſee Mount Gihon, and the pool of the ſame name. It lies about two furlongs without Bethlehem gate weſtward. It is a ſtately pool, one hundred and ſix paces long, and ſixty-ſeven broad, and lined with wall and plaiſter; and was, when we were there, well ſtored with water.

Saturday, April 10.—We went to take our leaves of the Holy Sepulchre, this being the laſt time that it was to be opened this feſtival.

Upon this finiſhing day, and the night following, the Turks allow free admittance for all people, without demanding any fee for entrance as at other times; calling it a day of charity. By this promiſcuous licenſe, they let in not only the poor, but, as I was told, the lewd and vicious alſo; who come hither to get convenient opportunity for proſtitution, prophaning the holy places in ſuch a manner (as it is ſaid), that they were not worſe defiled even then when the heathens here celebrated their Aphrodiſia.

Sunday, April 11.—Now began the Turks Byram, that is, the feaſt which they celebrate after their Lent, called by them Ramadam. This being a time of great libertiniſm among the rabble, we thought it prudent to confine ourſelves to our lodgings for ſome time, to the end that we might avoid ſuch inſolences as are uſual in ſuch times of publick feſtivity. Our confinement was the leſs incommodious, becauſe there was hardly any thing, either within or about the city, which we had not already viſited.

Monday, April 12; Tueſday, April 13.—We kept cloſe to our quarters, but however not in idleneſs, the time being now come when we were to contrive, and provide things in order for our departure. We had a bad account, from all hands, of the country's being more and more embroiled by the Arabs; which made us ſomewhat unreſolved what way and method to take for our return. But during our ſuſpence it was told us, that the moſolem was likewiſe upon his return to his maſter, the baſſa of Tripoli; upon which intelligence we reſolved, if poſſible, to join ourſelves to his company.

Wedneſday, April 14.—We went with a ſmall preſent in our hands to wait upon the moſolem, in order to enquire the time of his departure, and acquaint him with our deſire to go under his protection. He aſſured us of his ſetting out the next morning; ſo we immediately took our leaves in order to prepare ourſelves for accompanying him.

I was willing before our departure to meaſure the circuit of the city: ſo taking one of the friars with me, I went out in the afternoon, in order to pace the walls round. We

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went out at Bethlehem gate, and proceeding on the right hand, came about to the ſame gate again. I found the whole city 4630 paces in circumference, which I computed thus:

	Paces.
From Bethlehem gate to the corner on the right hand	400
From that corner to Damaſcus gate	680
From Damaſcus gate to Herod's	380
From Herod's gate to Jeremiah's priſon	150
From Jeremiah's priſon to the corner next the valley of Jehoſaphat	225
From that corner to St. Stephen's gate	385
From St. Stephen's gate to the Golden gate	240
From the Golden gate to the corner of the wall	380
From that corner to the Dung gate	470
From the Dung gate to Sion gate	605
From Sion gate to the corner of the wall	215
From that corner to Bethlehem gate	500
In all, paces	4630

The reduction of my paces to yards, is by caſting away a tenth part, ten of my paces making nine yards; by which reckoning the 4630 paces amount to 4167 yards, which make juſt two miles and a half.

Thurſday, April 15.—This morning our diplomata were preſented us by the father guardian, to certify our having viſited all the holy places; and we preſented the convent fifty dollars a man, as a gratuity for their trouble; which offices having paſt betwixt us, we took our leaves.

We ſet out together with the moſolem, and proceeding in the ſame road by which we came, lodged the firſt night at Kane Leban. But the moſolem left us here, and continued his ſtage as far as Naploſa; ſo we ſaw him no more. The country people were now every where at plough in the fields, in order to ſow cotton. It was obſervable, that in ploughing they uſed goads of an extraordinary ſize. Upon meaſuring of ſeveral I found them about eight feet long, and at the bigger end ſix inches in circumference. They were armed at the leſſer end with a ſharp prickle for driving the oxen, and at the other end with a ſmall ſpade, or paddle of iron, ſtrong and maſſy, for cleanſing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with ſuch a goad as one of theſe, that Shamgar made that prodigious ſlaughter related of him, Judg. 3. 31? I am confident that whoever ſhould ſee one of theſe inſtruments, would judge it to be a weapon not leſs fit, perhaps fitter, than a ſword, for ſuch an execution. Goads of this ſort I ſaw always uſed hereabouts, and alſo in Syria; and the reaſon is, becauſe the ſame ſingle perſon both drives the oxen, and alſo holds and manages the plough, which makes it neceſſary to uſe ſuch a goad as is above deſcribed, to avoid the encumbrance of two inſtruments.

Friday, April 16.—Leaving Kane Leban we proceeded ſtill in our former road; and paſſing by Naploſo and Samaria, we came to the fountain Selee, and there took up our lodging this night.

Saturday, April 17.—The next morning we continued on in the ſame road that we travelled when outward bound, 'till we came to Caphar Arab. At this place we left our former way, and inſtead of turning off on the left hand to go for Acra, we kept our courſe ſtraight forwards, reſolving to croſs directly athwart the plain of Eſdraelon, and to viſit Nazareth.

Proceeding in this courſe from Caphar Arab, we came in about half an hour to Jeneen. This is a large old town, on the ſkirts of Eſdraelon: it has in it an old caſtle, and two moſques, and is the chief reſidence of the emir Chibly. Here we were accoſted with a command from the emir not to advance any farther, 'till he ſhould come in perſon to receive of us his caphars. This was very unwelcome news to us, who had met with a trial of his civility before. But however we had no remedy, and therefore thought it beſt to comply as contentedly as we could. Having been kept thus in ſuſpenſe from two in the morning 'till ſun-ſet, we then received an order from the prince, to pay the caphar to an officer, whom he ſent to receive it, and diſmiſs us.

Having received this licenſe, we made all the haſte we could to diſpatch the caphar, and to get clear of theſe Arabs, but notwithſtanding all our diligence, it was near midnight before we could finiſh. After which we departed, and entering immediately into the plain of Eſdraelon, travelled over it all night, and in ſeven hours reached its other ſide. Here we had a very ſteep and rocky aſcent; but however in half an hour we maſtered it, and arrived at Nazareth.

Sunday, April 18.—Nazareth is at preſent only an inconſiderable village, ſituate in a kind of round concave valley, on the top of an high hill. We were entertained at the convent built over the place of the Annunciation. At this place are as it were immured, ſeven or eight Latin fathers, who live a life truly mortified, being perpetually in fear of the Arabs, who are abſolute lords of the country.

We went in the afternoon to viſit the ſanctuary of this place. The church of Nazareth ſtands in a cave, ſuppoſed to be the place where the bleſſed Virgin received that joyful meſſage of the Angel, 'Hail thou that art highly favoured,' &c. Luke 1. 28. It reſembles the figure of a croſs. That part of it that ſtands for the tree of the croſs is fourteen paces long, and ſix over; and runs directly into the grot, having no other arch over it at top, but that of the natural rock: the traverſe part of the croſs is nine paces long and four broad, and is built athwart the mouth of the grot. Juſt at the ſection of the croſs are erected two granite pillars, each two feet and one inch diameter, and about three feet diſtance from each other. They are ſuppoſed to ſtand on the very places, one, where the Angel, the other, where the bleſſed Virgin ſtood at the time of the Annunciation. Of theſe pillars, the innermoſt being that of the bleſſed Virgin, has been broke away by the Turks, in expectation of finding treaſure under it; ſo that eighteen inches length of it is clean gone, between the pillar and its pedeſtal. Nevertheleſs it remains erect; though by what art it is ſuſtained, I could not diſcern. It touches the roof above, and is probably hanged upon that; unleſs you had rather take the friars account of it, viz. that it is ſupported by a miracle.

After this we went to ſee the houſe of Joſeph, being the ſame, as they tell you, in which the Son of God lived for near thirty years, in ſubjection to man, Luke 2. 51. Not far diſtant from hence they ſhew you the ſynagogue, where our bleſſed Lord preached that ſermon, Luke 4, by which he ſo exaſperated his country-men. Both theſe places lie north weſt from the convent, and were anciently dignified each with a handſome church; but theſe monuments of queen Helena's piety are now in ruins.

Monday, April 19.—This day we deſtined for viſiting Mount Tabor, ſtanding by itſelf in the plain of Eſdraelon, about two or three furlongs within the plain.

Its being ſituated in ſuch a ſeparate manner has induced moſt authors to conclude, that this muſt needs be that holy mountain (as St. Peter ſtyles it, 2 Pet. 1. 18.) which was the place of our bleſſed Lord's Transfiguration, related Mat. 17. Mark 9. There you read that Chriſt 'took with him Peter, James, and John, into a mountain apart';

from which deſcription they infer, that the mountain there ſpoke of can be no other than Tabor. The concluſion may poſſibly be true; but the argument uſed to prove it, ſeems incompetent; becauſe the term κατ' ἰδίαν, or apart, moſt likely relates to the withdrawing and retirement of the perſons there ſpoken of; and not the ſituation of the mountain.

After a very laborious aſcent, which took up near an hour, we reached the higheſt part of the mountain. It has a plain area at top, moſt fertile and delicious, of an oval figure, extended about one furlong in breadth, and two in length. This area is encloſed with trees on all parts, except toward the ſouth. It was anciently environed with walls, and trenches, and other fortifications, of which it exhibits many remains at this day.

In this area there are in ſeveral places, ciſterns of good water; but thoſe which are moſt devoutly viſited, are three contiguous grottos made to repreſent the three tabernacles which St. Peter propoſed to erect, in the aſtoniſhment that poſſeſt him at the glory of the Transfiguration. 'Lord (ſays he) it is good for us to be here: let us make three tabernacles, one for thee, &c.'

I cannot forbear to mention in this place an obſervation, which is very obvious to all that viſit the Holy-Land, viz. that almoſt all paſſages and hiſtories related in the goſpel are repreſented, by them that undertake to ſhew where every thing was done, as having been done moſt of them in grottos; and that even in ſuch caſes, where the condition and circumſtances of the actions themſelves ſeem to require places of another nature.

Thus, if you would ſee the place where St. Anne was delivered of the bleſſed Virgin, you are carried to a grotto; if the place of the Annunciation, it is alſo a grotto; if the place where the bleſſed Virgin ſaluted Elizabeth; if that of the Baptiſt's, or that of our bleſſed Saviour's Nativity; if that of the agony, or that of St. Peter's repentance, or that where the Apoſtles made the creed, or this of the Transfiguration, all theſe places are alſo grottos. And in a word, where-ever you go, you find almoſt every thing is repreſented as done under ground. Certainly grottos were anciently held in great eſteem; or elſe they could never have been aſſigned, in ſpite of all probability, for the places in which were done ſo many various actions. Perhaps it was the hermits way of living in grottos from the fifth or ſixth century downward, that has brought them ever ſince to be in ſo great reputation.

From the top of Tabor you have a proſpect, which, if nothing elſe, well rewards the labour of aſcending it. It is impoſſible for man's eyes to behold a higher gratification of this nature. On the north weſt you diſcern at a diſtance the Mediterranean; and all round you have the ſpacious and beautiful plains of Eſdraelon and Galilee, which preſent you with a view of ſo many places memorable for the reſort and miracles of the Son of God.

At the bottom of Tabor weſtward ſtands Daberah, a ſmall village, ſuppoſed by ſome to take its name from Deborah, that famous judge and deliverer of Iſrael. Near this valley is the fountain of Kiſhon.

Not many leagues diſtant eaſtward you ſee Mount Hermon; at the foot of which is ſeated Nain, famous for our Lord's raiſing the widow's ſon there, Luke 7. 14; and Endor, the place where dwelt the witch conſulted by Saul. Turning a little ſouthward, you have in view the high mountains of Gilboah, fatal to Saul and his ſons.

Due eaſt you diſcover the ſea of Tiberias, diſtant about one day's journey; and cloſe by that ſea, they ſhew a ſteep mountain, down which the ſwine ran, and periſhed in the waters. Mat. 8. 32.

A few points towards the north appears that which they call the Mount of the Beatitudes;"

Beatitudes;' a ſmall riſing from which our bleſſed Saviour delivered his ſermon in the 5, 6, 7 chapters of St. Matthew. Not far from this little hill is the city Saphet, ſuppoſed to be the ancient Bethulia. It ſtands upon a very eminent and conſpicuous mountain, and is ſeen far and near. May we not ſuppoſe that Chriſt alludes to this city in thoſe words of his ſermon, Mat. 5. 14, 'A city ſet on a hill cannot be hid'? A conjecture which ſeems the more probable, becauſe our Lord in ſeveral places, affects to illuſtrate his diſcourſe by compariſons taken from objects that were then preſent before the eyes of his auditors. As when he bids them 'behold the fowls of the air, chap. 6. 16, and the lilies of the field, ibid. v. 28.'

From Mount Tabor you have likewiſe the ſight of a place, which they will tell you was Dothaim, where Joſeph was ſold by his brethren; and of the field, where our bleſſed Saviour fed the multitude with a few loaves, and fewer fiſhes. But whether it was the place where he divided the five loaves and two fiſhes amongſt the five thouſand, Mat. 14. 16, &c. or the ſeven loaves amongſt the four thouſand, Mat. 15. 32, I left them to agree among themſelves.

Having received great ſatisfaction in the ſight of this mountain, we returned to the convent the ſame way that we came. After dinner we made another ſmall excurſion, in order to ſee that which they call the 'Mountain of the precipitation'; that is, the brow of the hill from which the Nazarites would have thrown down our bleſſed Saviour, being incenſed at his ſermon preached to them, Luke 4. This precipice is at leaſt half a league diſtant from Nazareth ſouthward. In going to it you croſs firſt over the vale in which Nazareth ſtands; and then going down two or three furlongs in a narrow cleft between the rocks, you there clamber up a ſhort, but difficult way on the right hand; at the top of which, you find a great ſtone ſtanding on the brink of a precipice, which is ſaid to be the very place, where our Lord was deſtined to be thrown down by his enraged neighbours, had he not made a miraculous eſcape out of their hands. There are in the ſtone ſeveral little holes, reſembling the prints of fingers thruſt into it. Theſe, if the friars ſay truth, are the impreſſions of Chriſt's fingers, made in the hard ſtone, while he reſiſted the violence that was offered to him. At this place are ſeen two or three ciſterns for ſaving water, and a few ruins; which is all that now remains of a religious building founded here by the empreſs Helena.

Tueſday, April 20.—The next morning we took our leaves of Nazareth, preſenting the guardian five a-piece for his trouble and charge in entertaining us. We directed our courſe for Acra; in order to which, going at firſt northward, we croſſed the hills that encompaſſed the vale of Nazareth on that ſide. After which we turned to the weſtward, and paſſed inview of Cana of Galilee; the place ſignalized with the beginning of Chriſt's miracles, John 2. 11. In an hour and half more we came to Sepharia; a place reverenced for being the reputed habitation of Joachim and Anna, the parents of the bleſſed Virgin. It had once the name of Dioceſaria, and was a place in good repute; but at preſent it is reduced to a poor village, ſhewing only here and there a few ruins, to teſtify its ancient better condition. On the weſt ſide of the town ſtands good part of a large church, built on the ſame place, where they ſay ſtood the houſe of Joachim and Anna; it is fifty paces long, and in breadth proportionable.

At Sepharia begins the delicious plain of Zabulon. We were an hour and a half in croſſing it; and, in an hour and a half more, paſſed by a deſolate village on the right hand, by name Satyra. In half an hour more we entered the plains of Acra, and in one hour and a half more arrived at that place. Our ſtage this day was ſomewhat leſs than ſeven hours; it lay about weſt and by north, and through a country very delightful, and fertile beyond imagination.

Wedneſday,

Wedneſday, April 21.—At Acra we were very courteouſly treated by the French conſul and merchant, as we had been when outward bound. Having ſtaid only one night, we took our leaves; and returning by the ſame way of the coaſt, that I have deſcribed before, came the firſt night to our old lodgings at Solomon's ciſterns, and the ſecond to Sidon.

Thurſday, April 22.—Three hours diſtant from Sidon, we were carried by the French conſul to ſee a place, which we paſſed by unregarded in our journey outward; though it very well deſerves a traveller's obſervation.

At about the diſtance of a mile from the ſea, there runs along a high rocky mountain; in the ſide of which are hewn a multitude of grots, all very little differing from each other; they have entrances of about two feet ſquare. On the inſide you find in moſt, or all of them, a room of about four yards ſquare; on the one ſide of which is the door, on the other three, are as many little cells, elevated about two feet above the floor. Here are of theſe ſubterraneons caverns (as I was informed by thoſe who had counted them) two hundred in number. They go by the name of the grots of ——. The great doubt concerning them is, whether they were made for the dead or the living. That which makes me doubt of this is, becauſe though all the ancient ſepulchres in this country, very much reſemble theſe grottos; yet they have ſomething peculiar in them, which intices one to believe they might be deſigned for the reception of the living; for ſeveral of the cells within were of a figure not fit for having corpſes depoſited in them, being ſome a yard ſquare, ſome more, and ſome leſs, and ſeeming to be made for family uſes. Over the door of every cell, there was a channel cut to convey the water away, that it might not annoy the rooms within. And becauſe the cells were cut above each other, ſome higher, ſome lower, in the ſide of the rock, here were convenient ſtairs cut, for the eaſier communication betwixt the upper and nether regions. At the bottom of the rock were alſo ſeveral old ciſterns for ſtoring up water. From all which arguments it may, with probability at leaſt, be concluded, that theſe places were contrived for the uſe of the living, and not of the dead. But what ſort of people they may be that inhabited this ſubterraneous city, or how long ago they lived, I am not able to reſolve; true it is, Strabo deſcribes the habitations of the Troglodytæ to have been ſomewhat of this kind.

Friday, April 23.—We continued this day at Sidon, being treated by our friends of the French nation with great generoſity.

Saturday, April 24.—This morning we took our leaves of the worthy French conſul, and the reſt of our other friends of that nation, in order to go for Damaſcus.

Damaſcus lies near due eaſt from Sidon; it is uſually eſteemed three days journey diſtant, the road lying over the mountain Libanus and Anti-Libanus.

Having gone about half an hour through the olive yards of Sidon, we came to the foot of Mount Libanus. In two hours and a half more we came to a ſmall village called Caphar Milki. Thus far our aſcent was eaſy; but now it began to grow more ſteep and difficult; in which having laboured one hour and one third more, we then came to a freſh fountain called Ambus Lee; where we encamped for this night. Our whole ſtage was four hours and one third; our courſe eaſt.

Sunday, April 25.—The next day we continued aſcending for three good hours, and then arrived at the higheſt ridge of the mountain, where the ſnow lay cloſe by the road. We began immediately to deſcend again on the other ſide, and in two hours came to a ſmall village called Meſhgarah, where there guſhes out, at once, from the ſide of the mountain, a plentiful ſtream, which falling down into a valley below, makes

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a fine brook, and after a current of about two leagues, loſes itſelf in a river called Letane.

At Meſhgarah there is a caphar * demanded by the Druſes, who are the poſſeſſors of theſe mountains. We were for a little while perplexed by the exceſſive demand made upon us by the caphar-men; but finding us obſtinate, they deſiſted.

Having gone one hour beyond Meſhgarah, we got clear of the mountain, and entered into a valley called Bocat. This Bocat ſeems to be the ſame with Bicath Aven, mentioned in Amos 1. 5, together with Eden and Damaſcus; for there is very near it, in Mount Libanus, a place called Eden to this day. It might alſo have the name of Aven, that is Vanity, given it, from the idolatrous worſhip of Baal practiſed at Balbeck or Heliopolis, which is ſituate in this valley. The valley is about two hours over, and in length extends ſeveral days journey, lying near north eaſt and ſouth weſt. It is encloſed on both ſides with two parallel mountains, exactly reſembling each other; the one that which we lately paſſed over between this and Sidon, the other oppoſite againſt it towards Damaſcus. The former I take to be the true Libanus, the latter Anti-Libanus; which two mountains are no where ſo well diſtinguiſhed as at this valley.

In the bottom of the valley, there runs a large river called Letane. It riſes about two day's journey northward, not far from Balbeck; and keeping its courſe all down the valley, falls at laſt into the river Caſimeer, or (as it is erroneouſly called) Eleutherus.

Thus far our courſe had been due eaſt; but here we inclined ſome points toward the north. Croſſing obliquely over the valley, we came in half an hour to a bridge over the river Letane. It conſiſts of five ſtone arches, and is called Kor Aren, from a village at a little diſtance of the ſame name. At this bridge we croſſed the river, and having travelled about an hour and a half on its bank, pitched our tents there for this night. Our whole ſtage was eight hours.

Monday, April 26.—The next morning we continued our oblique courſe over the valley Bocat. In an hour we paſſed cloſe by a ſmall village called Jib Jeneen, and in three quarters of an hour more, came to the foot of the mountain Anti-Libanus. Here we had an eaſy aſcent, and in half an hour paſſed by, on our right hand, a village called Uzzi. In three quarters of an hour more we arrived at Ayta, a village of chriſtians of the Greek communion. At this laſt place the road began to grow very rocky and troubleſome; in which having travelled an hour, we arrived at a ſmall rivulet called Ayn Yentloe. Here we entered into a narrow cleft between two rocky mountains, paſſing through which, we arrived in four hours at Demaſs, gently deſcending all the way. At Demaſs a ſmall caphar † is demanded; which being diſpatched, we put forward again, but had not gone above an hour and an half, when it grew dark, and we were forced to ſtop at a very inhoſpitable place, but the beſt we could find; affording no graſs for our horſes, nor any water, but juſt enough to breed frogs, by which we were ſerenaded all night.

Tueſday, April 27.—Early the next morning we deſerted this uncomfortable lodging, and in about an hour arrived at the river Barrady; our road ſtill deſcending. This is the river that waters Damaſcus, and enriches it with all its plenty and pleaſure. It is not ſo much as twenty yards over; but comes pouring down from the mountains with great rapidity, and with ſo vaſt a body of water, that it abundantly ſupplies all the thirſty gardens, and the city of Damaſcus.

* Half per Frank, quarter per ſervant.
† Quarter per head.

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We croſſed Barrady at a new bridge over it, called Dummar. On the other ſide our road aſcended, and in half an hour brought us to the brink of a high precipice, at the bottom of which the river runs; the mountain being here cleft aſunder to give it admiſſion into the plain below.

At the higheſt part of the precipice is erected a ſmall ſtructure, like a Sheich's ſepulchre, concerning which the Turks relate this ſtory; that their prophet, coming near Damaſcus, took his ſtation at that place for ſome time, in order to view the city; and conſidering the raviſhing beauty and delightfulneſs of it, he would not tempt his frailty by entering into it, but inſtantly departed with this reflection upon it, that there was but one paradiſe deſigned for man, and for his part he was reſolved not to take his in this world.

You have, indeed, from the precipice, the moſt perfect proſpect of Damaſcus. And certainly no place in the world can promiſe the beholder, at a diſtance, greater voluptuouſneſs. It is ſituate in an even plain, of ſo great extent, that you can but juſt diſcern the mountains that compaſs it on the farther ſide. It ſtands on the weſt ſide of the plain, at not above two miles diſtance from the place where the river Barrady breaks out from between the mountains; its gardens extending almoſt to the very place.

The city itſelf is of a long ſtraight figure; its ends pointing near north eaſt and ſouth weſt. It is very ſlender in the middle, but ſwells bigger at each end, eſpecially at that to the north eaſt. In its length, as far as I could gueſs by my eye, it may extend near two miles. It is thick ſet with moſques and ſteeples, the uſual ornaments of the Turkiſh cities; and is encompaſſed with gardens, extending no leſs, according to common eſtimation, than thirty miles round, which makes it look like a noble city in a vaſt wood. The gardens are thick ſet with fruit trees of all kinds, kept freſh and verdant by the waters of Barrady. You diſcover in them many turrets, and ſteeples, and ſummer-houſes, frequently peeping out from amongſt the green boughs, which may be conceived to add no ſmall advantage and beauty to the proſpect. On the north ſide of this vaſt wood is a place called Solhees, where are the moſt beautiful ſummer-houſes and gardens.

The greateſt part of this pleaſantneſs and fertility proceeds, as I ſaid, from the waters of Barrady, which ſupply both the gardens and city in great abundance. This river, as ſoon as it iſſues out from between the cleft of the mountain before-mentioned, into the plain, is immediately divided into three ſtreams, of which the middlemoſt and biggeſt runs directly to Damaſcus through a large open field, called the Ager Damaſcenus, and is diſtributed to all the ciſterns and fountains of the city. The other two (which I take to be the work of art) are drawn round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are let as they paſs, by little currents, and ſo diſperſed all over the vaſt wood; inſomuch that there is not a garden but has a fine quick ſtream running through it, which ſerves not only for watering the place, but is alſo improved into fountains, and other water-works very delightful, though not contrived with that variety of exquiſite art which is uſed in Chriſtendom.

Barrady being thus deſcribed, is almoſt wholly drunk up by the city and gardens. What ſmall part of it eſcapes, is united, as I was informed, in one channel again, on the ſouth eaſt ſide of the city; and after about three or four hours courſe, finally loſes itſelf in a bog there, without ever arriving at the ſea.

The Greeks, and from them the Romans, call this river Chryſorrhoas. But as for Abana and Pharpar, rivers of Damaſcus, mentioned, 2 Kings, 5. 12, I could find no memory, ſo much as of the names remaining. They muſt doubtleſs have been only

two

two branches of the river Barrady; and one of them was probably the ſame ſtream that now runs through the Ager Damaſcenus, directly to the city, which ſeems by its ſerpentine way to be a natural channel; the other I know not well where to find; but it is no wonder, ſeeing they may and do turn and alter the courſes of this river, according to their own convenience and pleaſure.

We continued a good while upon the precipice, to take a view of the city; and indeed it is a hard matter to leave a ſtation which preſents you ſo charming a landſkip. It exhibits the paradiſe below as a moſt fair and delectable place, and yet will hardly ſuffer you to ſtir away, to go to it; thus at once inviting you to the city, by the pleaſure which it ſeems to promiſe, and detaining you from it by the beauty of the proſpect.

Coming down the hill into the plain, we were there met by a janizary from the convent, ſent to conduct us into the city. He did not think fit to carry us in at the weſt gate (which was neareſt at hand), and ſo all acroſs the city, to the Latin convent where we were to lodge, for fear the Damaſcens, who are a very bigotted and inſolent race, ſhould be offended at ſo great a number of Franks as we were; to avoid which danger, he led us round about the gardens, before we arrived at the gate. The garden walls are of a very ſingular ſtructure. They are built of great pieces of earth, made in the faſhion of brick, and hardened in the ſun. In their dimenſions they are two yards long each, and ſomewhat more than one broad, and half a yard thick. Two rows of theſe placed edge ways, one upon another, make a cheap, expeditious, and, in this dry country, a durable wall.

In paſſing between the gardens we alſo obſerved their method of ſcouring the channels. They put a great bough of a tree in the water, and faſten to it a yoke of oxen. Upon the bough there ſits a good weighty fellow, to preſs it down to the bottom, and to drive the oxen. In this equipage the bough is dragged all along the channel, and ſerves at once both to cleanſe the bottom, and alſo to mud and fatten the water for the greater benefit of the gardens.

Entering at the eaſt gate, we went immediately to the convent, and were very courteouſly received by the guardian, father Raphael, a Majorkine by birth, and a perſon, who though he had dedicated himſelf to the contemplative life, yet is not unfit for any affairs of the active.

Wedneſday, April 28.—This morning we walked out to take a view of the city. The firſt place we went to viſit was the houſe of an eminent Turk. The ſtreets here are narrow, as is uſual in hot countries, and the houſes are all built, on the outſide, of no better a material than either ſun-burnt brick, or Flemiſh wall, daubed over in as coarſe a manner as can be ſeen in the vileſt cottages. From this dirty way of building, they have this amongſt other inconveniences, that upon any violent rain, the whole city becomes, by the waſhing of the houſes, as it were a quagmire.

It may be wondered what ſhould induce the people to build in this baſe manner, when they have in the adjacent mountains ſuch plenty of good ſtone, for nobler fabricks. I can give no reaſon for it, unleſs this may paſs for ſuch; that thoſe who firſt planted here, finding ſo delicious a ſituation, were in haſte to come to the enjoyment of it; and therefore nimbly ſet up thoſe extemporary habitations, being unwilling to defer their pleaſure ſo long, as whilſt they might erect more magnificent ſtructures: which primitive example their ſucceſſors have followed ever ſince.

But however, in theſe mud walls you find the gates and doors adorned with marble portals, carved and inlaid with great beauty and variety. It is an object not a little ſurprizing, to ſee mud and marble, ſtate and ſordidneſs, ſo mingled together.

In the inſide, the houſes diſcover a very different face from what you ſee without. Here you find, generally, a large ſquare court, beautified with variety of fragrant trees, and marble fountains, and compaſſed round with ſplendid apartments and duans. The duans are floored and adorned on the ſides with variety of marble, mixed in Moſaic knots and mazes. The ceilings and traves are, after the Turkiſh manner, richly painted and gilded. They have, generally, artificial fountains ſpringing up before them in marble baſons; and, as for carpets and cuſhions, are furniſhed out to the height of luxury. Of theſe duans they have, generally, ſeveral on all ſides of the court, being placed at ſuch different points, that at one or other of them, you may always have either the ſhade or the ſun, which you pleaſe.

Such as I have deſcribed was the houſe we went to ſee; and I was told the reſt reſemble the ſame deſcription.

In the next place we went to ſee the church of St. John Baptiſt, now converted into a moſque, and held too ſacred for chriſtians to enter, or almoſt to look into. However, we had three ſhort views of it, looking in at three ſeveral gates. Its gates are vaſtly large, and covered with braſs, ſtamped all over with Arab characters, and in ſeveral places with the figure of a chalice, ſuppoſed to be the ancient enſign or arms of the Mamalukes. On the north ſide of the church is a ſpacious court, which I could not conjecture to be leſs than one hundred and fifty yards long, and eighty or one hundred broad. The court is paved all over, and encloſed on the ſouth ſide by the church, on the other three ſides by a double cloiſter, ſupported by two rows of granite pillars of the Corinthian order, exceeding lofty and beautiful.

On the ſouth ſide the church joins to the bazars, and there we had an opportunity juſt to peep into it. It is within ſpacious and lofty, built with three iſles, between which are rows of poliſhed pillars of a ſurpriſing beauty; unleſs, perhaps, we were tempted to over value what was ſo ſparingly permitted to our ſurvey.

In this church are kept the head of St. John, and ſome other relicks eſteemed ſo holy, that it is death even for a Turk to preſume to go into the room where they are kept. We were told here by a Turk of good faſhion, that Chriſt was to deſcend into this moſque at the day of judgment, as Mahomet was to do into that of Jeruſalem; but the ground and reaſon of this tradition, I could not learn.

From the church we went to the caſtle, which ſtands about two furlongs diſtant, towards the weſt. It is a good building of the ruſtic manner; in length it is three hundred and forty paces, and in breadth ſomewhat leſs. We were admitted but juſt within the gate, where we ſaw ſtore of ancient arms and armour, the ſpoils of the chriſtians in former times. Amongſt the artillery was an old Roman baliſta; but this was a place not long to be gazed upon by ſuch as we were. At the eaſt end of the caſtle there hangs down in the middle of the wall a ſhort chain cut in ſtone; of what uſe I know not, unleſs to boaſt the ſkill of the artificer.

Leaving this place we went to view the bazars, which we found crowded with people, but deſtitute of any thing elſe worth obſerving.

Thurſday, April 29.—Very early this morning we went to ſee the yearly great pomp of the Hadgees ſetting out on their pilgrimage to Mecca; Oſtan, baſſa of Tripoli, being appointed their emir or conductor for this year. For our better ſecurity from the inſolences of the over zealous votaries, we hired a ſhop in one of the bazars through which they were to paſs.

In this famous calvalcade there came firſt forty-ſix dellees, that is, religious madmen, carrying each a ſilk ſtreamer, mixed either of red and green, or of yellow and green; after theſe came three troops of ſegmen, an order of ſoldiers amongſt the

Turks; and next to them, ſome troops of ſpahees, another order of ſoldiery. Theſe were followed by eight companies of mugrubines (ſo the Turks call the Barbaroſes) on foot: theſe were fellows of a very formidable aſpect, and were deſigned to be left in a garriſon, maintained by the Turks ſomewhere in the deſart of Arabia, and relieved every year with freſh men. In the midſt of the mugrubines, there paſſed ſix ſmall pieces of ordnance. In the next place came on foot the ſoldiers of the caſtle of Damaſcus, fantaſtically armed with coats of mail, gauntlets, and other pieces of old armour. Theſe were followed by troops of janizaries, and their aga, all mounted. Next were brought the baſſa's two horſe tails, uſhered by his aga of the court; and next after the tails followed ſix led horſes, all of excellent ſhape, and nobly furniſhed. Over the ſaddle there was a girt upon each led horſe, and a large ſilver target gilded with gold.

After theſe horſes came the mahmal. This is a large pavilion of black ſilk, pitched upon the back of a very great camel, and ſpreading its curtains all round about the beaſt down to the ground. The pavilion is adorned at top with a gold ball, and with gold fringes round about. The camel that carries it wants not alſo his ornaments of large ropes of beads, fiſh-ſhells, fox-tails, and other ſuch fantaſtical finery hanged upon his head, neck, and legs. All this is deſigned for the ſtate of the alcoran, which is placed with great reverence under the pavilion, where it rides in ſtate both to and from Mecca. The alcoran is accompanied with a rich new carpet which the Grand Signior ſends every year for the covering of Mahomet's tomb, having the old one brought back in return for it, which is eſteemed of an ineſtimable value, after having been ſo long next neighbour to the prophet's rotten bones. The beaſt which carries this ſacred load, has the privilege to be exempted from all other burdens ever after.

After the mahmal came another troop, and with them the baſſa himſelf; and laſt of all, twenty loaded camels, with which the train ended, having been three quarters of an hour in paſſing.

Having obſerved what we could of this ſhew (which perhaps was never ſeen by Franks before), we went to view ſome other curioſities. The firſt place we came to was the Ager Damaſcenus, a long beautiful meadow, juſt without the city, on the weſt ſide. It is divided in the middle by that branch of the river Barrady which ſupplies the city; and is taken notice of, becauſe of a tradition current here, that Adam was made of the earth of this field.

Adjoining to the Ager Damaſcenus is a large hoſpital; it has within it a pleaſant ſquare court, encloſed on the ſouth ſide by a ſtately moſque, and on its other ſides with cloiſters, and lodgings of no contemptible ſtructure.

Returning from hence homeward, we were ſhewn by the way a very beautiful bagnio; and not far from it a coffee-houſe capable of entertaining four or five hundred people, ſhaded over head with trees, and with matts when the boughs fail. It had two quarters for the reception of gueſts; one proper for the ſummer, the other for the winter. That deſigned for the ſummer was a ſmall iſland, waſhed all round with a large ſwift ſtream, and ſhaded over head with matts and trees. We found here a multitude of Turks upon the duans, regaling themſelves in this pleaſant place; there being nothing which they behold with ſo much delight as greens and water: to which if a beautiful face be added, thay have a proverb, that all three together make a perfect antidote againſt melancholy.

In the afternoon, we went to viſit the houſe which, they ſay, was ſometime the houſe of Ananias, the reſtorer of ſight to St. Paul. Acts 9. 17. The place ſhewn for it is (according to the old rule) a ſmall grotto or cellar, affording nothing remarkable, but only that there are in it a chriſtian altar, and a Turkiſh praying place, ſeated nearer to each other, than well agrees with the nature of ſuch places.

Our

Our next walk was out of the eaſt gate, in order to ſee the place (they ſay) of St. Paul's viſion, and what elſe is obſervable on that ſide. The place of the viſion is about half a mile diſtant from the city, eaſtward; it is cloſe by the way ſide, and has no building to diſtinguiſh it, nor do I believe it ever had; only there is a ſmall rock or heap of gravel which ſerves to point out the place.

About two furlongs nearer the city, is a ſmall timber ſtructure reſembling the cage of a country borough. Within it is an altar erected; there you are told, the holy Apoſtle reſted for ſome time in his way to this city, after his viſion, Acts 9. 8.

Being returned to the city, we were ſhewn the gate at which St. Paul was let down in a baſket, Acts 9. 25. This gate is at preſent walled up, by reaſon of its vicinty to the eaſt gate, which renders it of little uſe.

Entering again into the city, we went to ſee the great patriarch reſiding in this city. He was a perſon of about forty years of age. The place of his reſidence was mean, and his perſon and converſe promiſed not any thing extraordinary. He told me there were more than one thouſand two hundred ſouls of the Greek communion in that city.

Friday, April 30.—The next day we went to viſit the gardens, and to ſpend a day there. The place where we diſpoſed of ourſelves was about a mile out of town. It afforded us a very pleaſant ſummer-houſe, having a plentiful ſtream of water running through it. The garden was thick ſet with fruit trees, but without any art or order. Such as this, are all the gardens hereabouts; only with this odds, that ſome of them have their ſummer-houſes more ſplendid than others, and their waters improved into greater variety fountains.

In viſiting theſe gardens, Franks are obliged either to walk on foot, or elſe to ride upon aſſes; the inſolence of the Turks not allowing them to mount on horſeback. To ſerve them upon theſe occaſions, here are hackney aſſes always ſtanding ready equipped for hire. When you are mounted, the maſter of the aſs follows his beaſt to the place whither you are diſpoſed to go; goading him up behind with a ſharp pointed ſtick, which makes him diſpatch his ſtage with great expedition. It is apt ſometimes to give a little diſguſt to the generous traveller, to be forced to ſubmit to ſuch marks of ſcorn; but there is no remedy; and if the traveller will take my advice, his beſt way will be to mount his aſs contentedly, and to turn the affront into a motive of recreation, as we did. Having ſpent the day in the garden, we returned in the evening to the convent.

Saturday, May 1.—The next day we ſpent at another garden, not far diſtant from the former; but far exceeding it in the beauty of its ſummer-houſe, and the variety of its fountains.

Sunday, May 2.—We went, as many of us as were diſpoſed, to Sydonaiia, a Greek convent about four hours diſtant from Damaſcus, to the northward, or north by eaſt; the road, excepting only two ſteep aſcents, is very good. In this ſtage we paſſed by two villages, the firſt called Tall, the ſecond Meneen. At a good diſtance on the right hand is a very high hill, reported to be the ſame on which Cain and Abel offered their ſacrifices; and where alſo the former ſlew his brother, ſetting the firſt example of blood ſhed to the world.

Sydonaiia is ſituated at the farther ſide of a large vale on the top of a rock. The rock is cut with ſteps all up, without which it would be inacceſſible. It is fenced all round at the top with a ſtrong wall, which incloſes the convent. It is a place of very mean ſtructure, and contains nothing in it extraordinary, but only the wine made here, which, indeed, is moſt excellent. This place was at firſt founded and

endowed by the emperor Juſtinian. It is at preſent poſſeſſed by twenty Greek monks, and forty nuns, who ſeem to live promiſcuouſly together, without any order or ſeparation.

Here are upon this rock, and within a little compaſs round about it, no leſs than ſixteen churches or oratories, dedicated to ſeveral names, The firſt to St. John; ſecond to St. Paul; third, to St. Thomas; fourth, to St. Babylas; fifth, to St. Barbara; ſixth, to St. Chriſtopher; ſeventh, to St. Joſeph; eighth, to St. Lazarus; ninth, to the bleſſed Virgin; tenth, to St. Demetrius; eleventh, to St. Saba; twelfth, to St. Peter; thirteenth, to St. George; fourteenth, to All Saints; fifteenth, to the Aſcenſion; ſixteenth, to the Transfiguration of our Lord; from all which, we may well conclude this place was held anciently in no ſmall repute for ſanctity. Many of theſe churches I actually viſited; but found them ſo ruined and deſolate, that I had not courage to go to all.

In the chapel made uſe of by the convent for their daily ſervices, they pretend to ſhew a great miracle, done here ſome years ſince; of which take this account, as I received it from them.

They had once in the church a little picture of the bleſſed Virgin, very much reſorted to by ſupplicants, and famous for the many cures and bleſſings granted in return to their prayers. It happened that a certain ſacrilegious rogue took an opportunity to ſteal away this miraculous picture; but he had not kept it long in his cuſtody, when he found it metamorphoſed into a real body of fleſh. Being ſtruck with wonder and remorſe at ſo prodigious an event, he carried back the prize to its true owners, confeſſing and imploring forgiveneſs for his crime. The monks having recovered ſo great a jewel, and being willing to prevent ſuch another diſaſter for the future, thought fit to depoſit it in a ſmall cheſt of ſtone; and placing it in a little cavity in the wall behind the high altar, fixed an iron grate before it, in order to ſecure it from any fraudulent attempts for the future. Upon the grates there are hanged abundance of little toys and trinkets, being the offerings of many votaries in return for the ſucceſs given to their prayers at this ſhrine. Under the ſame cheſt in which the incarnate picture was depoſited, they always place a ſmall ſilver baſon, in order to receive the diſtillation of an holy oil, which they pretend iſſues out from the incloſed image, and does wonderful cures in many diſtempers, eſpecially thoſe affecting the eyes.

On the eaſt ſide of the rock is an ancient ſepulchre hollowed in the firm ſtone. The room is about eight yards ſquare, and contains in its ſides (as I remember) twelve cheſts for corpſes. Over the entrance there are carved ſix ſtatues as big as the life, ſtanding in three niches, two in each niche. At the pedeſtals of the ſtatues may be obſerved a few Greek words, which as far as I was able to diſcern them in their preſent obſcurity are as follows:

ΕΤΟΥCΙΦ - -	Ι[ΟΥ]Λ ϐ ΦΙ[ΛΙ	ΙΟΥΛ ϐ ΔΗΜΗ
ΙΟΥΛ ϐ ΑΡΤe	Π] ΠΙΡΟC	ΤΡΙΟC ΚΑ[Ι Α[ΡΙ]
ωΙΔΙΡΟϹ ΚΑΙ	[Κ]ΑΙ ΔΟΜΝCΙΝΑ	ΑΔΝΗ ΓΥ[ΝΗ]
ΠΡeΙΓΚΥ ΓΥΝΗ	ΓΥΝΗ	ΠΑΝΤΑC eΠΟΙΟΥ[Ν]
Under the firſt.	*Under the ſecond.*	*Under the third niche.*

A gentleman in our company and myſelf have reaſon to remember this place, for an eſcape we had in it. A drunken janizary paſſing under the window where we were, chanced to have a drop of wine thrown out upon his veſt. Upon which innocent provocation, he preſented his piſtol at us in at the window: had it gone off, it muſt have been

been fatal to one or both of us, who ſate next the place. But it pleaſed God to reſtrain his fury. This evening we returned again to Damaſcus.

Monday, May 3.—This morning we went to ſee the ſtreet called Straight, Acts 9. 11. It is about half a mile in length, running from eaſt to weſt through the city. It being narrow, and the houſes jutting out in ſeveral places on both ſides, you cannot have a clear proſpect of its length and ſtraightneſs. In this ſtreet is ſhewn the houſe of Judas, with whom St. Paul lodged; and in the ſame houſe is an old tomb, ſaid to be Ananias's; but how he ſhould come to be buried here, they could not tell us, nor could we gueſs; his own houſe being ſhewn us in another place. However, the Turks have a reverence for this tomb, and maintain a lamp always burning over it.

In the afternoon, having preſented the convent with ten per man for our kind reception, we took our leaves of Damaſcus, and ſhaped our courſe for Tripoli; deſigning in the way to ſee Balbeck, and the cedars of Libanus. In order to this, we returned the ſame way by which we came; and croſſing the river Barrady again at the bridge of Dummar, came to a village of the ſame name a little farther, and there lodged this night. We travelled this afternoon three hours.

Tueſday, May 4.—This morning we left our old road, and took another more northerly. In an hour and a half we came to a ſmall village called Sinie; juſt by which, is an ancient ſtructure on the top of an high hill, ſuppoſed to be the tomb of Abel, and to have given the adjacent country in old times the name of Abilene. The fratricide alſo is ſaid by ſome to have been committed in this place. The tomb is thirty yards long; and yet it is here believed to have been but juſt proportioned to the ſtature of him who was buried in it. Here we entered into a narrow gut, between two ſteep rocky mountains, the river Barrady running at the bottom. On the other ſide of the river were ſeveral tall pillars, which excited our curioſity, to go and take a nearer view of them. We found them part of the front of ſome ancient, and very magnificent edifice, but of what kind we could not conjecture.

We continued upon the banks of Barrady, and came in three hours to a village called Maday; and in two hours more to a fountain called Ayn il Hawra, where we lodged. Our whole ſtage was ſomewhat leſs than ſeven hours; our courſe near north weſt.

Wedneſday, May 5.—This morning we paſſed by the fountain of Barrady, and came in an hour and two thirds to a village called Surgawich. At this place we left the narrow valley, in which we had travelled ever ſince the morning before, and aſcended the mountain on the left hand. Having ſpent in croſſing it two hours, we arrived a ſecond time in the valley of Bocat; here, ſteering northerly directly up the valley, we arrived in three hours at Balbeck. Our ſtage this day was near ſeven hours, and our courſe near about weſt.

At Balbeck we pitched at a place leſs than half a mile diſtant from the town, eaſtward, near a plentiful and delicious fountain, which grows immediately into a brook; and running down to Balbeck, adds no ſmall pleaſure and convenience to the place.

In the afternoon we walked out to ſee the city. But we thought fit, before we entered, to get licenſe of the governor, and to proceed with all caution. Being taught this neceſſary care by the example of ſome worthy Engliſh gentlemen of our factory, who viſiting this place in the year 1689, in their return from Jeruſalem, and ſuſpecting no miſchief, were baſely intrigued by the people here, and forced to redeem their lives at a great ſum of money.

Balbeck is ſuppoſed to be the ancient Heliopolis, or City of the Sun; for that the

word imports. Its preſent Arab, which is perhaps its moſt ancient name, inclines to the ſame importance. For Baal, though it imports all idols in general, of whatſoever ſex or condition, yet it is very often appropriated to the ſun, the ſovereign idol of this country.

The city enjoys a moſt delightful and commodious ſituation on the eaſt ſide of the valley of Bocat. It is of a ſquare figure, compaſſed with a tolerable good wall, in which are tower all round at equal diſtances. It extends, as far as I could gueſs by the eye, about two furlongs on a ſide. Its houſes within are all of the meaneſt ſtructure, ſuch as are uſually ſeen in Turkiſh villages.

At the ſouth weſt ſide of the city is a noble ruin, being the only curioſity for which this place is wont to be viſited. It was anciently a heathen temple; together with ſome other edifices belonging to it, all truly magnificent; but in latter times theſe ancient ſtructures have been patched and pieced up with ſeveral other buildings, converting the whole into a caſtle, under which name it goes at this day. The adjectitious buildings are of no mean architecture, but yet eaſily diſtinguiſhable from what is more ancient.

Coming near theſe ruins, the firſt thing you meet with is a little round pile of building, all of marble. It is encircled with columns of the Corinthian order, very beautiful, which ſupport a cornice that runs all round the ſtructure, of no ordinary ſtate and beauty. This part of it that remains, is at preſent in a very tottering condition, but yet, the Greeks uſe it for a church; and it were well if the danger of its falling, which perpetually threatens, would excite thoſe people to uſe a little more fervour in their prayers than they generally do; the Greeks being ſeemingly the moſt undevout and negligent at their divine ſervice of any ſort of people in the chriſtian world.

From this ruin you come to a large firm pile of building, which though very lofty and compoſed of huge ſquare ſtones, yet I take to be part of the adjectitious work; for one ſees in the inſide ſome fragments of images in the walls and ſtones, with Roman letters upon them, ſet the wrong way. In one ſtone we found graven DIVIS. and in another line MOSC. Through this pile you paſs in a ſtately arched walk or portico, one hundred and fifty paces long, which leads you to the temple.

The temple is an oblong ſquare, in breadth thirty two yards, and in length ſixty four, of which eighteen were taken up by the Πρόναος or anti-temple; which is now tumbled down, the pillars being broke that ſuſtained it. The body of the temple, which now ſtands, is encompaſſed with a noble portico, ſupported by pillars of the Corinthian order, meaſuring ſix feet and three inches in diameter, and about forty-five feet in height, conſiſting all of three ſtones a piece. The diſtance of the pillars from each other, and from the wall of the temple, is nine feet. Of theſe pillars there are fourteen on each ſide of the temple and eight at the end, counting the corner pillars in both numbers.

On the capitals of the pillars there runs all round a ſtately architrave, and cornice rarely carved. The portico is covered with large ſtones hollowed arch-wiſe, extending between the columns and the wall of the temple. In the center of each ſtone is carved the figure of ſome one or other of the heathen gods or goddeſſes, or heroes. I remember amongſt the reſt a Ganymede, and the eagle flying away with him, ſo lively done, that it excellently repreſented the ſenſe of that verſe in Martial,

Illæſum timidis unguibus hæſit onus.

The

The gate of the temple is twenty-one feet wide; but how high could not be meaſured, it being in part filled up with rubbiſh. It is moulded and beautified all round with exquiſite ſculpture. On the nethermoſt ſide of the portal, is carved a Fame hovering over the head as you enter, and extending its wings two thirds of the breadth of the gate; and on each ſide of the eagle is deſcribed a Fame likewiſe upon the wing. The eagle carries in its pounces a caduceus, and in his beak the ſtrings or ribbons coming from the ends of two feſtoons, whoſe other ends are held and ſupported on each ſide by the two Fames. The whole ſeemed to be a piece of admirable ſculpture.

The meaſure of the temple within, is forty yards in length, and twenty in breadth. In its walls all round are two rows of pilaſters, one above the other; and between the pilaſters are niches, which ſeem to have been deſigned for the reception of idols. Of theſe pilaſters, there are eight in a row, on each ſide; and of the niches nine.

About eight yards diſtance from the upper end of the temple, ſtands part of two fine channelled pillars; which ſeem to have made a partition in that place, and to have ſupported a canopy over the throne of the chief idol, whoſe ſtation appears to have been in a large niche at this end. On that part of the partition which remains, are to be ſeen carvings in relievo, repreſenting Neptune, tritons, fiſhes, ſea-gods, Arion and his dolphin, and other marine figures. The covering of the whole fabrick is totally broken down, but yet this I muſt ſay of the whole, as it now ſtands, that it ſtrikes the mind with an air of greatneſs beyond any thing that I ever ſaw before, and is an eminent proof of the magnificence of the ancient architecture.

About fifty yards diſtant from the temple, is a row of Corinthian pillars, very great and lofty; with a moſt ſtately architrave and cornice at top. This ſpeaks itſelf to have been part of ſome very auguſt pile, but what one now ſees of it is but juſt enough to give a regret that there ſhould be no more of it remaining.

Here is another curioſity of this place, which a man had need be well aſſured of his credit before he ventures to relate, leſt he ſhould be thought to ſtrain the privilege of a traveller too far. That which I mean is a large piece of the old wall or Περίβολος, which encompaſſed all theſe ſtructures laſt deſcribed. A wall made of ſuch monſtrous great ſtones, that the natives hereabouts (as it is uſual in things of this ſtrange nature) aſcribe it to the architecture of the devil. Three of the ſtones, which were larger than the reſt, we took the pains to meaſure, and found them to extend ſixty-one yards in length; one twenty-one, the other two each twenty yards. In deepneſs they were four yards each, and in breadth of the ſame dimenſion. Theſe three ſtones lay in one and the ſame row, end to end. The reſt of the wall was made alſo of great ſtones, but none I think, ſo great as theſe. That which added to the wonder was, that theſe ſtones were lifted up into the wall, more than twenty foot from the ground.

In the ſide of a ſmall aſcent, on the eaſt part of the town, ſtood an old ſingle column of the Tuſcan order, about eighteen or nineteen yards high, and one yard and a half in diameter. It had a channel cut in its ſide from the bottom to the top; from whence we judged it might have been erected for the ſake of raiſing water.

At our return to our tents, we were a little perplexed by the ſervants of the moſolem, about our caphar. We were contented at laſt to judge it at ten per Frank, and five per ſervant, rather than we would engage in a long diſpute at ſuch a place as this.

Near the place where we were lodged was an old moſque, and (as I ſaid before) a fine fountain. This latter had been anciently beautified with ſome handſome ſtone-

work

work round it, which was now almoſt ruined; however, it afforded us this imperfect inſcription:

ΤΩΝΧΕΙΡΕΙΩΝ ΠΛΟΝΕΩΚΤΙCΤΟCΠΑΝΝ
ΒΛΕΠΕΙΝΔΕΔΩΚΕΝΩΡΡΕCΤΕΚΑΙΝΕΟΝ
ΧΡΥCΟΝΠΑΡΑCΧΟ CΩCΙΒΙΟCΤΕ ΜΕΤΑC
ΥΑΩΡΤΕΝΥΝ-ΡΕCΤΙΠΗΓΑΙΟΝΠΟΛΥ
ΕΥΧΑΙCΘΕΟΔΟΤΟΥΤΟΥΟCΙΟΥΕΠΙCΚΟΠΟΥ

Thurſday, May 6.—Early this morning we departed from Balbeck, directing our courſe ſtraight acroſs the valley. As we paſſed by the walls of the city, we obſerved many ſtones inſcribed with Roman letters and names; but all confuſed, and ſome placed upſide down: which demonſtrates that the materials of the walls were the ruins of the ancient city.

In one place we found theſe letters, RMIPTITVEPR, in other theſe, VARI—; in another, NERIS; in others LVCIL—, and SEVERI, and CELNAE, and FIRMI; all which ſerve only to denote the reſort which the Romans had to this place in ancient times.

In one hour we paſſed by a village called Ye ad; and in an hour more went to ſee an old monumental pillar, a little on the right hand of the road. It was nineteen yards high, and five feet in diameter of the Corinthian order. It had a table for an inſcription on its north ſide, but the letters are now perfectly eraſed. In one hour more we reached the other ſide of the valley, at the foot of Mount Anti-Libanus.

We immediately aſcended the mountain, and in two hours came to a large cavity between the hills, at the bottom of which was a lake called by its old Greek name, Limone. It is about three furlongs over, and derives its waters from the melting of the ſnow. By this lake our guides would have had us ſtaid all night; aſſuring us that if we went up higher in the mountains, we ſhould be forced to lie amongſt the ſnow: but we ventured that, preferring a cold lodging, before an unwholeſome one. Having aſcended one hour, we arrived at the ſnow; and proceeding amongſt it for one hour and a half more, we then choſe out as warm a place as we could find in ſo high a region; and there we lodged this night upon the very top of Libanus. Our whole ſtage this day was ſeven hours and a half.

Libanus is in this part free from rocks, and only riſes and falls with ſmall, eaſy unevenneſs, for ſeveral hours riding; but is perfectly barren and deſolate. The ground, where not concealed by the ſnow, appeared to be covered with a ſort of white ſlates thin and ſmooth. The chief benefit it ſerves for, is, that by its excceding height, it proves a conſervatory for abundance of ſnow, which thawing in the heat of ſummer, affords ſupplies of water to the rivers and fountains in the valleys below. We ſaw in the ſnow, prints of the feet of ſeveral wild beaſts, which are the ſole proprietors of theſe upper parts of the mountains.

Friday, May 7.—The next morning we went four hours almoſt perpetually upon deep ſnow; which, being frozen, bore us and our horſes; and then deſcending for about one hour, came to a fountain called, from the name of an adjacent village, Ayn il Hadede. By this time we were got into a milder and better region.

Here was the place where we were to ſtrike out of the way, in order to go to Canobine and the Cedars. And ſome of us went upon this deſign, whilſt the reſt choſe rather to go directly for Tripoli, to which we had not now above four hours. We took

with

with us a guide, who pretended to be well acquainted with the way to Canobine; but he proved an ignorant director; and after he had led us about for ſeveral hours in intricate and untrodden mazes amongſt the mountains, finding him perfectly at a loſs, we were forced to forſake our intended viſit for the preſent, and to ſteer directly for Tripoli; where we arrived late at night, and were again entertained by our worthy friends, Mr. conſul Haſtings and Mr. Fiſher, with their wonted friendſhip and generoſity.

Saturday, May 8.—In the afternoon Mr. conſul Haſtings carried us to ſee the caſtle of Tripoli. It is pleaſantly ſituate on a hill, commanding the city; but has neither arms nor ammunition in it, and ſerves rather for a priſon than a garriſon. There was ſhut up in it at this time a poor chriſtian priſoner, called Sheck Eunice, a Maronite. He was one that had formerly renounced his faith, and lived for many years in the Mahometan religion; but in his declining age, he both retracted his apoſtacy, and died to atone for it; for he was impaled by order of the baſſa two days after we left Tripoli. This puniſhment of impaling is commonly executed amongſt the Turks for crimes of the higheſt degree; and is certainly one of the greateſt indignities and barbarities that can be offered to human nature. The execution is done in this manner. They take a poſt of about the bigneſs of a man's leg, and eight or nine feet long, and make it very ſharp at one end. This they lay upon the back of the criminal, and force him to carry it to the place of execution; imitating herein the old Roman cuſtom, of compelling malefactors to bear their croſs. Being arrived at the fatal place, they thruſt in the ſtake at the fundament of the perſon who is the miſerable ſubject of this doom; and then taking him by the legs, draw on his body upon it, until the point of the ſtake appears at his ſhoulders. After this they erect the ſtake, and faſten it in a hole dug in the ground. The criminal, ſitting in this poſture upon it, remains not only ſtill alive, but alſo drinks, ſmokes, and talks, as one perfectly ſenſible; and thus ſome have continued for twenty-four hours. But generally after the tortured wretch has remained in this deplorable and ignominious poſture an hour or two, ſome one of the ſtanders-by is permitted to give him a gracious ſtab to the heart; ſo putting an end to his unexpreſſible miſery.

Sunday, May 9.—Deſpairing of any other opportunity, I made another attempt this day to ſee the Cedars and Canobine. Having gone for three hours acroſs the plain of Tripoli, I arrived at the foot of Libanus; and from thence continually aſcending, not without great fatigue, came in four hours and a half to a ſmall village called Eden, and in two hours and a half more to the Cedars.

The noble trees grow amongſt the ſnow near the higheſt part of Lebanon; and are remarkable as well for their own age and largeneſs, as for thoſe frequent alluſions made to them in the word of God. Here are ſome of them very old, and of a prodigious bulk; and others younger of a ſmaller ſize. Of the former I could reckon up only ſixteen; and the latter are very numerous. I meaſured one of the largeſt, and found it twelve yards ſix inches in girt, and yet ſound; and thirty-ſeven yards in the ſpread of its boughs. At about five or ſix yards from the ground, it was divided into five limbs, each of which was equal to a great tree.

After about half an hour ſpent in ſurveying this place, the clouds began to thicken, and to fly along upon the ground, which ſo obſcured the road, that my guide was very much at a loſs to find our way back again. We rambled about for ſeven hours thus bewildered, which gave me no ſmall fear of being forced to ſpend one night more at Libanus. But at laſt, after a long exerciſe of pains and patience, we arrived at the

way that goes down to Canobine; where I arrived by that time it was dark, and found a kind reception, anſwerable to the great need I had of it, after ſo long a fatigue.

Canobine is a convent of the Maronites, and the ſeat of the patriarch, who is at preſent F. Stephanus Edenenſis, a perſon of great learning and humanity. It is a very mean ſtructure, but its ſituation is admirably adapted for retirement and devotion; for there is a very deep rupture in the ſide of Libanus, running at leaſt ſeven hours travel directly up into the mountain. It is on both ſides exceeding ſteep and high, cloathed with fragrant greens from top to bottom, and every where refreſhed with fountains, falling down from the rocks in pleaſant caſcades; the ingenious work of Nature. Theſe ſtreams, all uniting at the bottom, make a full and rapid torrent, whoſe agreeable murmuring is heard all over the place, and adds no ſmall pleaſure to it. Canobine is ſeated on the north ſide of this chaſm, on the ſteep of the mountain, at about the mid-way between the top and the bottom. It ſtands at the mouth of a great cave, having a few ſmall rooms fronting outward, that enjoy the light of the ſun; the reſt are all under ground. It had for its founder the emperor Theodoſius the Great, and though it has been ſeveral times rebuilt, yet the patriarch aſſured me, the church was of the primitive foundation. But whoever built it, it is a mean fabric, and no great credit to its founder. It ſtands in the grot, but fronting outwards receives a little light from that ſide. In the ſame ſide there were alſo hanged in the wall two ſmall bells, to call the monks to their devotions; a privilege allowed no where elſe in this country; nor would they be ſuffered here but that the Turks are far enough off from the hearing of them.

The valley of Canobine was anciently (as it well deſerves) very much reſorted to for religious retirement. You ſee here ſtill hermitages, cells, monaſteries, almoſt without number. There is not any little part of rock that jets out upon the ſide of the mountain, but you generally ſee ſome little ſtructure upon it for the reception of monks and hermits; though few or none of them are now inhabited.

Monday, May 10.—After dinner I took my leave of the patriarch, and returned to Tripoli. I ſteered my courſe down by a narrow oblique path, cut in the ſide of the rupture, and found it three hours before I got clear of the mountain, and three more afterwards before I came to Tripoli.

Tueſday, May 11.—This day we took our leaves of our worthy Tripoli friends, in order to return for Aleppo. We had ſome debate with ourſelves, whether we ſhould take the ſame way which we came when outward-bound, or a new one by Emiſſa Hempſe and Hamal. But we had notice of ſome diſturbances upon this latter road; ſo we contented ourſelves to return by the ſame way we came; for having had enough by this time both of the pleaſure and of the fatigue of travelling, we were willing to put an end to both, the neareſt and ſpeedieſt way. All that occurred to us new, in theſe days travel, was a particular way uſed by the country people in gathering their corn; it being now harveſt time. They plucked it up by handfuls from the roots; leaving the moſt fruitful fields as naked as if nothing had ever grown on them. This was their practice in all places of the Eaſt that I have ſeen; and the reaſon is, that they may loſe none of their ſtraw, which is generally very ſhort, and neceſſary for the ſuſtenance of their cattle; no hay being here made. I mention this becauſe it ſeems to give light to that expreſſion of the Pſalmiſt, ps. 129. 6, 'Which withereth before it be plucked up,' where there ſeems to be a manifeſt alluſion to this cuſtom. Our new tranſlation renders this place otherwiſe; but in ſo doing it differs from moſt,

or all other copies; and here we may truly ſay, the old is the better. There is, indeed, mention of a mower in the next verſe; but then it is ſuch a mower as fills not his hand; which confirms rather than weakens the preceding interpretation.

Returning, therefore, by our former ſtages, without any notable alteration or occurrence, we came in eight days to the Honey Kane; at which place we found many of our Aleppine friends; who, having heard of our drawing homeward, were come to meet us, and welcome us home. Having dined together, and congratulated each other upon our happy re-union, we went onward the ſame evening to Aleppo.

Thus, by God's infinite mercy and protection, we were reſtored all in ſafety to our reſpective habitations. And here, before I conclude, I cannot but take notice of one thing more, which I ſhould earneſtly recommend to the devout and grateful remembrance of every perſon engaged in this pilgrimage, viz. that amongſt ſo great a company as we were, amidſt ſuch a multiplicity of dangers and caſualties, ſuch variety of food, airs, and lodgings (very often none of the beſt), there was no one of us that came to any ill accident throughout our whole travels; and only one that fell ſick by the conſequences of the journey after our return; which I eſteem the leſs diminution to ſo ſingular a mercy, in regard that amongſt ſo many of my dear friends and fellow travellers, it fell to my own ſhare to be the ſufferer.

Δόξα Θεῷ.

Since the Book was printed off, the two following Letters, relating to the ſame Subject, were communicated by the Reverend Mr. Oſborn, Fellow of Exeter College; to whom they were ſent by the Author, in anſwer to ſome Queſtions propoſed by him.

Sir,

I RECEIVED yours of June 27, 1698, and returned you an anſwer to it in brief, about three months ſince; promiſing to ſupply what was then wanting at ſome other opportunity; which promiſe I ſhall now make good. You deſired an account of the Turks, and of our way of living amongſt them. As to the former, it would fill a volume to write my whole thoughts about them. I ſhall only tell you at preſent, that I think they are very far from agreeing with that character which is given of them in Chriſtendom; eſpecially for their exact juſtice, veracity, and other mortal virtues: upon account of which I have ſometimes heard them mentioned with very extravagant commendations, as though they far exceeded chriſtian nations. But I muſt profeſs myſelf of another opinion; for the chriſtian religion, how much ſoever we live below the true ſpirit and excellency of it, muſt ſtill be allowed to diſcover ſo much power upon the minds of it's profeſſors, as to raiſe them far above the level of a Turkiſh virtue. It is a maxim that I have often heard from our merchants, that a Turk will always cheat when he can find an opportunity. Friendſhip, generoſity, and wit (in the Engliſh notion), and delightful converſe, and all the qualities of a refined and ingenuous ſpirit, are perfect ſtrangers to their minds; though in traffic and worldly negociations, they are acute enough; and are able to carry the accounts of a large commerce in their heads, without the help of books, by a natural arithmetic, improved by cuſtom and neceſſity. Their religion is framed to keep up great outward gravity and ſolemnity, without begetting the leaſt good tincture of wiſdom or virtue in the mind. You ſhall have them at their hours of prayer (which are four a

day always) addreſſing themſelves to their devotions with the moſt ſolemn and critical waſhings, always in the moſt public places, where moſt people are paſſing; with moſt lowly and moſt regular proſtrations, and a hollow tone; which are, amongſt them, the great excellencies of prayer. I have ſeen them in an affected charity, give money to bird-catchers (who make a trade of it) to reſtore the poor captives to their natural liberty, and at the ſame time hold their own ſlaves in the heavieſt bondage. And at other times they will buy fleſh to relieve indigent dogs and cats; and yet curſe you with famine and peſtilence, and all the moſt hideous execrations: in which way theſe Eaſtern nations have certainly the moſt exquiſite rhetoric of any people upon earth. They know hardly any pleaſure but that of the ſixth ſenſe. And yet with all this, they are incredibly conceited of their own religion, and contemptuous of that of others; which I take to be the great artifice of the Devil, in order to keep them his own. They are a perfect viſible comment upon our bleſſed Lord's deſcription of the Jewiſh phariſees. In a word, luſt, arrogance, covetouſneſs, and the moſt exquiſite hypocriſy compleat their character. The only thing that ever I could obſerve to commend in them, is the outward decency of their carriage, the profound reſpect they pay to religion and to every thing relating to it, and their great temperance and frugality. The dearneſs of any thing is no motive in Turkey, though it be in England, to bring it into faſhion.

As for our living amongſt them, it is with all poſſible quiet and ſafety, and that is all we deſire, their converſation being not in the leaſt entertaining. Our delights are among ourſelves; and here being more than forty of us, we never want a moſt friendly and pleaſant converſation. Our way of life reſembles, in ſome meaſure, the academical. We live in ſeparate ſquares, ſhut up every night after the manner of colleges. We begin the day conſtantly, as you do, with prayers; and have our ſet times for buſineſs, meals, and recreations. In the winter we hunt in the moſt delightful campaign twice a week; and in the ſummer go as often to divert ourſelves under our tents, with bowling and other exerciſes; ſo that you ſee we want not divertiſements, and theſe all innocent and manly. In ſhort, it is my real opinion, that there is not a ſociety out of England that, for all good and deſirable qualities, may be compared to this. But enough of this confuſion, which I would have ſhortened and put in better order if I had time.

March 10, 1698-9.

SIR,

AS for your queſtions about Gehazi's poſterity, and the Greek excommunications, I have little to anſwer; but yet I hope enough to give you and your friend ſatisfaction. When I was in the Holy Land, I ſaw ſeveral that laboured under Gehazi's diſtemper, but none that could pretend to derive his pedigree from that perſon. Some of them were poor enough to be his relations, particularly at Sichem (now Naploſu) there were no leſs than ten (the ſame number that was cleanſed by our Saviour not far from the ſame place) that came a begging to us at one time. Their manner is to come with ſmall buckets in their hands, to receive the alms of the charitable; their touch being ſtill held infectious, or at leaſt unclean. The diſtemper, as I ſaw it in them, was very different from what I have ſeen it in England; for it not only defiles the whole ſurface of the body with a foul ſcurf, but alſo deforms the joints of the body, particularly thoſe of the wriſts and ancles; making them ſwell with a gouty ſcrofulous ſubſtance, very loathſome to look upon. I thought their legs reſembled thoſe of old battered horſes, ſuch as are often ſeen in drays in England. The whole diſtemper,

indeed, as it there appeared, was ſo noiſome that it might well paſs for the utmoſt corruption of the human body on this ſide the grave. And certainly the inſpired pen-men could not have found out a fitter emblem, whereby to expreſs the uncleanneſs and odiouſneſs of vice. But to return to Gehazi: it is no wonder if the deſcent from him be by time obſcured, ſeeing the beſt of the Jews, at this time of day, are at a loſs to make out their genealogies. But beſides, I ſee no neceſſity in ſcripture for his lines being perpetuated. The term (for ever) is, you know, often taken in a limited ſenſe in holy writ, of which the deſignation of Phineas's family to the prieſthood, Numb. 25. 13, may ſerve for an inſtance. His poſterity was, you know, cut entirely off from the prieſthood, and that transferred to Eli (who was one of another line) about 300 years after.

I have enquired of a Greek prieſt, a man not deſtitute either of ſenſe or probity, about your other queſtion. He poſitively affirmed it, and produced an inſtance of his own knowledge in confirmation of it. He ſaid, that about fifteen years ago, a certain Greek departed this life without abſolution, being under the guilt of a crime which involved him in the ſentence of excommunication, but unknown to the church. He had chriſtian burial given him; and about ten years after, a ſon of his dying, they had occaſion to open the ground near where his body was laid, in order to bury his ſon by him, by which means they diſcovered his body as entire as when it was firſt laid in the grave. The ſhroud was rotted away, and the body naked and black, but perfectly found. Report of this being brought to the biſhop, he immediately ſuſpected the cauſe of it; and ſent ſeveral prieſts (of whom the relator was one) to pray for the ſoul of the departed, and to abſolve him at his grave; which they had no ſooner done, but (as the relator goes on) the body inſtantly diſſolved and fell into duſt like ſlacked lime, and ſo (well ſatisfied with the effect of their abſolution) they departed. This was delivered to me *verbo ſacerdotis*. The man had hard fortune not to die in the Romiſh communion, for then his body being found ſo entire, would have entitled him to ſaintſhip; for the Romaniſts, as I have both heard and ſeen, are wont to find out and maintain the relics of ſaints by this token. And the ſame ſign, which p oves an *anathema maranatha* amongſt the Greeks, demonſtrates a ſaint amongſt the papiſts; perhaps both equally in the right.

April 12, 1700.

AN ACCOUNT OF THE AUTHOR'S JOURNEY FROM ALEPPO TO THE RIVER EUPHRATES, THE CITY BEER, AND TO MESOPOTAMIA.

WE ſet out from Aleppo, April 17, 1699, and ſteering eaſt-north-eaſt, ſomewhat leſs, we came in three hours and a half to Surbaſs.

Tueſday, April 18.—We came in three hours and a half to Bezay, paſſing by Bab, where there is a good aqueduct, Dyn il Daab*, to which you deſcend by about thirty ſteps; and Lediff, a pleaſant village. Our courſe thus far was eaſt and by north. In the afternoon we advanced three hours further, courſe north eaſt, to an old ruined place, formerly of ſome conſideration, called Acamy; it is ſituated in the wilderneſs on a hill encompaſſed by a valley; it was large, and had the footſteps of ſome ſymmetry, good walls and buildings.

* The diſtrict of Daab.

Wedneſday,

Wedneſday, April 19.—We went eaſt and by north, and in four hours arrived at Bambych. This place has no remnants of its ancient greatneſs but its walls, which may be traced all round, and cannot be leſs than three miles in compaſs. Several fragments of them remain on the eaſt ſide, eſpecially at the eaſt gate; and another piece of eighty yards long, with towers of large ſquare ſtone extremely well built. On the north ſide I found a ſtone with the buſts of a man and woman, large as the life; and under, two eagles carved on it. Not far from it, on the ſide of a large well, was fixed a ſtone with three figures carved on it, in baſſo relievo. They were two ſyrens, which twining their fiſhy tails together, made a ſeat, on which was placed ſitting a naked woman, her arms and the ſyrens on each ſide mutually entwined.

On the weſt ſide is a deep pit of about 100 yards diameter. It was low, and had now water in it, and ſeemed to have had great buildings all round it, with the pillars and ruins of which it is now in part filled up; but not ſo much but that there was ſtill water in it. Here are a multitude of ſubterraneous aqueducts brought to this city; the people atteſted no fewer than fifty. You can ride no where about the city without ſeeing them. We pitched by one about a quarter of a mile eaſt of the city, which yields a fine ſtream; and, emptying itſelf into a valley, waters it, and makes it extremely fruitful. Here, perhaps, were the paſtures of the beaſts deſigned for ſacrifices. Here are now only a few poor inhabitants, though anciently all the north ſide was well inhabited by Saracens, as may be ſeen by the remains of a noble moſque and a bagnio a little without the walls. We were here viſited by a company of Begdelies, who were incamped ſome hours further towards Euphrates, having about 1000 horſe there.

Thurſday, April 20.—For avoiding the Begdelies, we hired a guide, who conducted us a by-way. We travelled north-north-eaſt, over a deſert ground, and came in three hours to a ſmall rivulet called Sejour, which falls into the Euphrates about three hours below Jerabolus. In about two hours more we came to a fine fruitful plain, covered with extraordinary corn, lying between the hills and the river Euphrates. In about an hour and a half's travelling through this plain on the banks of the river, we came to Jerabolus. This place is of a ſemicircular figure, its flat ſide lying on the banks of Euphrates; on that ſide it has a high long mount, cloſe by the water, very ſteep. It was anciently built upon (and at one end of it I ſaw fragments of) very large pillars, a yard and a half diameter, and capitals and cornices well carved. At the foot of the mount was carved on a large ſtone a beaſt reſembling a lion, with a bridle in his mouth, and I believe anciently a perſon ſitting on it; but the ſtone is in that part now broke away; the tail of the beaſt was couped.

Round about this place are high banks caſt up, and there is the footſteps of walls on them. The gates ſeem to have been well built; the whole was 2250 paces, that is yards, in circumference. The river is here as large as the Thames at London; a long bullet-gun could not ſhoot a ball over it, but it dropt into the water. Here is found a large ſerpent, which has legs and claws, called Woralla. I was told by a Turk, that a little below this place, when the river is low, may be ſeen the ruins of a ſtone-bridge over the river; for my own part I ſaw it not, nor do I much rely on the Turk's veracity. The river ſeemed to be lately fallen very ſuddenly, for the banks were freſhly wet, two yards and more above the water. It was here north and ſouth.

Friday, April 21.—We kept cloſe on the banks of Euphrates, and in two hours and a half croſſed a fine rivulet called Towzad; and in two hours more arrived over againſt Beer, and pitched on a flat, cloſe by the river ſide. Obſerving the latitude of the place by my quadrant, I found the angle between the ſun and the zenith to be 22 degrees; and

and the declination this day being 15 degrees 10 minutes, the whole is 37 degrees 10 minutes.

Saturday, April 22.—We continued at our ſtation, not daring to croſs the river, for fear of falling into the hands of the chiah of the baſhaw of Urfa, who was then at Beer ordering many boats of corn down to Bagdal. We were ſupplied, at the ſame time, with proviſions by Sheck Aſſyne, to whom we made returns.

Sunday, April 23.—The chiah being now departed, Sheck Aſſyne invited us over to Beer; we croſſed in a boat of the country, of which they have a great many, this being the great paſs into Meſopotamia. The boats are of a miſerable fabric, flat and open in the fore part, for horſes to enter; they are large enough to carry about four horſes each. Their way to croſs is, by drawing up the boat as high as they know to be neceſſary, and then with wretched oars ſtriking over, ſhe falls a good way down by the force of the ſtream, before they arrive at the further ſide.

Having ſaluted Aſſyne, we were conducted to ſee the caſtle; which is a large old building on the top of a great long rock, ſeparated by a great gulph or natural bottom, from the land. At firſt coming within the gates, which are of iron, we ſaw ſeveral large globes of ſtone about twenty inches diameter; and great axles of iron, with wheels, which were entire blocks of wood two feet thick in the nave, and cut ſomewhat to an edge toward the periphery; and ſcrews to bend bows or engines, as alſo ſeveral braſs field pieces.

Aſcending up the ſides of the rock by a way cut obliquely, you come to the caſtle: At firſt entrance, you find a way cut under ground down to the river. In the caſtle, the principal things we ſaw were, firſt a large room full of old arms; I ſaw there glaſs bottles to be ſhot at the end of arrows; one of them was ſtuck at the end of an arrow, with four pieces of tin by its ſides, to keep it firm. Vaſt large croſs bows and beams, ſeemingly deſigned for battering rams; and Roman ſaddles and head-pieces of a large ſize, ſome of which were painted; and ſome large thongs for bow-ſtrings, and bags for ſlinging ſtones. But the jealouſy of the Turks would not permit us to ſtay ſo long as would have been requiſite for a perfect examination of theſe antiquities.

From the caſtle we returned to Aſſyne, and were civilly treated. In the evening we went up into the country of Meſopotamia. The hills are chalky and ſteep, and come cloſe to the water ſide without a plain intervening, as it is upon the ſide of Syria; ſo that Beer ſtands on the ſide of a hill. However, it has a couple of fine ſtreams that run over the top of the hill; one of which drives two mills, and ſo runs down to the city, which is well walled. In the ſide of the hill, there is a kane under ground, cut into the rock, with fifteen large pillars left to ſupport its roof.

Monday, April 24.—We left Beer, and travelling weſt, came in three hours to Nizib, a place well ſituated at the head of the Towzad. Here is an old ſmall church, very ſtrong and entire; only the cupola in the middle of the croſs is broke down, and its ſpace covered with leaves, to fit the place for a moſque. I believe the Turks made the places to which they turn in prayers, empty nitches, to ſhew that they worſhipped one inviſible God, not to be repreſented by images. In two hours we came from Nizib to a good chriſtian village called Uwur; and in an hour and a half more, to a well in the deſert.

Tueſday, April 25.—We travelled weſt near two hours; and came through a fine country, diverſified into ſmall hills and valleys, to a village called Adjia, having left Silam and two other villages on the right hand. At Adjia riſes the river of Aleppo, from a large fountain, at once; and juſt above it runs the Sejour, which might be let into it by a ſhort cut of ten yards. From Adjia our courſe was weſt north weſt. The

banks

banks of the Sejour are well planted with trees and villages. In two little hours we came to Antab, having croſſed the Sejour at a bridge about three quarters of an hour before. Leaving the city on the right hand, we paſſed under its walls, and pitched about three quarters of an hour from it, on a plain field on the banks of the Sejour.

Antab ſtands moſtly on a hill, having a caſtle on a round mount, at its north ſide, exactly reſembling that of Aleppo, though much leſs. It has a very deep ditch round it; and at the foot of the mount within the ditch, is a gallery cut through the rock all round the caſtle, with portals for ſhot; and it is faced with ſtone walls, where the rock was not ſtrong enough. The houſes have generally no upper rooms; the bazars are large. I ſaw here a fine ſtone very much reſembling porphyry; being of a red ground, with yellow ſpecks and veins, very gloſſy. It is dug juſt by Antab.

Antab is doubtleſs Antiochia penes Taurum: in the ſkirts of which it ſtands, and is not far diſtant from the higheſt ridge: it is about two thirds as big as Aleppo.

Wedneſday, April 26.—We paſſed through a fruitful mountainous country, and came in ſeven hours and a quarter to Rowant caſtle. It ſtands on the top of a round ſteep hill, and has been ſtrong for the times it was built in. It is probably a Saracen fabrick, and is now in ruins. At the foot of the hill weſtward runs the river Ephreen; its courſe is ſouth ſouth weſt. Our courſe from Antab to Rowant was north weſt and by north.

Thurſday, April 27. — We continued travelling through the mountains, which were now ſomewhat more uneven and precipitous, but watered every where with fine ſprings and rivulets. In about ſix hours we came to Corus; our courſe was ſouth weſt, having croſſed the Ephreen about two thirds of an hour before. Juſt by Corus is the river Sabon, that is, Chor or Char, which encompaſſes moſt part of the city.

Corus ſtands an a hill, conſiſting of the city and caſtle. The city ſtands northerly; and from its north end aſcending, you come at laſt to a higher hill to the ſouthward, on which ſtands the caſtle. The whole is now in ruins, which ſeems to have been very large, walled very ſtrongly with huge ſquare ſtones. Within are obſervable the ruins, pillars, &c. of many noble buildings. On the weſt ſide there is a ſquare encloſure of great capacity, compaſſed with good walls and five gates, which admitted into it; as one may diſcern by the ruins of them. I conjectured they might be the cathedral.

Below the caſtle hill, to the ſouthward, ſtands a noble old monument. It is ſix ſquare, and opens at ſix windows above; and is covered with a pyramidical cupola. In each angle within is a pillar of the Corinthian order, of one ſtone; and there is a fine architrave all round juſt under the cupola, having had heads of oxen carved on it; and it ends a-top with a large capital of the Corinthian order; near this ſeveral ſepulchral altars, of which only one has a legible inſcription.

Friday, April 28.—We left Corus, and without the town about half a mile ſouth eaſt, we deſcended down through a way cut obliquely on the ſide of a precipice, which leads to a bridge of ſeven arches of a very old ſtructure, over the river Sabon. And about a quarter of a mile further, we came to another bridge of three very large arches over the river Ephreen. Theſe bridges are very ancient, and well built of ſquare ſtone. Three pillars have an acute angle on the ſide againſt the ſtream, and a round buttreſs on the other ſide, and on both ſides are niches for ſtatues. They were well paved a-top with large ſtones, and are doubtleſs, as well as that of the other ſide of the town, the work of the excellent and magnificent Theodorit.

From this bridge in about three hours, with a courſe ſouth ſouth eaſt, or ſouth eaſt and by ſouth, we arrived at Jan-Bolads. From Jan-Bolads to Chillis is one hour

and

and two thirds, courſe north north eaſt. Chillis is a large populous town, and has fifteen moſques that may be counted without the town; and it has large bazars. Many medals are found here, which ſeem to argue it to be ancient; but under what name I know not.

Aleppo bears from Jan-Bolads ſouth and by eaſt; Seck-Berukel ſouth ſouth weſt. An hour from Jan-Bolads is Azaſs. And two hours further, we lodged in the plain, which about Chillis and Azaſs is very wide and no leſs fruitful. This country is always given to the validea or grand-ſignor's mother.

Saturday, April 29.—We arrived by God's bleſſing ſafe in Aleppo, having travelled about five hours with a courſe ſouth and by eaſt.

Δόξα Θεῷ,

OF THE VALLEY OF SALT, WHICH IS ABOUT FOUR HOURS FROM ALEPPO.

THIS valley is of two or three hours extent; we were three quarters of an hour in croſſing one corner of it. It is of an exact level, and appears at a diſtance like a lake of water. There is a kind of a dry cruſt of ſalt all over the top of it; which ſounds, when the horſes go upon it, like frozen ſnow when it is walked upon. There are three or four ſmall rivulets empty themſelves into this place, and waſh it all over, about autumn, or when the rains fall.

In the heat of the ſummer the water is dried off, and when the ſun has ſcorched the ground, there is found remaining the cruſt of ſalt aforeſaid; which they gather and ſeparate into ſeveral heaps, according to the degrees of fineneſs; ſome being exquiſitely white, others alloyed with dirt.

It being ſoft in ſome places, our horſes hoofs ſtruck in deep; and there I found in one part a ſoft brown clay, in another a very black one, which to the taſte was very ſalt, though deep in the earth. Along on one ſide of the valley, viz. that towards Gibul, there is a ſmall precipice about two men's lengths, occaſioned by the continual taking away the ſalt; and in this you may ſee how the veins of it lie. I broke a piece of it, of which that part that was expoſed to the rain, ſun, and air, though it had the ſparks and particles of ſalt, yet it had perfectly loſt its ſavour, as in St. Matthew, chap. 5. The inner part, which was connected to the rock, retained its ſavour, as I found by proof.

In ſeveral places of the valley, we found that the thin cruſt of ſalt upon the ſurface, bulged up, as if ſome inſect working under it had raiſed it; and taking off the part, we found under it efflorescences of pure ſalt ſhot out according to its proper figure.

At the neighbouring village Gibul, is kept the magazines of ſalt, where you find great mountains (as I may ſay) of that mineral, ready for ſale. The valley is farmed of the grand ſignior at 1200 dollars per annum.

A JOURNAL FROM GRAND CAIRO TO MOUNT SINAI,

AND BACK AGAIN,

IN COMPANY WITH SOME MISSIONARIES DE PROPAGANDA FIDE AT GRAND CAIRO,

TRANSLATED FROM A MANUSCRIPT WRITTEN BY THE PREFETTO OF EGYPT,

By the Right Rev. ROBERT CLAYTON, Lord Biſhop of Clogher.

TO THE SOCIETY OF ANTIQUARIES, LONDON.

GENTLEMEN,

BEING poſſeſſed of the original Journal from Grand Cairo to Mount Sinai, mentioned by my worthy friend Dr. Pococke, in his Travels through the Eaſt* ; which was written by the Prefetto of the Franciſcans in Egypt, who ſet out from the Convent de Propaganda fide at Grand Cairo, A. D. 1722, I think proper to communicate to you a tranſlation of it, in hopes of exciting you, who are now erected into a Society of Antiquaries, to make ſome enquiry into thoſe ancient characters, which as we learn from it, are diſcovered in great numbers in the wilderneſs of Sinai, at a place well known by the name of Gebel el Mokatab, or the Written Mountains, which are ſo particularly deſcribed in this Journal, that it is impoſſible for an inquiſitive traveller to be at a loſs in his ſearches after them. By carefully copying a good quantity of theſe letters, I ſhould apprehend, that the ancient Hebrew character, which is now loſt, may be recovered.

I do not ſuppoſe ſuch a copy of them, as would be ſufficient for the end propoſed, could be taken by any traveller in the time ordinarily allowed for a journey between Cairo and Mount Sinai ; but I imagine, if a perſon was ſent on purpoſe to live for ſome time at Tor, on the coaſt of the Red-ſea, he might make ſuch an acquaintance with the Arabs living near the Written Mountains, by the civility of his behaviour, and by frequently making them ſmall preſents, that it would be no great difficulty in ſix months, or thereabouts, to attain the deſired end.

As this will require a good capacity and induſtry in the perſon employed, and likewiſe muſt be attended with ſome expence, I do not know to whom I can apply more properly, than to your honourable ſociety, to look out for a ſuitable perſon to be employed on this errand. As to the expence, I am willing to bear any proportion of it which you ſhall think proper, in order to have this deſign thoroughly effected.

* " In one of the roads from the convent to Suez, there is exactly ſuch another ſtone as the rock of Maſſa and Meribath in Rephidim, with the ſame ſort of openings all down, and the ſigns where the water ran. I was deſirous to paſs by it on my return, but unfortunately was led another way. I aſked the Arabs about it, who told me it was likewiſe called the Stone of Moſes, and that they judged it had the ſame virtues as the other. The firſt account I had of it, I can very much depend upon, being from a manuſcript journal, writ by the preſent Prefetto of Egypt from the Propaganda fide, who went this journey with an Engliſh gentleman now in London."—*Pococke's Deſcr. of the Eaſt.* vol. i. p. 147.

AN EXACT JOURNAL FROM CAIRO TO MOUNT SINAI,

BEGUN THE FIRST OF SEPTEMBER, 1722.

Sept. 1.—ALL our companions having aſſembled at my houſe, viz. Choga Abrahim Moſſaad, Jacob Uhabez Abdelaziz, merchants; alſo Mons. Beraoue, the ſon of a French merchant, and three brothers, James of Bohemia miſſionary de propaganda fide, Elias of Aleppo, of the Society of Jeſus, and Charles of the Franciſcan Order, ſuperior of the Capuchins; about three o'clock in the afternoon, after a brotherly embrace, and having taken leave of all the reſt of my domeſticks and friends, we went to the convent of the monks of Mount Sinai that dwell here at Cairo; immediately going from whence we arrived at the famous gate called Babel Naaſer*; where we made ſome ſtay to take an accurate view of that ancient and magnificent piece of building; and in the mean time the whole caravan being aſſembled we departed, under the conduct of one of the ſurbaſſi, and accompanied by ſeveral orientals who were friends to the Cairo merchants, directed our courſe due eaſt, among thoſe ruins and ancient monuments which remain of the city of the Sun†, as is moſt probable, which are now every where interſperſed with Turkiſh ſepulchres; and after a journey of a good half hour from the gate of the city, we arrived at a place called Ukalt Elbahaar ‡, to which the aforementioned buildings, towers, or other ruins, extend; which time has, for the moſt part, conſumed. In this place, the monks of Mount Sinai have an ancient houſe, formerly ſufficiently large and famous, and built of hewn ſtone; but unleſs it be ſoon repaired by thoſe monks, it will add to the number of its neighbouring ruins. Here we ſtaid all night with our camels and other beaſts, being tolerably well accommodated; and only incommoded by the noiſy ſonnets of our eaſtern friends, who according to the cuſtom of the country, deſigned theſe their unharmonious vociferations as a compliment.

Sept. 2.—At break of day we all aroſe, and having loaded our fifty camels (for of that number our caravan conſiſted), we took leave of our Cairo friends, and about five in the morning departed from this place, ſome on horſes, ſome on camels, and ſome on dromedaries; but I for curioſity, as well as conveniency ſake, made myſelf to be carried after the manner of the Turks in a mohie, but ſitting after our own faſhion; two of which ſeats are fixed on a camel, hanging down on either ſide, carrying two perſons: this kind of carriage, when perſons are accuſtomed to it, is convenient enough. But Mr. Beraoue unfortunately choſe a fine horſe, which as he was not able to manage, would have broke his neck, if he had not ſoon diſmounted, and changed it for a camel.

And purſuing our journey, after a good hour we paſſed through a place called by the inhabitants Sibel alem; the part of it that remains to the right hand of the road, is very agreeable, conſiſting of a tower or moſque ſurrounded with trees, with ripe dates hanging down from them; which afforded a pleaſant proſpect.

After three quarters of an hour we paſſed by another place called Matharca, which lay on the left hand of the road, very pleaſantly ſituated in the midſt of trees; and in this place the learned for the moſt part agree, formerly ſtood the city of the Sun §; of whoſe antiquities there is nothing now remaining, but one obeliſk, ſixty-ſix feet high, and having each ſide, which is ſeven feet eight inches broad, engraved all over with hieroglyphical characters. It ſtands about half an Italian mile beyond the village. This

* Or Baab el Naaſar. See Oct. 16. † Or Heliopolis. ‡ Or Ukalt el Bahaar. See Oct. 15.
§ Quære, how does this agree with what he ſaid in his laſt day's journey?

obeliſk is erect, but there is another near it of the ſame magnitude, which lies upon the ground.

Continuing our route for an hour and a quarter we paſſed by another village called El Marge, which lies on the right hand of the road, and, like thoſe before mentioned, was ſurrounded with palm-trees. And after another hour, that is, about nine o'clock, having come to a place called Chanke; where we pitched our tents, and refreſhed ourſelves, after having ſuffered much from the burning heat of the ſun. Here the inhabitants of the place, who are called Bedwins, live in tents, after the manner of the Arabians. It was piteous to behold the poverty of thoſe habitations under a poor tent, I might indeed ſay under a black piece of coarſe canvas, ſubdivided into three apartments; in the moſt retired of which the women have reſidence; in the middle ſome of the men and women live promiſcuouſly; and in the outermoſt are kept all the beaſt and cattle of the field, the cocks and hens, and goats. Which ſeemed to me to be a lively repreſentation of the manner of habitation practiſed by the ancient patriarchs, Abraham, Iſaac, and Jacob, &c.

Sept. 3.—After three o'clock in the afternoon we departed from this place, and in about an hour's journey we loſt ſight of that chain of mountains *, which we ſaw towards the ſouth, at a great diſtance from us. And a little after, we ſaw, towards the north, hills of ſand, appearing not unlike our hills in Italy when covered with ſnow, and which continued in view for three hours; but at length, when it was late in the evening, we loſt ſight of theſe alſo; I am told, however, they reach all the way to Damiata. Here then we halted at about a quarter after eight, remaining all night in the open air; not far from another caravan, more numerous than ours, which had ſtopped in this very place, though it had ſet out before us.

Sept. 4.—Early in the morning, about half an hour after four, we departed from hence, directing our journey always either due eaſt, or eaſt-north-eaſt, through a number of little hills which were interſperſed here and there; till we ſtopped, about half an hour after ten, in an agreeable ſpot of ground, adorned with a beautiful verdure, where we dined; and purſuing our journey from thence about one in the afternoon, about five we came to a parcel of ragged mountains called Huhebi, ſituated towards the ſouth; and after we had continued our route for three hours more we reſted about eight o'clock.

Sept. 5.—Having riſen at midnight along with the moon, we departed from this place about half an hour after one; and making our way over hills, as the day appeared we perceived we had paſſed the ſummit of them, and were upon the deſcent, which declined very gently and gradually. At three quarters after ſeven we paſſed by Hagirut, on the left hand of which are two places where there is water that is barely tolerable for men to drink, but full good enough for the camels. The Arabs often take poſſeſſion of theſe places in the time of war.

Soon after we had paſſed by this place, ſtill continuing on the deſcent, we diſcovered the Red-ſea, and ſome ſhips in port, two of which were then actually departing towards Gidda; and having paſſed much ſuch another place as Hagirut, called Birel Sueſs, where there is good water for camels, we came at length ſafe and found about three quarters after ten in the morning to Sueſs, and leaving the gate of the city upon the right hand, we pitched our tents on the outſide of the walls, on the ſea-ſhore, with the city to the ſouth of us, and the ſea to the north-eaſt; and remained under our tents during the heat of the day.

* Poſſibly it was ſomewhere hereabouts that Moſes turned to go and encamp before Etham, when, according to the obſervation of Pharaoh, he ſeemed to be intangled in the land; or in that ridge of mountains which lay towards the South. See Exod. xiii. 20. xiv. 2, 3; and Shaw's Travels, p. 345.

The city of Sueſs is ſmall and inconſiderable, and its walls half in ruins, with three ſmall turrets or moſchs. It is ſituated in 29 degrees 50 minutes of north latitude, at the extremity of the Red-ſea, having the ſea to the eaſt, and the port to the ſouth, which is ſurrounded on the eaſt ſide by an iſland, and in which there were then ten ſhips preparing to ſet ſail by the firſt opportunity, whoſe companies at preſent compoſed the greateſt part of the inhabitants of that city. When they are gone, the remainder of the inhabitants return towards Cairo, leaving only one or two perſons behind to guard the place; and all this on account of the great ſcarcity of water and proviſions, for nothing will grow thereabouts, and there is no water nearer than ſix or ſeven hours journey towards the north eaſt; to bring which the camels ſet out about four o'clock in the afternoon, and arriving about midnight, as ſoon as they had filled their veſſels, they return and generally get back to Sueſs about eight o'clock in the morning. A ſmall veſſel of water is ſold for three or four medinas*, and the larger veſſels for eight or ten medinas, according to the demand for it.

Not far from our tents there was a little hill, or rather a gentle riſing ground, with the ruins of ſome ancient buildings which they ſay are the remains of ſome famous city. There are alſo on this hill two cannons, which lie on the ground, and which upon viewing narrowly, I perceived were caſt by the Turks, becauſe upon the ſmaller one were Arabic characters, expreſſing the year when they were made, which upon computation I found to be about one hundred and ninety-ſeven years ago. The leſs was ten feet long, and its bore about ſeven inches and three quarters French meaſure; the larger, of a more ordinary kind of workmanſhip, was near twice as long, being nineteen feet long, and its bore ſeven inches and a half. There were alſo ſeveral other cannons lying in the city, made of braſs, but caſt with more ſkill than thoſe before mentioned.

Sept. 6.—We ſet out from this place early in the morning, and to avoid going a great way about, round the northern point of this arm of the Red-ſea, we went by boat from this part of Africa to that part of Aſia which lies directly over againſt it, at the diſtance of one quarter of an Italian mile. In our paſſage, we actually met ſome veſſels going to Sueſs to purchaſe the water, which as I mentioned before, was brought thither to be ſold, on camels backs from the mountains.

And now having paſſed the Red-ſea, the heat of the ſun being exceſſively great, we again loaded our camels, and departed from our landing place about eleven o'clock, and after a journey of three hours to the eaſt-ſouth-eaſt, leaving ſome mountains † at a great diſtance towards our left hand, and having the Red-ſea on our right, we reſted about two o'clock near certain fountains called Ain el Muſa, or the Fountains of Moſes, ſituated among little hills; which I went to, and found the water tolerably good, but with a little ſaltneſs; and no ſooner does it riſe out of the bowels of the earth, but it is loſt again in the ſand, or as I may ſay, is in the day time inſtantly abſorbed by the burning and thirſty ſand. At night it ſeems to flow further than it does by day, as may be ſeen by the traces it leaves behind; and I believe, if the place were cleanſed (it being very full of dirt and mud), the water would be ſweeter, and there would be a larger current, for there are three ſprings which run not far from each other, into which the Arabs ſuffer the camels to enter when they drink.

From theſe fountains may be plainly ſeen a wonderful aperture ‡ in the mountains on the other ſide of the Red Sea, through and from which the children of Iſrael entered into the Red Sea, when Pharaoh and his hoſt were drowned; which aperture is ſituated weſt-ſouth-weſt from theſe fountains of Moſes; and the breadth of the ſea here-

* A medina is 1d. $\frac{1}{2}$ Engliſh money.

† The mountains and caſtle of Sedur or Shur. See Gen. xv. 18, and Pococke's Travels, p. 139.

‡ Called by Moſes Piha-hiroth, or the mouth, or opening of Hiroth, Exod. xiv. 2, and by the Greeks Cly ſma. Philoſt. lib. iii. cap. 6.

abouts,

abouts, where the the children of Iſrael paſſed it, is about four or five hours journey But from Suez by land to theſe fountains would be ſeven or eight hours journey.

The place where we then were is called Sedur; we reſted ourſelves in it till ſun-ſet. At laſt, about a quarter after ſix, we ſet forward on our journey, and going in the dark through the deſart of Sedur, we wandered here and there out of our road, till we ſtopped aboutmidnight to take a little reſt upon a ſmall hill of ſand, where they ſay there are abundance of ſerpents; but, thanks to God, we received no harm.

Sept. 7.—About three quarters after ſix in the morning we again began our travels, journeying through the deſart of Vardan *, ſtill moving more and more from the Red Sea. In this deſart we ſtopped to refreſh ourſelves, about three quarters after ten, or about three leagues diſtant from the Red Sea. And after dinner (here I was very much out of order) we again ſet forward about three o'clock, travelling through the plains in exceſſive hot weather, till eight at night, when we reſted.

Sept. 8.—From this place we departed about three o'clock in the morning, making our way over ſeveral hills and vales, which brought us towards the mountain Gebel Hamam el Faran †. And about ſeven o'clock we found ſeveral trees, and ſome verdant ſpots of earth, in the midſt of the barren ſand; and there came from the mountains a moſt delightful breeze, which ſenſibly refreſhed my bowels; ſo that I was ſurprizingly reſtored to my health.

At length we entered into an exceeding pleaſant and agreeable wood, at the foot of the aforeſaid mountain of Hamam el Faran, and reſted ourſelves at three quarters after eight, in a place called Garondu; which is a ſmall, but moſt delightful valley, full of certain trees with which it is beautified, and which emit a moſt agreeable odour, not unlike the ſmell of the balſam of Peru. There are alſo in this place many palm-trees, and in the bottom of the vale is a rivulet flowing from the aforementioned mountain, the water of which is tolerably good, and in ſufficient plenty, but is however not free from ſome bitterneſs, though it is very clear. After it has run through this valley for ſome hours towards the weſt, it then empties itſelf into the Red Sea. Many think this to be the place mentioned, Exod. xv. 23. where it is ſaid of the Iſraelites, that 'When they came to Marah, they could not drink of the waters of Marah, for they were bitter; till theLord ſhewed unto Moſes a tree, which when he had caſt into the waters, the waters were made ſweet.'

Sept. 9.—We departed from this delicious place at one o'clock in the morning; but behold, ſcarce were we got out of the valley, when our guides found that two of their camels were miſſing (they had been ſtolen by ſome thieves during the night time), and therefore the caravan ſtopped, till they went in ſearch of their loſt camels; but not being able to hear any tidings of them, we proceeded on our journey all that night and the next day till a quarter after eleven, without ſuffering any great inconveniences from the hills and vales we paſſed over, upon which we met with ſeveral green tufts, and prickly trees, called in Arabic *chaſem*, though on either hand of us our road was bounded with huge and rugged mountains. And having taken a moderate dinner under one of theſe mountains of marble, we departed from thence at three quarters

* Or Ouardan. Pococke's Trav. p. 139.

† In this journal of Oct. 8, theſe mountains are deſcribed under the character of the Mountains of Hamam el Pharaone, or the baths of Pharao; which I ſuppoſe to be a miſtake in the people of the country, who, not knowing why theſe baths ſhould be called the baths of Faran, or rather Paran, have given them the name of the baths of Pharao. But in the times of Moſes this whole country was known by the name of the wilderneſs of Paran, Gen xxi. 21, Num. x. 12, xii. 16, xiii. 3. 26, 1 Sam. xxv. 1, whence Mount Sinai was alſo calledMount Paran, Deut. xxxiii. 2, Hab. iii. 3, and therefore probably theſe baths were originally the baths of Paran. See Pococke's Trav. p. 139.

after three; and continuing our journey ſtill in a ſandy, but tolerably even road, though between hills and mountains on every ſide, we came towards the ſetting of the ſun, to a large and ſpacious plain, which had a gentle aſcent up to it, but was itſelf environed by mountains. After we had paſſed this, we came about nine o'clock at night, by an eaſy deſcent, to a valley called Neſo, which was about a league diſtant from an Arab village of the ſame name, where was a ſpring of exceeding good and delightful water.

Sept. 10.—Having pitched our tents, we remained here, in order to provide ourſelves with water, till four o'clock in the evening; at which time we again ſet forward on our journey; and as ſoon as we had paſſed the aforementioned valley, we began to riſe over hills and mountains by a tolerably eaſy aſcent, till, having as it were overcome the mountain, we reſted at a place called Chamil.

Sept. 11.—In the morning, at a quarter after five, we departed from this place, and through a rugged road, in which there lay a great many blocks of marble, with great difficulty we got up on a very high mountain. In this road, on each hand of us, were exceeding high mountains, of the moſt beautiful granates of various colours, but chiefly red. At length about three quarters after eleven, we reached the ſummit of the mountain, or rather of the mountains, but with great difficulty; and from this place we were able to diſcover mount St. Catharine. And from thence deſcending by a tolerably eaſy road, we came to a valley in a plain, where, at place called El Barah, we ſtopped at three quarters after one; and having made a ſhort meal under a tree, we ſet forward again about two o'clock; going up the mountain by a road neither very ſteep nor rugged; which when we had gotten the better of, we began to deſcend again by a tolerably open road to a valley between two exceeding high mountains of marble. And as ſoon as we had arrived at this valley, which was about ſun-ſet, we immediately turned our courſe to the left, where we alſo came to another valley, beſet with high mountains on either ſide; and, having got to the top of the hill, we halted, about half an hour after ſeven, at a place called Marah, where we ſtaid all night, greatly diſtreſſed with the ſharpneſs and ſevere coldneſs of the air. From this place to Mount Sinai the road is tolerably even and pleaſant, with mountains of granite marble on either ſide.

Sept. 12.—Having riſen a little after midnight, we departed from this place about half an hour after two, and going through a ſandy road, which lay in a valley between mountains, we came about ſun-riſe to a moſt pleaſant and agreeable place called Barak, where was a very delightful wood, which appeared the more charming becauſe hitherto our road had lain only over rocks, hills, and mountains, the very ſight of which alone was ſufficient to terrify the traveller. And having amuſed ourſelves for the ſpace of an hour with the delightfulneſs of this wood, we again proceeded on our journey, which led us twiſting and twining between rugged mountains, ſometimes eaſtward, ſometimes northward, and ſometimes ſouthward, though we never were out of our way. And about eight o'clock we came to a rock, which ſtands by itſelf, where the Turks ſay the prophet Mahomet reſted himſelf; and where, when he attempted to ſit down, the rock yielded under him like the ſofteſt wax, and formed itſelf into the ſhape of a ſeat for him (there appears indeed a little hollow in the ſtone, which may have given riſe to this tradition), and on that account the Turks approach the place with great reverence, ſtroking the ſtone with the palms of their hands, and kiſſing it with their lips.

And now continuing our journey towards Mount Sinai, in order to go the beſt road, we took a great circuit towards the left hand, though there is another ſhorter and

more direct road; yet becauſe there are ſome ſteep aſcents and deſcents in it, our guides choſe the left-hand road, though the longer, as being better for the camels. And about three quarters after nine, as we were paſſing by a moſque where a certain Schiech Saleh was buried, who is held by the Turks in great veneration, ſeveral of our guides and paſſengers went thither to receive a benediction; and that the camels and the reſt of the beaſts might be partakers of it, they brought from thence a ſmall quantity of ſand with which they ſprinkled them.

At length, about mid-day we diſcovered ſome ſquare buildings in the neighbourhood of Mount Sinai, which, as I was informed, the Arabs make uſe of as repoſitories for their corn; and on the other ſide, upon the left hand, we diſcovered the garden belonging to the convent, full of trees, which is ſituated juſt at the foot of Mount Sinai. And going in a ſouth-weſt direction, when we came juſt over againſt the aforeſaid garden, we ſaw another vale lie open to the ſouth-eaſt, in the middle of which, at the diſtance of half an hour, ſtands the convent of the holy Mount Sinai; to which all of us, partly out of devotion and partly becauſe of the difficulty of the road, aſcended on foot between two exceeding high mountains, that to the north-eaſt called Mount St. Beſtin *, and the other to the right called Horeb or Choreb. In the middle between theſe two mountains is ſituated the convent of Mount Sinai, in twenty-eight degrees of north latitude: it is built in an oblong figure, with only one great door, which directly faces the north-weſt, and looks into that vale through which we came. The wall of the convent towards the north-weſt, as well as that to the ſouth eaſt, are equally two hundred and four feet long of French meaſure. And the other two, one of which faces the ſouth-weſt, and the other the north-eaſt, are each two hundred and forty-five feet long, being for the moſt part built of ſquare ſtones ſix feet and one third broad; but the walls are of an unequal height, according to the inequality of the foundation. I meaſured the corner which looks towards the weſt, and it was forty-five feet high.

And foraſmuch as the great door is always walled up, to prevent the incurſions of the Arabs, immediately after the entrance of a new archbiſhop, which happened this very year, every other perſon who is deſirous of going into the convent muſt be drawn up with a rope to a great window, thirty feet high from the ground, in that part of the wall which looks to the north-eaſt. And when one is got into the convent, there is nothing of curioſity to be ſeen, all the buildings and edifices, eſpecially thoſe which concern the friars or the religious, and the ſmaller chapels, being built of rough bricks, in great confuſion and irregularity, without either ſymmetry or order, making here and there crooked and dark paſſages, with ſeveral aſcents and deſcents; only the building of the great church of the Transfiguration of our Saviour Jeſus Chriſt may be conſidered as worthy our obſervation. It was built, they ſay, by the emperor Juſtinian; and is in length eighty feet, and in breadth fifty three; but the breadth is diminiſhed by a wall on either ſide at nine feet diſtance from the outward wall, for the conveniency of chapels which are made in it, as I ſhall hereafter mention; ſo that there remains only thirty-five feet in the clear. In this great aiſle are three rows of pillars forming three naves, and the pavement is finely adorned with variety of figures in different kinds of marble. But the great altar is after the cuſtom of the Greeks, entirely gilt.

The preſbytery is of an oval figure both within and without; and adorned with Moſaic work repreſenting the Transfiguration of our Saviour Jeſus Chriſt, and on

* *Qu.* St. Epiſteme. Pococke's Travels, vol. i. p. 143, 147.

the

the outside is the statue of the emperor Justinian, who was the founder of the church. Before the presbytery are four candlesticks, two of which are very magnificent, being six feet high, and made of brass richly ornamented; and of the like workmanship there are two more hanging down in the middle of the church, which are capable of holding several candles. There are besides many lamps hanging up and down in the church, some of silver and some of gold; the most remarkable are those that hang in the presbytery, which are for the most part all of gold; but that which hangs in the great altar is also set with jewels.

Next to this church of the Transfiguration is the little chapel of the Bush *, which stands on the place where our Lord appeared unto Moses in a flame of fire out of the bush, as described Exod. iii. 2, and immediately adjoins to the wall of the presbytery. This chapel is ten feet broad and seventeen feet long; the pavement of it is adorned with the same kind of works as that of the church; and the walls with porcelain; there are in it several lamps both of gold and silver. It was built, they say, by queen Helena; and the place where the bush grew is supposed to be directly under the altar, and is covered with plates of silver; over which stand two large silver candlesticks, eight feet high. On the other side of this chapel are two other chapels; that to the south is called the chapel of the Seventy Martyrs, and that to the north is the chapel of St. James.

When you come into the great church, there are on the south side three chapels; the first that of St. John the Evangelist, the second of St. Simon the Stylite, and the third of the Saints Cosma and Damianus. And on the other side towards the north, there are also three more, viz. first, of St. Andipe; secondly, of the Saints Constantine and Helena; and the third of St. Mariana. This whole church is covered with lead.

Besides this church and these chapels, there are seventeen other little churches or chapels situate here and there in the convent; 1. That of St. Peter and St. Paul, which is tolerably large and roomy; 2. St. George; 3. St. Stephen; 4. St. Michael the Archangel; 5. St. Basil, Gregory, and Chrysostome; 6. Demetrius the Martyr; 7. St. Nicholas; 8. St. Moses and Aaron; 9. St. Sergius Wachus; 10. St. John Baptist; 11. St. Anthony the Abbot; 12. Of the Five Martyrs, Eustratius, Euxendius, Barbarius, Orestus, and Eugenius; 13. St. John the Evangelist; 14. St. Catharine; 15 and 16. Two Episcopal Chapels; 17. One in the garden where the friars are buried. And besides all these chapels there is a mosque with a turret for the Turks, which stands near the western door of the great church; for the preservation of which, they say, they have several immunities granted them under the hand of the prophet Mahomet. There is nothing else in the convent remarkable.

There is no record when this convent was built, except what remains on a stone over the great door, the inscription on which is in Arabic characters so ancient, that none of us could read them, except the year, Ογμ, which denotes 526. This stone, according to the tradition of the fathers of the convent, first stood over the chapel of the Bush, and was placed there by St. Helena; but, after the great church, and the walls of the convent were built, this stone was moved out of its ancient place, and fixed in the wall where it now stands. But in my opinion, this history is without foundation, because St. Helena lived in the fourth century, whereas the afore-mentioned inscription belongs

* It is from this piece of history that this part of Mount Horeb is called Mount Sinai, the Hebrew for a bush being *sene*.

to the ſixth century: I rather think therefore that this ſtone was engraved and fixed up by the order of Juſtinian, who was the founder of the convent.

When we firſt came into the convent, we were received by the fathers and brothers of the convent with the greateſt affection and regard, and eſpecially by the archbiſhop Jaanikius, who was the ſuperior and preſident of the place; and who gave us a very elegant ſupper, and aſſigned us very convenient apartments, conſiſting of five chambers, in a part of the convent that was newly built; and alſo for our better accommodation, indulged us with the liberty of going when we pleaſed into the garden; which is not permitted even to the monks. And we having there pitched a tent, dined and ſupped in it every day while we ſtaid.

The aforeſaid garden is ſituated on the outſide of the walls of the convent, to the north-weſt; to which there is a paſſage under ground from the convent with iron gates to it. This garden is ſufficiently ſpacious, and very well ſupplied with good water, with which it is daily watered, and by that meams produces great quantities of all ſorts of plants, and herbs, and trees; ſuch as almonds, apples, peaches, olives, figs, pomegranates, pears, and in particular moſt delicious grapes both red and white: and as this month happened to be the ſeaſon for ripe grapes, as well as many other fruits, we gave a looſe to our appetites; and the air of the place being exceeding fine and wholeſome, indulged our palates with great freedom and luxury.

The temperature of the air ſeemed to me as moderate, as if I had been in one of the moſt temperate climates of France in the month of September; the heat of the day not being exceſſive, nor the night air inſufferably cold. However, I cannot but think that the heat of this place in ſummer, as well as the cold in winter, muſt be almoſt inſupportable, ſince, during the winter ſeaſon, the ſnow falls here in great abundance.

September 13.—This day being Holy Sunday, we were invited to attend at church, as we uſually did on other days, where the archbiſhop himſelf officiated, and ſang the maſs cloathed in his *pontificalibus*, wearing on his head a ſort of imperial crown made in ſilver, of exquiſite workmanſhip; with the reſt of the miniſters that attended him, in very ſumptuous apparel; which when ended, we dined in the common refectory of the convent, with the archbiſhop and the reſt of the monks, who eat only of one diſh. After dinner, all of us ſtanding up, we took each a moderate piece of bread, cut from one loaf, and drank alſo all out of one cup, the archbiſhop beginning firſt. When all had drunk, we broke up, and departed. This ceremony is obſerved as a mark of mutual love and charity.

September 15.—At two in the afternoon we went out of the convent to ſee the holy places thereabouts; and as ſoon as we got out we began to aſcend the mountain, which is made tolerably convenient by the means of ſtone ſteps cut in it up to Mount Sinai, to the number of fifteen thouſand (the way to it is directly ſouthward): and after an aſcent of a ſmall half hour we came to a moſt delicious fountain of cold water, which ſprings directly out of the rock, formed here into a kind of grotto. The Greeks tell many wonderful ſtories of this water, but as they ſeem to be without foundation, I think it more adviſeable not to repeat them.

Going on further for another half hour we came to a ſmall church or chapel, dedicated to the bleſſed Virgin Mary; and proceeding from hence by the ſteps, came to a narrow part of the road adorned with a gate; where, they ſay, many confeſſionary prieſts uſed formerly to ſit, to hear the confeſſions of the pilgrims that came to viſit theſe places, and were not permitted to proceed any further, till they had obtained remiſſion of their ſins; ſo that being made clean by the participation of this ſacrament,

h ey might proceed to obtain a benediction from the Lord, and mercy from God our Saviour, repeating as they went, the third verſe of the xxivth Pſalm, 'Who ſhall aſcend into the hill of the Lord? and who ſhall ſtand in his holy place? Even he that hath clean hands, and a pure heart, &c.'

As ſoon as we had paſſed the gate, we ſaw on our right hand a very high mountain towards the weſt, being almoſt perpendicular over us: near the ſummit of which there grew, as it were in deſpite of nature, a beautiful green tree, which appeared as if it grew out of a wall. And at about the diſtance of another quarter of an hour, we came to another gate, which when we had paſſed, we entered into a beautiful plain, where are two delightful cypreſs trees, and two olive trees, near to a well of ſweet water, which, as they ſay, is only a collection of water that is made by the winter ſnows and rains. And to this part of Mount Horeb it was that Elias the prophet fled from the face of Jezebel, as is mentioned 1 Kings xix. 9, where it is ſaid, that, when he arrived at the Mount of God, 'he came thither to a cave, and lodged there;' which cave exiſts to this very day, and is ſituated at the foot of Mount Sinai, and is now incloſed in a church built of red and white granite marble; the entrance into which is from the weſt. The dimenſions of this cave are, in length five feet, in depth four feet, and height four and a half; which when we had viſited, we returned to the well, and lodged all night under the olive trees. This plain where we lay was entirely ſurrounded with mountains, that formed two valleys, one of them extending itſelf to the ſouth-ſouth-weſt, and leading directly to the convent of the Forty Martyrs; the other ſtretching to the north-weſt.

September 16.—Early in the morning, before break of day, we began to aſcend the holy Mount Sinai from the aforeſaid church of St. Elias, and found the aſcent to be very ſharp; ſo that unleſs the aforementioned ſteps had been made in the hill, by laying broad ſtones one upon another, we ſhould have found the aſcent to be exceeding difficult, it being much more ſteep than the aſcent of the preceding day. The courſe of our road lay directly towards the ſouth; and after an aſcent of three quarters of an hour we were ſhewed the place, a little out of the road to the left hand, where the Mahometans ſay that Mahomet, together with his camel, was taken up by the angel Gabriel into heaven; and that this camel was of ſuch a ſize, that it ſtood with one of its feet at Mecca, another at Damaſcus, the third at Cairo, and the fourth on Mount Sinai; where ſtill remains the mark made by the impreſſion of his foot in the very marble rock. However the Greek monks acknowledge that this mark was made by themſelves, to gain the more veneration from the Turks for this holy mountain, if not on account of its own ſanctity, and the wonderful works performed there by God, yet at leaſt on account of this miraculous impreſſion of the camel's foot. Accordingly, it has prevailed on all Mahometans to treat this place with the higheſt regard.

At length, after a ſmall quarter of an hour, we arrived on the holy Mount Sinai, and as ſoon as we had got on the plain, which is on the top of it, we immediately ſaw a church and a Turkiſh moſque. Formerly indeed there was a large church built upon this place, which almoſt covered and occupied as it were the whole plain; but this was deſtroyed by the Turks, who left only one part, towards the north, for the uſe of the Chriſtians, and reſerved the other, towards the ſouth, for the uſe of the Mahometans.

Before you come to the church of the Chriſtians there is a cave in the rock adjoining to it, into which there is a very narrow entrance. In this place, the tradition is, that Moſes ſaw the glory of the Lord, as mentioned Exodus xxxiii. 21. 'And the Lord ſaid, behold there is a place by me, and thou ſhalt ſtand upon a rock; and it ſhall come to paſs while my glory paſſeth by, that I will put thee in a clift of the rock, and I will

will cover thee with mine hand while I paſs by; and I will take away mine hand, and thou ſhalt ſee my back parts, but my face ſhall not be ſeen.' And accordingly it is ſaid by common tradition, that it was in this clift of the rock that Moſes was hid by the Lord; but Moſes, nevertheleſs, that he might have a better view of the forementioned glory, having raiſed his head and body on high, left his entire figure impreſſed in the marble rock, to perpetuate the memory of this miracle. So that in the lower part of the rock there remains the impreſſion, as if it had been in melted wax, of his knees* and both his hands, and in the upper part the impreſſion of his back and one half of his face.

And going further on this plain, we entered into the church that is contiguous to the rock juſt mentioned, which church is ſubdivided into two chapels: in the larger the Greeks perform divine ſervice, and in the other the Roman catholics; and in this place, they ſay, it was that Moſes received the two tables of teſtimony, as mentioned Exodus xxxi. 18. 'And the Lord gave Moſes in Mount Sinai two tables of teſtimony, tables of ſtone, written with the finger of God.' But on the other ſide of the mount, as I ſaid, towards the ſouth-ſouth-weſt, ſtands the Turkiſh moſque, built in the form of an oblong, in which are hung up ſeveral veſſels filled with myrrh, and other oblations which are cuſtomary with the Turks, who hold this place in the higheſt veneration; and I believe this moſque may be about ſeventy paces diſtant from the chriſtian church, the ſuperfices of this plain on the top of Mount Sinai not being very large.

Under the eaſtern part of this moſch there is another cave, greater than that of St. Elias, in which, they ſay, Moſes commonly dwelt when he was upon the top of this holy mount. The door of this cave looks towards the valley which extends itſelf towards the ſouth-weſt; and in this valley ſtands Rephidim, where mention is made, Exodus xvii. 1, that the Iſraelites murmured for want of water. From this mountain there is a fair proſpect of Mount St. Catharine, lying towards the ſouth-weſt, and of the Red-ſea towards the ſouth and weſt. After we had each of us performed our devotions, we immediately deſcended again towards the well on Mount Horeb, from whence we laſt came.

And after we had dined we departed from thence, at eleven o'clock, through the valley that extends itſelf towards the north-weſt, which conducted us, as it were in a circle, towards the ſouth. In this journey we met with ſeveral places that were formerly inhabited, as alſo with ſome churches; the moſt remarkable is that of St. Panteleon; over which, near the ſummit of the mountain, on the left hand, towards the ſouth eaſt, there is a cave, in which two kings ſons ſpent their lives in performing rigid penances. And a little further from this church we began to deſcend a very ſteep mountain for a whole hour; and when we came into the valley, we found a convent, which is called the convent of the Forty Martyrs.

The convent of the Forty Martyrs is ſituated in the midſt of a vale, having Mount Sinai on the eaſt, and Mount St. Catharine's on the weſt. But before I had entered the convent, two Arabs came up to me, and ſaluted me very amicably, and after they had lighted their match from my pipe, left me to wait at ſome diſtance for the arrival of a monk that was our guide, who had ſtaid behind with the reſt of our companions, for I had come hither alone, having outwalked the reſt; but upon their arrival, the two Arabs ſtopped them, and threatened to fire among them, if they did not deliver up the monk who was their conductor, and oblige him to come out from among them; which when it was done, they took him and bound him, and carried him off to the neigh-

* *Quære.* Might not the ſame chiſſels that engraved the impreſſion of the foot of Mahomet's camel, have engraved thoſe alſo of the knees and hands of Moſes, &c.

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bouring mountains; ſaying to the reſt, 'Depart in peace, for we have no ill-will to you, but have a reckoning to make up with this raſcal of a monk;' who followed them without attempting to reſiſt.

This affair gave my companions a great deal of concern; for though they ſeemed able to have reſcued the monk, yet they well knew that if thoſe two Arabs had made any noiſe, they would, upon the leaſt notice, have had an hundred more come to their aſſiſtance. For when two young Greeks, who were well armed, were going, contrary to the opinion of the reſt, to the relief of the monk, the Arabs began immediately to fire at us; upon which we all retired inſtantly towards the convent, and left the monk in their hands, with whom they ſoon made up their reckoning, and paid him in ſtripes the account which they had to make up with the convent, of which he was the interpreter and procurator.

The convent of the Forty Martyrs has a ſmall church, and but very indifferent accommodations for lodging; only the garden is large and handſome, and well ſtored with all kinds of fruit, and is ſurrounded as it were with a wood of olive trees. There is likewiſe a reſervoir of good rain-water, and a ſmall ſpring of freſh water, which running through it from the mountains, waters the gardens and all the adjacent valley.

September 17.—Early this morning thoſe of our company who were hale and ſtrong departed to go up the mountain of St. Catharine; but I, with about half the company, ſtaid behind in the convent. The hiſtory of which journey is as follows: as ſoon as they were departed out of the convent, they began their journey towards the ſouth-weſt, and after half an hour, they began to aſcend a very rough mountain, and difficult of aſcent; for as they were no ſteps formed upon it, but the whole way covered with ſmall trundling ſtones, theſe gave way under the feet. In this road there is abundance of curious ſtones, and pendent rocks on either ſide, which are wonderfully marked by nature with the moſt beautiful veins, ſhooting forth in the reſemblance of trees, whoſe branches are ſo very minute, and yet ſo very exact, that art could not poſſibly come up to it. And of theſe they brought back with them a good quantity.

After an hour's travel they came to the water called the Water of the Partridges, where this moſt delightful ſpring iſſues out of ſome rude marble rocks, which are of a black colour. This fountain, the Greeks ſay, broke out miraculouſly when the body of St. Catharine was carried from this mountain to the great convent, where her relicks are preſerved to this day; at which time the bearers of her corpſe being ready to periſh with thirſt, the partridges, which attended her funeral from the ſummit of the mountain, conducted them to this place, and diſcovered the fountain to them.

From this water, after three quarters of an hour, our travellers came to a plain, from whence they were able to diſcover the ſummit of Mount St. Catharine; and after they had walked in this plain for a good half hour, they began again to aſcend the mountain, the greateſt difficulty of which is towards the top. So that the whole time of travelling from the convent of the Forty Martyrs to Mount St. Catharine may be looked upon to be about three hours.

On the ſummit of this mountain is a ſmall plain, on which, according to the tradition of the Greeks, the body of St. Catharine the virgin and martyr, who ſuffered under the emperor Maximin, was depoſited, having been brought thither by angels from Alexandria; and the mark of the place where ſhe was laid, ſtill remains to be ſeen as you look towards Mount Sinai, which ſtands to the north-eaſt, at about four hours diſtance. The length of this impreſſion * is ſeven feet in black and white marble granite, with a little mixture both of red and yellow ſpots. And about a year ago the monks built a ſmall chapel over this tomb, ſeven feet eight inches broad, ten feet long, and ſix feet high.

* *Quære.* Might not the ſame workmen that engraved the impreſſion of the foot of Mahomet's camel, have engraved this alſo?

From this mountain, which overlooks all the reſt, there is an exceeding fine and extenſive proſpect. Mount Sinai, as I ſaid before, lies towards the north-eaſt, the Red-ſea to the weſt, as alſo Tor, a place ſituated on the Red-ſea, at two days journey diſtance from hence. To the ſouth appears that extended arm of the Red-ſea, which is called the Ælanitic Gulph, upon which the famous port of Ælana formerly ſtood.

September 18.—We departed from this convent of the Forty Martyrs at a quarter after ſeven, through that vale which extends itſelf directly towards the north-weſt; and deſcending from the garden of the convent for a quarter of an hour, we came, as it were, through a wood of olive trees, to the church and cave of St. Onuphrius, in which he ſpent a devout life for forty years. Which, when we had viſited, and gone for another quarter of an hour through the aforeſaid valley, we came to the ſtone which is called by the Greeks the Stone of the Fountains; which Moſes ſtruck twice * with his rod, as is deſcribed Numb. xx. 11, where it is ſaid, 'And Moſes lift up his hand, and with his rod he ſmote the rock twice; and the water came out abundantly.'

Which aforementioned ſtone † or ſolitary rock, is about twelve feet high, and about eight or ten feet broad, though it is not all of one equal breadth; it is a granite marble

* N. B. Here our traveller is miſtaken in his quotation out of the Scriptures; for this is not the ſtone which Moſes ſtruck twice, as mentioned Numb. xx. 11, but the rock in the valley of Rephidim, where the children of Iſrael fought the Amalekites, before they arrived at Mount Sinai, as mentioned Exod. xvii. 7, whereas the ſtone which Moſes ſtruck twice, as mentioned Numb. xx. 11, is that ſtone which will be ſpoken of hereafter in this Journal, under the tranſactions of October 2.

† N. B. The Devil tempted our Saviour by quoting texts of Scripture; and as he hath continued ever ſince to endeavour by pious frauds to deceive, if poſſible, the very elect, he therefore exciteth men, of ſometimes good intentions, to forge falſe miracles, to invalidate by that means, as far as lies in his power, thoſe which were performed by our Saviour and his apoſtles. One flagrant inſtance of which, among many, are thoſe curſed and helliſh frauds practiſed by the Grecian monks of Mount Sinai, in graving impreſſions in the rock, of the foot of Mahomet's camel, and of the body of St. Catherine and of Moſes; which would take off from the evidence which this wonderful rock of Meribah daily gives of the truth of the Moſaical hiſtory, if it was poſſible for the Devil to effect it. But as the marks in that ſtone are of ſuch a nature, as that human art is not capable of imitating them, the finger of God ſheweth its own handy-work in the ſupernatural fiſſures, which are broken deep into the ſolid granite in ſuch a manner, as not poſſibly to have been effected by human art. To convince the reader of which, I ſhall here give him a copy of the deſcription of this remarkable ſtone, as I find it in the Travels of Dr. Shaw and Dr. Pococke.

The deſcription of this rock, as given us by my friend Dr. Shaw, is as follows: "After we had deſcended "with no ſmall difficulty down the weſtern ſide of this mountain, we came into the other plain that is "formed by it, which is Rephidim, Exod. xvii. 1. Here we ſtill ſee that extraordinary antiquity, the rock "of Meribah, Exod. xvii. 6, which hath continued down to this day without the leaſt injury from time or "accidents. It is a block of granite marble, about four yards ſquare, lying tottering, as it were, and looſe "in the middle of the valley, and ſeems to have formerly belonged to Mount Sinai, which hangs in a "variety of precipices all over this plain. 'The waters which guſhed out, and the ſtream which flowed "withal,' Pſal. vii. 8, 21, have hollowed acroſs one corner of this rock a channel about two inches deep "and twenty wide, appearing to be cruſtated all over like the inſide of a tea-kettle that hath been long in "uſe. Beſides ſeveral moſſy productions that are ſtill preſerved by the dew, we ſee all over this channel a "great number of holes, ſome of them four or five inches deep, and one or two in diameter, the lively and "demonſtrable tokens of there having been formerly ſo many fountains. It likewiſe may be further obſerved, "that art or chance could by no means be concerned in the contrivance; for every circumſtance points out "to us a miracle; and, in the ſame manner with the rent in the rock of Mount Calvary at Jeruſalem, never "fails to produce a religious ſurprize in all who ſee it."

The account which my worthy friend Dr. Pococke gives of it is this: "Here they ſhew the rock, which, "they ſay, Moſes ſtruck and the waters flowed out, when God told him he would ſtand before him "upon the rock of Horeb, which was afterwards called Maſſah and Meribah. It is on the foot of Mount "Serick, and is a red granite ſtone, fifteen feet long, ten wide, and about twelve high. On both ſides of "it, towards the ſouth end, and at the top of the ſtone, for about the breadth of eight inches, it is diſcoloured as by the running of water; and all down this part on both ſides, and at the top, are a "ſort of openings or mouths, ſome of which reſemble the lion's mouth, that is ſometimes cut in ſtone "ſpouts, but appear not to be the work of a tool. There are about twelve on each ſide, and within every "one is an horizontal crack, and in ſome alſo a crack perpendicularly down. There is alſo a crack from "one of the mouths next the hill, that extends two or three feet towards the north, and all round the ſouth "end: the Arabs call this ſtone the Stone of Moſes."

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of a kind of brick colour, compoſed of red and white ſpots, which are both duſky in their kind; and ſtands by itſelf in the aforementioned valley as if it had grown out of the earth, on the right hand of the road towards the north-eaſt. There remains on it to this day the lively impreſſion of the miracle then wrought; for there are ſtill to be ſeen places whence the water guſhed out, ſix openings towards the ſouth-weſt, and ſix others towards the north-eaſt; and in thoſe places where the water flowed, the clefts are ſtill to be ſeen in the rock, as it were with lips.

Which, when we had attentively obſerved, we proceeded on our journey, going directly forward towards the north-weſt; and after a journey of a ſmall half-hour reached the end of the aforeſaid valley. Here we found a great plain, into which another valley opens itſelf, extending towards the north-eaſt. In this great plain, towards the ſouth-weſt, on a moderate riſing, is ſituated the garden of the convent of Friars, which is guarded by the Arabs, and has a ſmall ſtream of ſweet water running conſtantly through it, and with which it is ſupplied; and in the ſaid garden are nine very ſtately cedars, of which two exceed the reſt in height, and are of a prodigious ſize; beſides many other trees, ſuch as apples, pears, vines, &c. The little church of St. Peter and St. Paul ſtands in the bottom of the garden, as alſo a ſmall building belonging to the convent, which is inhabited by the Arabs who watch the garden.

In this great plain, which is on the outſide of the garden, and which extends itſelf, as I obſerved before, towards the north-eaſt, that * tranſaction is ſaid to have happened which is deſcribed Numb. xvi. 32, concerning the rebellion of Corah, Dathan, and Abiram, when the earth opened her mouth, and ſwallowed up them and their families. This plain or vale is pretty near of one equal breadth. When we had travelled through it from the garden of the convent, about a ſmall half-hour, we came to a place where the Greeks ſhewed us in the granite marble, which is of a brick-duſt colour (as moſt of the neighbouring mountains are), a hole or cavity, where, they ſay, Aaron caſt the head of the golden calf, as is deſcribed Exod. xxxii. 4, when the people gave him the golden ear-rings that were in their ears, and 'He received them at their hand, and faſhioned it with a graving tool, after he had made it a molten calf.' And ver. 24, Aaron is repreſented as excuſing himſelf, ſaying, 'And I ſaid unto them, Whoſoever hath any gold, let him break it off; ſo they gave it me; then I caſt it into the fire, and there came out this calf.' This cavity is, indeed, formed in ſuch a manner as to afford ſome ſmall reſemblance to the head of a calf, and hath marks in it ſomething like horns; it is in length about two feet and a half, in breadth two feet, and in depth two. At the bottom of it is earth or ſand, which ſeemed to me to be about three feet deep; but I cannot be poſitive as to that, ſince we neither had time nor opportunity for extracting it out of the cavity, or model, as the Greeks pretend it to be; much leſs could we diſcover any impreſſion of a noſe or mouth, or of ears or eyes; wherefore, as the holy Scriptures ſpeak of the formation of a whole calf, and not of an head only, there ſeems to me to be a good deal of reaſon for rejecting this piece of tradition. The Greeks, however, to impoſe the more upon the ignorant, ſay, that though it rain ever ſo much, no water is ſeen to lie in this hole; they perſiſt in this declaration, and alledge, in proof of it †,

* Here our traveller and his informers are again miſtaken in the hiſtory of the tranſactions of the Iſraelites; for the rebellion of Corah, Dathan, and Abiram, did not happen while Moſes was upon Mount Sinai, or in the neighbourhood of it; nor till the Iſraelites had arrived at the foot of Mount Hor, which is quite at the other end of this promontory, and had refuſed to go and take poſſeſſion of the land of Canaan after the return of the ſpies from thence, as mentioned Numb. xiv. 1, &c.

† Quotations out of the fathers for proof of a matter of fact, produced by perſons who live upon the ſpot, ſeem to be an odd kind of argument. And the introduction of Pere Sicard's opinion, in oppoſition to this declaration of the Greeks, ſeems quite as odd; for they do not aſſert that ſnow will not lie there, but only that rain will not, which father Sicard's aſſertion does not contradict.

quotations

quotations out of the fathers; but Pere Claud Sicard ſays, that laſt year he found ſome ſnow actually lying in the cavity, and that it was quite filled with it; whence it is reaſonable to believe, that the cauſe why the rain doth not lie in it, is owing to ſome hole at the bottom of the cavity, which emits it as faſt as it enters and has paſſed through the ſand. But that in this place, or hereabouts, the Iſraelites worſhipped the golden calf, is ſomewhat probable, inaſmuch as there are ſome rocks here twelve or fifteen feet high, upon which, when the golden calf was ſet up, it might eaſily be ſeen and adored by all the people who were encamped in this wide and extenſive vale; and further, becauſe this place likewiſe anſwers and is ſituated directly over againſt another vale to the eaſtward, by which, they ſay, Moſes deſcended from Mount Sinai, when he brought with him the tables of the teſtimony, and where, they ſay, it was that he broke them, when he came to the foot of the mountain.

Going on our journey through this valley, we came in a quarter of an hour, from the place diſtinguiſhed by the head, to that garden which we firſt ſaw when we came into theſe parts: here we found a ſpring of freſh water, and much fruit. And now having altered our rout towards the ſouth-eaſt, at about the diſtance of a gun-ſhot from the garden, they ſhewed us a ſtone, about two feet high from the ground, on which are ſeen ſome unknown characters, which, however, they ſay, were engraved by Jeremiah the prophet in honour of Moſes and Aaron, who were buried there. But this is what I give no credit to, ſince I find it written of the burial place * of Moſes, Deut. xxxiv. 6. 'But no man knoweth of his ſepulchre unto this day.' At length, in a ſmall half hour from hence, we arrived at the convent of Mount Sinai, making this day, from the convent of the Forty Martyrs hither, a journey of two hours and a quarter. And having finiſhed our progreſs, we ſaw every thing that was to be ſeen here with the greateſt ſatisfaction.

September 19.—The Greeks celebrated the feaſt of the bleſſed Virgin Mary. And the archbiſhop again officiated, cloathed in his *pontificalibus*; and when maſs was done, we were, as uſual, conducted to the refectory, where, before dinner, we had our feet waſhed by ſome of the monks, the reſt chanting their devotions during the operation. And as ſoon as the waſhing was over, every one, according to his inclination and abilities, gave for the uſe of the convent either one or two chequins. As for the reſt of the time while we ſtaid there, nothing remarkable happened.

October 1.—On this day we opened a cheſt, kept on the right hand of the preſbytery, in which are preſerved the relics of St. Catharine; and the principal parts they brought forth to ſhew us, were the ſkull and left hand of this ſaint, having the fleſh and ſkin on it, but quite dried up, and covered with beautiful rings. After we had been favoured with this ſight, we were permitted to depart. Taking leave, therefore, of the archbiſhop, and the reſt of the monks, we came out of the convent about noon, amidſt the noiſy clamours of the Arabs, by the ſame way that we entered. When we arrived at the place of The Head, we ſtopped, and having pitched our tents, were forced to continue there the remainder of that day, whether we would or not; but after a great deal of buſtle, we at length made our contract with the Arabs, to carry us back a better road by Tor than that which we came. Accordingly,

October 2.—We departed about two o'clock in the morning, and taking the ſame route by which we came, we reſted, after three hours and a quarter's travelling, ſtopping

* As to the burial place of Aaron, it is expreſsly ſaid that he died and was buried upon Mount Hor, at the further end of this promontory from Mount Sinai. See Numb. xx. 28. xxxiii. 38. Deut. xxxii. 50. And Moſes died on the top of Piſgah in the land of Moab, over againſt Jericho, Deut. xxxiv. 1, 5.

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in a place where was good water, at no great diſtance from the ſtone * of Mahomet; and having laid in our proviſion of water, departed about eleven o'clock, and in about half an hour we again paſſed by the ſtone, where, as I ſaid, Mahomet ſeated himſelf; and in another hour we entered the ſhady wood † before mentioned. About three o'clock we paſſed by a large rock ‡ on our left hand, in which, as in that other rock which Moſes ſtruck with his rod, appear from the bottom to the top openings where water hath guſhed out. Which, when we had paſſed by, we ſtopped in an open plain, where we ſtaid all night.

October 3.—About three quarters after three in the morning, we departed from this place, and at four o'clock, being about day-break, we turned out of the road by which we firſt came, and leaving the valley leading to Marah on the right hand, entered into a large vale between very rough mountains, commonly called Gebel Faran, our courſe then pointing towards the north-weſt. And paſſing through this vale by a tolerable eaſy deſcent, we found it adorned with trees and dates on both ſides of us, here and there interſperſed with the habitations of Arabs, and full of birds, which entertained us very agreeably with their charming notes. About three quarters after eight we paſſed by a place on a mountain upon our right hand, called Kabegin, which was entirely deſtroyed, nothing remaining of it but the ruins. And after a journey of another half hour we came to another ruined place, called Faran §, about a quarter after nine, ſituated likewiſe on our right hand. This was formerly a large city, containing many convents of the Greeks; for it was an epiſcopal city, under the juriſdiction of Mount Sinai, and formerly had the famous Theodorus for its biſhop, who wrote againſt the Monothelites. But at preſent nothing remains except heaps of ruins of this famous city. Here we were obliged to ſtop, on account of the diſputes between the Arabs.

In this place no one is ſuffered to put pen to paper, by reaſon of a tradition they have, that here was formerly a river ‖, and that when an European was going to write down a deſcription of it, out of indignation it ſunk under ground, and has diſappeared ever ſince. We departed from hence ſoon after three; and after three quarters of an hour we again

* See page 391. Sept. 12.

† This place is called Barak. See Sept. 12, p. 391.

‡ This is a very remarkable paſſage, it being the only place, in any book of travels, in which I have ever met with the mention of this ſecond ſtone which Moſes ſtruck; though it is manifeſt from the Scriptures, that he ſtruck two different ſtones, and at very different times. And as this is in a retired part of the wilderneſs, it is a wonderful confirmation of the veracity of the Moſaical hiſtory; for which reaſon, independent of all curioſity, I ſhould think it worth while to employ ſome perſon to go thither, who ſhould be very particular in his deſcription of it. The firſt ſtone which Moſes ſtruck is mentioned in the xviith chapter of Exodus, to have been in the valley of Rephidim, and before the arrival of the Iſraelites at Mount Sinai. Whereas the ſecond which Moſes ſtruck twice before the waters guſhed out, is mentioned in the xxth chapter of Numbers as being in the wilderneſs of Kadeſh; after the death of Miriam, and not long before the death of Aaron. So that there was about thirty-eight years diſtance between the one tranſaction and the other.

§ This ſhould be written Paran. Which place was famous in hiſtory ſo long ago as in the days of Abraham; the four kings who took his nephew Lot priſoner, having firſt, in their paſſage round the Dead Sea, 'ſmote the Horites in their Mount Seir, or Mount Hor, unto El-Paran, which is by the wilderneſs.' And from hence this wilderneſs is frequently called the Wilderneſs of Paran. See note in page 390, Sept. 8.

‖ This tradition is very remarkable; for as the author deſcribes his journey from the ſecond rock of Moſes towards this place to have been through a vale by a tolerably eaſy deſcent, it is poſſible that this tradition may have ariſen from the water which flowed out of this rock, and formed a river, which, as St. Paul deſcribes it *, followed them during their abode in that part of the wilderneſs, but probably dried up ſoon after their departure.

* 1 Cor. x. 4.

ſtopped at a place called Magai, where we found good water, with which we plentifully ſupplied ourſelves.

October 4.—We departed from hence about three quarters after four in the morning, and continuing our journey by a pretty ſharp deſcent, got out at length from among the monſtrous mountains of Gebel Faran, and came to a large plain, ſurrounded however with high hills, at the foot of one of which we repoſed ourſelves under our tents at about half an hour after ten. Theſe hills are called Gebel el Mokatab, that is, the Written Mountains; for as ſoon as we had parted from the mountains of Faran, we paſſed by ſeveral others for an hour together, engraved with ancient unknown characters, which were cut into the hard marble rock ſo high as to be in ſome places at twelve or fourteen feet diſtance from the ground; and though we had in our company perſons who were acquainted with the Arabic, Greek, Hebrew, Syriac, Coptic, Latin, Armenian, Turkiſh, Engliſh, Illyrican, German, and Bohemian languages, yet none of them had any knowledge of theſe characters, which have nevertheleſs been cut into the hard rock with the greateſt induſtry, in a place where there is neither water nor any thing to be gotten to eat. It is, probable, therefore, theſe unknown * characters contain ſome very ſecret myſteries, and that they were engraved either by the Chaldeans, or ſome other perſons long before the coming of Chriſt. In this place, where we this day reſted, there are two roads, one leading through a valley to Tor, and ſtretching directly weſtward; the other road towards the north-weſt, leading directly to Sueſs. Here the Arabs refuſing to carry us all, according to our agreement, to Tor, a violent buſtle aroſe, till at length it was concluded we ſhould go directly to Sueſs, paſſing by the baths of Pharoa, of which by and by. Thus ſubmitting, whether we would or not, to the determination of the Arabs, the day following, being

October 5.—We departed at half an hour after ſix, and by that road which leads north-weſt, proceeded towards the baths of Pharao; and continuing our journey through theſe mountains, which, they ſay, are alſo written with unknown characters like the others, we ſtopped, at half an hour after nine, in a plain totally ſurrounded with mountains. After dinner we went to a neighbouring valley which lay weſtward, called Megena, where is a grotto cut with infinite labour in the marble rock, the entrance into which is, by the injury of time and weather, for the moſt part obſtructed by great ſtones; and even the cave itſelf almoſt half filled with ſand. Being obliged to uſe the help of candles and other lights, on our entrance we came immediately to a great hall, ſupported on every ſide by rude unfiniſhed pillars. This grotto, we could perceive, reached a great deal further; but on account of the exceſſive heats, we declined exploring it on, and we found that the further we went, the more the paſſage was obſtructed with ſand. At length, we concluded that this cave was built for a burial-place † to the Egyptians. But the inhabitants of the place, as well as the Arabs, ſay that a certain ſchiech, called Abuzelime, dwells in it, who drinks coffee continually brought from Mecca by birds, and pounded in mortars by angels; with many other ſuch like fables, which I do not think worth while to enumerate.

October 6.—We departed from hence at three quarters after four, and having reached

* The learned allow that the ancient Hebrew character, having been diſuſed during the Babyloniſh captivity, is loſt, and that it is the Chaldee character which we now uſe inſtead of it. The probability is, therefore, that theſe characters are the ancient Hebrew character, which the Iſraelites having learned to write at the time of the giving the law from Mount Sinai, diverted themſelves with practiſing it on theſe mountains during their forty years abode in the wilderneſs.

† This ſuppoſition is, in my opinion, a little extravagant, conſidering the great diſtance this place is from Egypt. But I ſee no reaſon why it may not have been made by the Iſraelites during their abode in the wilderneſs, for ſome public uſe or other.

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the top of a mountain by an eaſy aſcent, about three quarters after ſeven we diſcovered the Red Sea lying to the weſt. We all, however, travelled down on foot, the deſcent being pretty ſharp; and a little afterwards came to a plain, where we proceeded ſtraight forward between the hills, and at ten o'clock, coming out from among the mountains towards the north-weſt, we approached to the ſea-ſhore; and continuing our journey till half an hour after eleven, we then ſtopped, and reſted ourſelves in a plain at about an hour's diſtance from the ſea. This we did on account of ſome freſh water we found here, of which we laid in a good quantity againſt our enſuing journey over the next mountains, at an hour's diſtance from us towards the eaſt.

October 7.—Here we remained till after mid-day, and about two o'clock ſet forward, keeping upon the ſea ſhore till about ſun-ſet, we again left the ſea, and arrived between the mountains by a tolerable eaſy aſcent, after we had paſſed the mountain called Gebel el Scheitan, that is, the Mountain of the Devil; which, as it is entirely of a black colour, gives foundation for the Arabs to report, that the Devil ſometimes dreſſed his victuals under it, by the ſmoke of which it acquired that blackneſs. They relate alſo another fabulous hiſtory about a head erected on high towards the entrance into the mountains, upon the left hand of the road; being a very large ſtone, ſuppoſed to have been the head of a ſea captain, whoſe name was Baube, which was cut off by the Arabs, and put on the ſummit of that mountain, where it now remains, and that in one night's time it was turned into ſtone; and, they ſay, ſhould any one throw it down from the place where it is fixed, it would by next day be reſtored to its ſituation. But theſe are the only fables of the Arabs. Proceeding on by the duſk of the evening in the foremention-ed valley, till three quarters after ſix, as it was full of trees, we reſted there that night.

October 8.—We departed from hence about ſun-riſe, and after a journey of three hours ſtopped, on account of a diſpute with the Arabs, whether we ſhould go or not to the baths of Pharao. And after a quarter of an hour we again ſet forward, ſtill deſcend-ing a moderate hill, till we came to a place where two roads meet, one leading directly to Sueſs, and the other, on the left hand, to the baths of Pharao. Here a terrible diſſen-tion aroſe, and the utmoſt confuſion, ſome taking the route towards Sueſs, and the others going towards the baths of Pharao; till at length, after a dreadful conteſt, thoſe re-turned who had departed for Sueſs, and all went on together by the valley which leads to the baths of Pharao.

Having travelled two hours we got clear of the mountains, and came near the ſea, which lay to the weſt of us; and continuing our road towards the ſea coaſt, after a journey of one hour we ſtopped. Then changing our route to the left, we travelled ſouthwards upon the ſea-ſhore, and came with our dromedaries to the baths of Pharao, which are about three quarters of an hour from the high road, where being arrived, we conſidered the place very accurately. It is at the foot of an exceeding high mountain, ſtretching from eaſt to weſt till it terminates on the ſea at about the diſtance of a ſtone's caſt from it; and in this intermediate ſpace the aforementioned mineral waters break forth and bubble up, making three diſtinct ſtreams, which run into the ſea, and are ſo hot that a man can hardly bear his hand or foot in them. Theſe waters have a ſalt and ſulphureous taſte, and leave a yellow tinge behind on the place from whence they iſſue, but are otherwiſe in themſelves very clear and pellucid. At length we came to the foun-tain head, where there are two caves or hollows in the mountain, which diminiſh regu-larly; that towards the left, being the largeſt, forms itſelf, as it were, into a chamber, into which, when any perſon enters, it raiſes as wonderful a ſweat as if he was in a very hot bath. Hither many ſick perſons reſort, and by ſweating for forty days ſucceſſively, and regular diet, and drinking the mineral water, recover their health.

The water is often ſent for to Cairo, by thoſe that cannot conveniently come to the fountain, and frequently drank at home with good ſucceſs. The inhabitants of the place ſay, that if you put four eggs into any of the baths, three of them will be boiled, and the fourth will diſappear. But this I give no credit to, unleſs I had ſeen the experiment. They are called Hamam el Pharaone *, that is, the baths of Pharao, becauſe poſſibly they might formerly have been frequented by Pharao. Whence alſo the adjoining ſea, which is three or four leagues broad, is called Berke el Pharaone, or the Lake of Pharao. And as it is a good ſtation for caſting anchor in, a ſhip happened at this very time to be riding here at anchor, waiting for a favourable wind to carry her to Gidda.

Having taken a careful view of this bath and the places about it, we departed to join the reſt of our caravan, and overtook it late at night, on the ſea-ſhore in the valley of Gorondu †, where the rivulet before-mentioned empties itſelf into the ſea; and is here both bitter and ſalt, and very diſagreeable to the taſte. We ſpent in this place a very uneaſy night, on account of the high wind, which drove the ſand in great quantities upon us, and incommoded us very much.

Oct. 9.—About ſun-riſe we departed, and in our courſe along the ſea-ſhore were ſtill much diſturbed by the high wind. After a journey of ſix hours, having left all the mountains, we travelled over ſeveral little hills and riſing grounds, and reſted in a place where were ſeveral tufts of green graſs; and refreſhing ourſelves with a moderate dinner, we travelled on again for four hours and a half, till it was pretty late in the night; and, two hours before we ſtopped, paſſed a place near the ſea where was a ſtream of excellent ſweet water.

Oct. 10.—That we might get beyond Suez, we departed from hence ſoon after midnight; but in about two hours it became ſo dark, that we were forced to ſtop, whether we would or not, for fear of the camels falling. And at half an hour after four, it being dawn of day, we ſet forward again, and in ſeven hours came to the Wells of Moſes, called Ain el Muſa ‡. Immediately upon our arrival here, all of us who were on horſeback purſued our journey, and rode on before, to provide a ſhip to carry us all to the other ſide of the gulph. After we had taken ſome reſt, the caravan came up to us about five o'clock, by which time the ſhip being got ready, we went aboard with all our concerns; and when landed, lodged ourſelves in our former camp § on the outſide of the city of Suez. Here we found only two ſhips, which were to ſail in two days time.

Oct. 11.—We remained in our tents at Suez, being viſited by the Chriſtians of the place, who alſo entertained us with an elegant ſupper.

Oct. 12.—This whole day we ſaw thoſe Arabs paſſing by who are the moſt inveterate enemies to the Arabs of Mount Sinai. And leſt we ſhould encounter them on the road, we ſtaid on purpoſe till the following day.

Oct. 13.—And now imagining that all the Arabs, who were at enmity with us were gone by, we departed from Suez; and after a journey of a good hour ſtopped at Bir el Suez ‖, before deſcribed; after a moderate dinner here, we again ſet forward, and when we were not far diſtant from Agirut ¶ we perceived a caravan of our enemies juſt over againſt us, which we all thought had paſſed by long before; ſo that though they were going another road at the diſtance from us of a gun-ſhot, yet our Arabs nevertheleſs

* Hence poſſibly hot-baths in England are called *hummums*. See alſo the note, p. 390, Sept. 8. The hummums are ſo called from the ſign of Houhynyms of Swift. Ed.

† See Sept. 8, p. 390. ‡ See Sept. 6, p. 389. ‖ See Sept. 5. p. 388.

§ See Sept. 5, p. 388. ¶ See Sept. 5, p. 388.

prepared themſelves for battle, alighting from their camels, and marching on foot armed with lances, ſwords and guns; while four of the chief of them galloping their horſes between the enemy's caravan and ours, attempted, by inſulting them in this bravading manner *, to provoke them to an engagement. For though the camels of our enemy's caravan were much more numerous than ours, yet we were ſtronger in the number of armed men; ſo that they durſt not attack us, but haſtened their pace to paſs by us: and it was not unpleaſant to behold thoſe that were in the rear galloping after the reſt for fear we would take them priſoners. Soon after they were gone, we turned towards the road by which our enemies came, which was upon our right hand; and having paſſed Agirut upon our left-hand, of which we have already ſpoken †, we continued our courſe between hills and riſing grounds, interſpered here and there with tufts of green herbs, on which the camels fed, being about ſix Italian miles diſtant from the road which we paſſed in our former journey. At length we ſtopped when we were come three hours and a half from Agirut, ſeven hours and a half from Suez, and within ſight of the mountains of Huhebi ‡, which were about a good league diſtant from us towards the north.

Oct. 14.—At half an hour after four in the morning we departed again from this place, and about ſun-riſe ſaw ſeven animals called gaſell, and a good many hares feeding on the afore-mentioned green tufts. And having paſſed by the mountain Huhebi, at, as I ſaid, about a league's diſtance, we ſtopped at half an hour after eleven; and at one o'clock, after dinner, we again ſet forward on our journey, and travelled till half an hour after five, when we ſtopped near a little hill.

Oct. 15.—We proceeded on our journey this morning at about half an hour after five, travelling, as before, between hills and riſing grounds, and reſted ourſelves at half an hour after nine. And having quitted the road that leads by the village of Chanke §, we purſued our journey directly towards Cairo. For which place we ſet forward at half an hour after one, leaving thoſe ſandy hills ‖ on our right hand through which we paſſed in our former journey. And a little before ſun-ſet we aſcended up a little hill called Daher el Homar, that is the Aſſes Back, from whence we got a view of the ſituation of Cairo, at four hours and a half diſtance from us; and proſecuting our journey between twilight and the light of the moon, we at length came, about nine o'clock, to the laſt ſtage, called Ukalt el Bahaar ¶, where our friends were gathered together expecting our arrival. They received us very affectionately, with ſinging and exultations, and embraces; and according to the cuſtom of the Orientals, ſpending the night in noiſy clamours, and clapping their hands.

Oct. 16.—This day we entered the city, in good health, by the port of Baab el Naaſar; and I arrived at my own houſe: thanks be to God, who brought me thither ſafe from all miſchief.

* Or at leaſt to ſhew they were not afraid of them.
† See Sept. 5. p. 388.
‡ See Sept. 4, p. 388.
§ See Sept. 2, p. 387.
‖ See Sept. 3, p. 388.
¶ See Sept. 1, p. 387.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LLD. F.R.S.*

Book the Firſt. Of Paleſtine, or the Holy Land.

CHAP. I.—*Of Paleſtine, or the Holy Land in general, and of Joppa, Rama, and Lydda.*

PALESTINE conſiſted of the twelve tribes of Iſrael, and comprehended not only the land of Canaan, which lay between Jordan and the ſea, and was bounded on the north by mount Libanon, and on the ſouth by Arabia Petræa, but took in likewiſe the kingdoms of Baſhan and of the Amorrhites beyond Jordan, which fell to the lot of the Tribes of Reuben and Gad, and the half tribe of Manaſſeh.

Before this country was conquered by Joſhua it conſiſted of ſeveral ſmall kingdoms; and after it had been governed by judges for ſome time, when it was in poſſeſſion of the Iſraelites, it was erected into a kingdom under Saul; but on the revolt of the ten tribes under Rehoboam, it was divided into two kingdoms, that of Judah, containing the tribes of Judah and Benjamin, and that of Iſrael or Samaria of a much greater extent, which comprehended the other ten tribes.

After the captivity in Babylon the government was in the hands of the high prieſts until the time of Julius Cæſar, when the conſtitution was altered by the Romans, and Antipater ſhared in the government with Hyrcanus, the laſt high prieſt who enjoyed the ſovereign power. Afterwards Herod, the ſon of Antipater, alone governed this and ſome other neighbouring territories under Auguſtus.

The Romans divided the country into ſeveral tetrarchies, under different governors, part of which were afterwards made a Roman province, and ſome of them were at certain times erected into a kingdom. Gabinius, alſo governor of Syria, divided the country into five juriſdictions, each having its court for the adminiſtration of juſtice. At length, the Jews being diſperſed after the deſtruction of Jeruſalem, this country was conſidered only as a part of a Roman province. In the diviſion of the empire it fell to the lot of the Eaſtern emperors; but the Saracens over-running theſe parts, it remained in their hands four hundred and ſixty years: it was then conquered by the Chriſtians, when Jeruſalem and the Holy Land were made a kingdom, and being in part poſſeſſed by its ſovereign, and the knights of Jeruſalem, it was held by them eighty eight years, and was the ſeat of the holy war, until it was entirely ſubdued by the Mahometans, in the year one thouſand one hundred and eighty ſeven.

On the 10th of March, 1737-8, I embarked at Damiata, on board a French ſhip that carried the Egyptian pilgrims to Joppa, moſt of them being Coptis, in all about two hundred and fifty. The firſt land we had ſight of was mount Carmel, but, the wind being contrary, we did not land at Joppa until the fourteenth, when I went to the Latin convent.

* London 1745, folio. His account of Egypt, 1743, folio, belongs to Africa.
The plates are very numerous, ill choſen, and ill executed; and have become uſeleſs ſince the far ſuperior engravings publiſhed by latter travellers.

Joppa is in the tribe of Dan *, in the champain country of Saron, which extended from this place northward as far as Cæſarea. Ancient geographers ſeem to have miſtaken in placing Joppa near the ſouth-eaſt corner of the Mediterranean, which, according to the ſea charts, as every one may obſerve, is much further ſouth, and is commonly placed to the ſouthward of Gaza, about the ancient Raphia, at the gulph of Lariſſa.

Joppa is ſituated on the ſide of a low hill over the ſea; there ſeems to have been an ancient port, which might have contained great veſſels, but now large boats only can go into it. The ſhips ride in the open road, and are often obliged to go to ſea in ſtormy weather.

The Latin convent, where European pilgrims are received, is ſaid to have been the houſe of Simon the tanner. But the tradition is more probable, that it was on the ſite of an old convent, near the European burial ground, over the ſea, at a place where there are tan-pits, which may have been made of late years. It was here St. Peter ſaw that remarkable viſion, by which he was forbid to call any thing common or unclean †. All the other religions have their convents at the foot of the hill near the ſea, with conveniences for receiving a great number of pilgrims, who often wait here to go with the caravan to Jeruſalem before Eaſter, and to embark when they return.

About a mile to the eaſt of the town, on a riſing ground, are ſome old foundations, which they call the houſe of Tabitha, who was raiſed from the dead by St. Peter ‡, where probably there was a church dedicated to her, and the Greeks come to this place, and perform their offices on the day of her feſtival.

They have a great trade at Joppa in ſoap, which is not only made here, but likewiſe at Jeruſalem, Rama, and Lydda, though commonly ſold under the name of Joppa ſoap, and it is from this place that Egypt is chiefly ſupplied; it is made of the oil of olives and aſhes. They alſo export great quantities of cotton in ſmall boats to Acre, to be ſhipped off for other parts. They have a conſtant ſupply of good water, by digging wells cloſe by the ſea ſhore.

The town belongs to the Kiſler-Aga, or head of the Grand Signior's black eunuchs, who ſends a governor to this place, that reſides in a ſmall caſtle, at the ſouth end of the town, and has a ſoldiery under him; but they are of little uſe in the country againſt the Arabs, becauſe, as I was informed, if they happen to kill any one, they are obliged to pay for the blood a fine of eleven hundred piaſters, which is near one hundred and fifty pounds, and ſixteen changes of raiment, which the ſoldiers of the Grand Signior are not obliged to.

There was an opinion that Jeruſalem could be ſeen from this place §, but it would be difficult to conceive it, as the hills between theſe places are conſiderably higher than thoſe on which Jeruſalem ſtands, unleſs they could ſee from the height of Joppa any of

* According to the Roman diviſion of Paleſtine, it is in the tetrarchy of Judæa, which conſiſted of the tribes of Juda, Benjamin, Dan, and Simeon. The other parts of the diviſion conſiſted of Samaria, Galilee, Peræa, Decapolis, Gaulonitis, Galaaditis, Batanæa, and Auranitis. Samaria contained in it the tribes of Ephraim, Iſſachar, and the half tribe of Manaſſeh. Galilee had in it the tribes of Zabulon, Aſſer, and Naphthali. Peræa, on the other ſide of Jordan, conſiſted of the tribes of Gad and Reuben. Decapolis was part of the half tribe of Manaſſeh. Gaulonitis was to the north of it. Galaaditis was a hilly country, extending from mount Libanon, through the half tribe of Manaſſeh, and the tribes of Gad and Reuben. Further north in the half tribe of Manaſſeh was Batanæa. And more northwards was Auranitis or Ituræa: Beyond this, bordering on the territory of Damaſcus, was Trachonitis. The country of the Philiſtines was to the ſouth of Joppa, and chiefly conſiſted of five cities with their territories, that is, Aſcalon or Ekron, Gath, Azotus or Aſhdod, and Gaza, which country was given to the tribes of Dan and Simeon, but was never entirely poſſeſſed by them.

† Acts x. ‡ Acts ix. 36. § Strabo, xvi. p. 759.

the

the very high towers of Jeruſalem; for Joſephus affirms they could view the ſea from the tower Pſephinus, as well as the utmoſt extent of the Jewiſh dominions to the weſt. This place is alſo mentioned by the ancients, as the ſcene of the adventure between Andromeda and Perſeus*. And the grave St. Jerom† ſays, that the ring to which the lady was faſtened remained in the rock to his time.

I did not ſeeJoppa till after my return, for when I went to the Latin convent the ſuperior informed me, that a caravan was then ſetting out for Rama, and that the monks, who went with it, were to be at Jeruſalem the next morning. So I put all my caſh into the ſuperior's hands, it being a rule never to carry any money, becauſe, if the Arabs ſhould chance to find it, it would often expoſe pilgrims to be ſearched, and ill uſed for the ſame end. I went with the ſervant of the convent out of the town, where an aſs being provided for me, I was accompanied by two Arabs on horſeback, and came up with the caravan that had already ſet out; which conſiſted of a few camels, about twenty aſſes laden, and ſome perſons either on aſſes or on foot; and among the former, four of the Latin monks, to whom I made myſelf known. I ſoon found we were got into a country under the influence of the Arabs, for as our beaſts (that were not eaſily governed) went too faſt, they came often, and ſtopped them with the butt end of their muſkets, which they not only laid on the beaſts, but alſo on the riders, eſpecially on the monks, who thought it policy to pretend not to underſtand the Arabic language, that they might not be troubled with their impertinence. After travelling three leagues, we arrived at the Latin convent in Rama, in which they are all Spaniards. The monks ſet out that night for Jeruſalem, under the conduct of ſome Arabs, whom they uſually employ, who furniſhed them with horſes; but they ſaid they heard I was a rich merchant, and demanded a very extravagant price to carry me; on which it was thought adviſeable that I ſhould wait for another opportunity. During the time I ſtayed in the convent, the ſuperior thought it proper I ſhould not ſtir out, or be ſo much as ſeen from the terrace on the top of the houſe, that the Arabs might not know that a Frank was there.

Rama, in the tribe of Ephraim, called by the Arabs Rameli, is ſituated in a rich plain, and is ſuppoſed to be the Arimathæa of Joſeph. The monks have a notion that the houſe of Nicodemus ſtood on the ſpot of the ſmall old chapel in their convent; and that he made that famous crucifix here which is at Lucca, and is commonly called Volto Santo. This convent is ſaid to have been founded by Philip the Good, duke of Burgundy.

There were two churches at Rama, which are now converted into moſques, in one it is ſaid ſome of the bodies of the martyrs of Sebaſte in Armenia were depoſited: near the tower of that church is a large building, ſupported by pillars, which is thought to be the remains of a monaſtery. Near the Latin burial place, there is a large ciſtern or vault under ground, which has always plenty of good water in it: the root of the tamariſk tree growing into it, the waters are eſteemed good for the dropſy. There are great ruins of houſes in this place, ſo that it ſeems formerly to have been a much more conſiderable town than it is at preſent; and it is probable that it flouriſhed during the time of the holy war. The Greeks and Armenians have convents here, and there are commonly three or four French factors, who reſide in this place, to buy up cotton, and ſend it to Joppa. The Arabs are ſo troubleſome in theſe parts, that ſometimes they rob the people even in their gardens.

* Strabo, ibid. Joſephus, iii. p. 29. † Hic locus eſt quo uſque hodie ſaxa monſtrantur in littore, in quibus Andromeda religata, Perſei quondam ſit liberata præſidio. *Comment. Hieronymi in Jonæ prophetæ, cap.* 1.

About

About a league to the eaſt-north-eaſt in this plain is Lydda, where St. Peter cured Æneas of the palſy *. I went to it in my return; it is ſaid to have been deſtroyed by Ceſtius in the beginning of the Jewiſh war, and when rebuilt it was called Dioſpolis. It is now only a poor village, but the ſtones that are ſeen in the modern buildings ſhew, that it has been a place of ſome conſequence. There are remains here of a very fine church, built by the emperor Juſtinian, and though ſome later writers ſay, it was the work of a king of England, yet from the architecture that remains, it may be concluded, that it could only be repaired by one of them, probably by Richard the firſt, when he was in Paleſtine, during the time of the holy war. This building is of hewn ſtone, both within and without, and of excellent maſonry. The Greeks have the eaſt part of the ruined church, which is uncovered, except that the arch remains over the high altar, which being a pointed arch, after the Gothic ſtyle, doubtleſs was built when the church was repaired; the Turks have turned the weſt end into a moſque, having a great veneration for St. George. They have ſome legend that he was of this place, and ſuffered here as a confeſſor by ſcourging, and ſome ſay died in this place as a martyr, of which particulars there ſeems to be no account that can be depended on.

All this country is a very rich ſoil, and throws up a great quantity of herbage. I obſerved chardons growing very rank, alſo rue, fennel, and the ſtriped thiſtle, which, probably, on this account, has been called the holy thiſtle; they ſay alſo there are a great variety of anemonies. I ſaw likewiſe many tulips growing wild in the fields, and any one who conſiders how beautiful thoſe flowers are to the eye, would be apt to conjecture that theſe are the lilies to which Solomon in all his glory, was not to be compared.

On the ſeventeenth the great caravan of pilgrims came from Joppa to Rama, in their way to Jeruſalem, under the conduct of the governor of that city. The Latin monks neither go themſelves, nor ſend others with it, becauſe ſome Europeans have formerly been taken out of the caravans by the Arabs, and detained by them in their villages and tents, till the Latin fathers have ſent money to ranſom them; ſo that now they always travel under the conduct of Arabs, having generally ſome of known fidelity, who ſerve them on theſe occaſions. It was thought the roads would be more ſecure about the time when the great caravan was paſſing; ſo in the evening every thing was prepared for my departure. And as ſoon as it was dark I ſet out for Jeruſalem, under the conduct of an Arab on horſeback, and his ſervant on foot. He led me two or three miles to his tent, not much out of the road, where there was an encampment of Arabs. I ſat round a fire in the tent with his wife and others. For the Arabs are not ſo ſcrupulous as the Turks about their women, and though they have the harem, or womens part of the tent, yet ſuch as they are acquainted with come into them; they brought me bread and coffee, and after a while ſignified that I might go to ſleep on the carpet. For I underſtood that we ſhould depart in an hour or two, ſo as that we might be at Jeruſalem before it was day. I fell aſleep, but when I awaked, and ſaw the daylight, I began to be very uneaſy. However, coffee was prepared, and the Arab went out, as I ſuppoſed, to get the horſes; but as it was two or three hours before he returned, I began to be very apprehenſive what they might deſign to do with me; but when he came in he endeavoured to make me underſtand that we ſhould depart at night, which gave me ſome ſatisfaction, though I doubted whether he was entirely to be depended on. And I lay under greater difficulties, as, in this journey, for

* Acts ix. 34.

certain reaſons, I did not take my interpreter with me. However, they entertained me as well as they could, made cakes which were ſour, and brought fine oil of olives, in which they uſually dip their bread, and perceiving I did not like it, they ſerved up ſome ſour buttermilk, and every meal was cloſed with coffee. I was kept in the harem for greater ſecurity, the wife being always with me, no ſtrangers ever daring to come into the womens apartment, unleſs they are introduced. Several women came to look at me, and ſome men. In the afternoon the Arab, putting his ſtriped garment upon me, took me out to walk with him in the fields, and, as a mark of his civility, cut off the tender ſhoots of wild fennel, and gave them me to eat. However, as ſoon as it was dark, we ſet out as before, and, when we came to Jeruſalem, he ſaid, that coming out of Joppa he was informed that ſome of his enemies were there, and he was afraid they might have laid wait for us; ſo to be ſecure he conducted me to his tent, and when he had me out, did not care to carry me back to the convent again. It is certain this is thought to be one of the moſt dangerous roads in Turkey, and accordingly in the plain he conducted me, not by the high road, but through the fields, and I obſerved, that he avoided as much as he could going near any villages or encampments, and ſometimes ſtood ſtill, as I thought, to hearken, and would often ſtop, and, as I imagined, called his ſervant to be near him, and ready to give him his pike.

We had travelled, as I conjectured, about ſix miles in the plain, croſſed the dry bed of a winter torrent, and aſcended the hills to the north. This probably is the rivulet, called by the writers of the holy war the river of Rama, and may be the ſame as Gaaſh *, mentioned in the holy ſcripture, and probably is that river which Reland ſuppoſes to fall into the ſea, about half a league north of Joppa; we aſcended the hill, and coming to a narrow paſs, I obſerved a ſquare building of hewn ſtone to the left, and, oppoſite to it, on the other ſide of the hill, a large ruined building over a precipice. This ſeems to be what is commonly called the caſtle of the good thief, where they ſay he was born and lived, and, I ſuppoſe, is the ſame place that the Arab ſhewed me at a diſtance in my return from Jeruſalem by another road, and told me it was called Ladroun. From the account that travellers give, the building to the left ſeems to be the moſque, which, they ſay, was a church dedicated to the ſeven Maccabees, where ſome alſo affirm, that they were buried, but without reaſon, Modin, the place of their birth and interment, being in the tribe of Dan. On the top of the hill we paſſed through a ruinous village; here the Arab ſeemed to be under ſome apprehenſions, and I obſerved that he rid with his pike poiſed, ſo as to be ready in caſe of any attack. We deſcended the hill, having a narrow valley to the ſouth, and obſerved a ſmall ſtream running down the ſide of it into a large ciſtern. We aſcended another hill on the ſouth ſide of the valley, and went along a plain road with hills on each ſide; I did not ſee a place which is called Jeremiah, where they ſay there are ruins of a church, and ſome think that it probably may be Anathoth, where that prophet was born. Going on I ſaw a moſque on a high hill, which afterwards I had reaſon to think was Rama, where Samuel was buried. We deſcended the rockly hills, and paſſed by the end of a valley, which had high hills on each ſide of it. This I had afterwards reaſon to conclude to be the valley of Leſca. We aſcended a little way, and paſſing by a ruin to the right, came to the top of a low hill, from which we deſcended into the plain country which is near Jeruſalem. I ſaw many ruins on each ſide of the road; and we arrived at the gate of Jeruſalem near two hours before day.

* 2 Sam. xxiii. 30. 1 Chron. xi. 32. It is probable that theſe brooks riſe about Mount Gaaſh, which was to the ſouth of Timnath-terah, where Joſuah was buried. Joſ. xxiv. 30. Jud. ii. 9.

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The Arab would have left me, but I made ſigns to him not to go, and as it rained I ſtood and reſted myſelf againſt a tree, and ſlept, being much fatigued; but if he had left me, I ſhould have run a great riſque of being ſtript, for people came to the gate before it was open. As ſoon as we could go in, the Arab left me with the keeper of the gate, and called the Dragoman or interpreter of the convent; whilſt he was gone I had been inſulted by the boy that belonged to the gate, who demanded money of me, and ſnatched my handkerchief from me as a pledge; but the man into whoſe hands he put it, returned it to me, when the interpreter came, who ſhewed me the way to the convent.

CHAP. II.—*Of Jeruſalem, and of Mount Sion in particular.*

IT is doubted by ſome whether Salem, mentioned in the hiſtory of Abraham, was ſituated where Jeruſalem now ſtands; however, it is certain this city was called Jebus, when the Iſraelites conquered it. The preſent name is thought to ſignify the inheritance of peace. After it was deſtroyed by the Romans it was called Ælia, but it ſoon recovered the old name, which was always retained among chriſtians. The Arabs call it Kudes-Sheriff, that is, The holy and noble.

This city ſtands at the ſouth-end of a large plain that extends northwards towards Samaria, and has vallies on the other three ſides, which to the eaſt and ſouth are very deep. The former is called the valley of Jehoſophat, the latter the valley of Siloe and Gehinnom; the whole alſo ſeems to have been ſometimes called the valley of Jehoſophat, and then Siloe and Gehinnom muſt be conſidered as only particular parts of it. The valley of Rephaim on the weſt is not ſo deep; the hills on the other ſide of theſe valleys are higher than Jeruſalem.

The city in its greateſt extent conſiſted of four hills, Sion to the ſouth and weſt *, Moria to the eaſt, Acra to the eaſt and weſt, extending the whole breadth of the city, and Bezetha to the north: it was above four miles in circumference, but now it does not exceed two miles and a half.

Joſephus ſays, it was defended by three walls, where there were no valleys; Mount Sion was entirely encompaſſed with one wall; Mount Acra had probably a wall every way but to the ſouth, where it joined to Sion and Moriah, and ſo alſo had Bezetha; the court of the temple alſo was encompaſſed with walls.

The old city ſtood on Mount Sion, which is Jebus, and was the higheſt hill. The ſouth part of it is now without the walls: it is bounded to the ſouth and weſt by a deep valley; to the eaſt it was ſeparated from Mount Moriah by the valley of Millo, called by Joſephus Tyropeion, or the place of the cheeſemongers. The bazars or ſhops are at preſent in this valley, and the quarter of the Jews with their ſeven ſynagogues. To the north it was bounded by the valley of carcaſes, which lies between it and Mount Calvary; Mount Gihon alſo probably might join to it towards the north-weſt corner, but it ſeems to have been left without the city by reaſon that the natural ſituation of it is weak to the weſt, where the valley is very ſhallow.

Herod built three towers on the north ſide of Sion, and gave them the names of Hippicus, Phaſælus, and Mariamne. The tower Hippicus was at the north-weſt corner, which might be where Nehemiah † mentions the tower that lieth out over-againſt the king's high houſe, that was by the court of the priſon in which Jeremiah was confined;

* Mount Calvary and Gihon, and the Valley of carcaſes, being mentioned as north of Mount Sion, and without the city, has made ſome people conclude that Mount Sion was to the north of the city.

† Nehemiah iii.

the caſtle, which is now called the tower of David, ſeems to ſtand on this ſpot, and is ſaid to have been built by the Piſans in the time of the holy war. The tower Phaſælus was about the noth-eaſt corner, and might be where the tower of Furnaces ſtood, which is ſpoken of by Nehemiah; and Mariamne, which was between them, might be either the tower of Meah, or that of Hananiel, mentioned by him, all which we may ſuppoſe were rebuilt by Herod in a ſtronger manner.

There were ſeveral gates to Mount Sion; that of the Eſſenes, mentioned by Joſephus, ſeems to have been to the weſt, probably in that part which at preſent is not encloſed. The gate of David, which may be the ſame as that of the merchants, and the fiſh gate, ſeems to be what is now called the gate of Bethlehem, at the north-weſt corner of the old city; it may be alſo the gate of Gennath of Joſephus, or the gate of the gardens. The horſe gate, from Nehemiah's deſcription, was probably about this part, or on the north ſide, and might be ſo called from the horſes being led out of it to be watered, it may be, to the pool of Gihon. The gate Miphkad alſo of Nehemiah, ſeems to have been to the north; afterwards he mentions the turning of the corner, which might not be one of the principal corners of the city, but the angle made in the wall to the ſouth of Mount Calvary. Near this was the ſheep gate, which may be what is now called the iron gate, beyond which was the old gate. The gate of the valley muſt have been at the ſouth end of the valley of Millo. The dung gate I ſhould imagine was on the eaſt ſide of Sion leading to Millo, by which, without doubt, they carried the dung down to the valley. The gate of the fountain ſeems to have been that at the ſouth end of the vale of Millo, leading down to Siloe and the valley of Jehoſophat. The gate of Sion, if diſtinct from any of theſe, might be about the ſouth part of the hill, leading to the higheſt and ſtrongeſt part of it, which was the citadel, and was the laſt place that was taken by Titus.

Within the preſent walls of Mount Sion, going from the tower of David to the eaſt, are the following remarkable places; firſt on the left, the ſpot where they ſay Chriſt met the three Mary's, and then turning to the left is the houſe of St. Thomas, near that is the beautiful church of St. James, in which they ſhew the place where he was beheaded; it belongs to the Armenians, who have there a large convent for the reception of ſtrangers; they alſo give an account of two ſtones in it, one brought from Mount Sinai, againſt which, they ſay, Moſes broke the tables of the law, and the other from that part of the river of Jordan where our Saviour was baptized. A little further is the houſe of Annas the high prieſt, called the church of the olive, becauſe they affirm that the olive-tree is in the court, to which our Saviour was tied when he was brought before Annas; here alſo they are pleaſed to ſhew a ſtone, which they ſay, ſpoke on that occaſion. Returning to the ſtreet in which the houſe of St. Thomas ſtands, and turning down to the left hand towards the iron gate, one comes to the church of the Syrians, which was the houſe of Mary the mother of Mark to which St. Peter went when he was delivered out of priſon. At the ſouth-weſt end of Mount Sion without the preſent walls, are the burial places of the chriſtians, and it is probable that the bodies of St. Stephen, Nicodemus, Gamaliel, and his ſons, were removed to this place from the valley of Jehoſophat by the emperor Honorius. A little further is the houſe of Caiphas, to which our Saviour was carried to appear before the high prieſt; it is near the Armenian convent. Not far from this, they ſhew a place, where it is ſaid, the Jews would have thrown down the corpſe of the bleſſed virgin Mary, as they were carrying it to be buried, and further is the place where St. Peter wept, and towards the ſouth brow of the hill is a moſque, where Chriſt eat the paſſover with his diſciples. Near unto it is the ſepulchre of David, over which there is now a moſque,

which chriſtians are not permitted to ſee; and they ſhew near this place, where the diſciples ſeparated to preach the goſpel throughout the world.

There were alſo ſeveral remarkable things on Mount Sion, of which there are no remains; as the garden of the kings near the pool of Siloam, where Manaſſeh and Amon, kings of Judah, were buried, and it is probable this was the fixed burial place of the kings, it being the ancient eaſtern cuſtom to bury in their own houſes or gardens. There are no ſigns of the two moſt beautiful palaces built by Herod, which were called after the names of Cæſar and Agrippa, nor of the houſe of St. John, where the bleſſed virgin lived with him, and where ſhe died, together with ſeveral other places mentioned by Nehemiah, and others; ſuch as the king's armory, the houſe of the mighty, which was probably deſigned for training up young perſons to the war, the upper market, and the ſtairs that went down from the city of David, as may be ſuppoſed to the valley of the pool of Siloe. The vale to the north of Mount Sion, I take to be chiefly about the place where the ſtreet of the pool now is, which is on the right hand of the ſtreet of the Latin convent, that leads to the holy ſepulchre. This vale extends alſo eaſtward to the ſhops in the quarter about the hoſpital of St. Helena, having Mount Calvary to the north-weſt, and Mount Acra to the north-eaſt. The firſt thing obſervable in that ſtreet of the pool *, is the pool behind the houſes to the right; I deſcended to it by thirteen ſteps, and found it to be about a hundred paces long and ſixty broad; they told me it was called the lower pool; the water that is in it ſeems to depend on the rains, and is not drinkable; poſſibly it may be what is called the old pool, from which there was a ſtream run through all the city into the brook Kedron. Further on is the church of St. John and St. James, belonging to the Greeks, where it is ſaid thoſe apoſtles were born; near this, on the left, are remains of a wall built of very large ſtones, and a little further is the iron grate. Returning back and going to the ſouth of the holy ſepulchre, I ſaw what remains of Mount Calvary, without the church, which ſeemed to be about the ſame height of that within it, and going eaſtward we paſſed by the place on the left in which St. Peter was impriſoned, where there was formerly a church. Making two or three turnings, but going moſtly to the eaſt, we paſſed by the end of three ſtreets of ſhops, extending to the ſouth, and came by an aſcent to the hoſpital of St. Helena on the right, and to the left a ciſtern, called by her name, and ſaid to be built by her, both which, though probably on the foot of Mount Acra, I ſhall deſcribe in this place. This ciſtern is a very large vault to receive water, which was doubtleſs made under ſome antient buildings, as there are ſuch ciſterns under moſt of the houſes in Jeruſalem for this purpoſe. The hoſpital of St. Helena is a magnificent fabric, the gates are built with a tier of white marble, and a tier of red alternately, having ſheets of lead placed between the ſtones; the kitchen, and a large room, ſaid to have been uſed for the reception of the poor, are very magnificent; but it is probable this building belonged to the knights of Jeruſalem, and that it was called the hoſpital, becauſe the Turks uſe the kitchen for boiling meat which is diſtributed to the poor; and ſo the fathers have given it the name of the hoſpital of St. Helena. The other large room is made uſe of as a ſtable. The ſtreets before mentioned, which are to the ſouth of this riſing ground, ſeem to be the valley north of Mount Sion, extending ſouth of this hoſpital which is to the eaſt, and joins to the eaſtern valley of Millo, which we may ſuppoſe was bounded to the eaſt by Mount Moriah, about the ſtreet which goes from the houſe of the rich man, along by the weſt ſide of the court of the temple, to which I obſerved ſeveral entrances from the ſtreet. At the corner

* Called the ſtreet of the Piſcina, which is the Latin and Italian word for a pool.

of

of the ſtreet which leads to the firſt entrance is a conduit, ſupplied by Solomon's aqueduct; near this, I ſuppoſe, was the ſouth-weſt corner of Mount Acra; the ſecond entrance from that place to the ſouth is what they call the beautiful gate of the temple. All this ſtreet conſiſts of ſhops, and is arched over, and that part of it which is to the eaſt of Mount Acra, as well as the ſtreets to the weſt and ſouth, ſeem to be the valley of Millo, extending all down the hill to the ſouth as far as the pool of Siloe. The quarter of the Jews, and their ſeven poor ſynagogues being, if I miſtake not, under the north-eaſt corner of Mount Sion.

The Latin convent is thought to have been on Mount Gihon, though ſome ſeem to ſpeak of that hill as beyond the pool of Gihon. From this monaſtery there is a deſcent to the ſtreet of the pool that turns to the right, out of which the firſt ſtreet to the left leads to the church of the ſepulchre, and about this part mount Calvary muſt begin; which might be a part of Mount Gihon. Keeping on the firſt-mentioned ſtreet from the Latin convent, there is ſtill a deſcent, which, I imagine, muſt be the foot of Mount Acra, extending to the hoſpital; and that the gate of judgment led into that part of the city from Mount Calvary, and may have had its name from the council houſe which is mentioned about this quarter by Joſephus.

As I have mentioned the Latin convent, I ſhall give an account how European pilgrims are received in it. When they firſt arrive at the gate of Jeruſalem, they ſend to the Latin convent, and the interpreter of the monks comes and conducts them to the monaſtery, where there is a building appropriated to European pilgrims, and it is the office of one of the lay-brothers to take care of them, they may alſo hire a ſervant in order to have the better attendance; the lay-brother takes care that they are ſerved with whatever they want, and goes always out with them. If there happen to be two or three, and there are ſeldom more, they commonly make their viſits together: when I was there at Eaſter, there was only a lay-jeſuit from Aleppo, a Hamburgher arrived afterwards, and then a Raguſean captain of a ſhip. Thoſe of condition always make a preſent on their departure to the value of about ſix pounds. But there is generally a great number of the eaſtern catholics to be maintained there gratis; ſuch as the Maronites, and thoſe Coptis, Greeks and Armenians, who acknowledge the pope; for theſe they prepare a houſe, and ſend them proviſions from time to time. The European pilgrims dine and ſup in the refectory with the monks, where ſome of them read all the time in books of devotion; they are well ſerved with three or four plates, and have exccellent white wine of their own making. On feſtivals the prieſts and ſtrangers go to the guardians apartments after dinner, and drink coffee; he has the title of moſt reverend, and all the honour of a biſhop, when he celebrates, in the manner of mitred abbots, and is nominated by the general of the order once in three years, commonly returning to Europe when his office is expired. He has alſo full power from the pope, and, if I miſtake not, muſt be always an Italian. He has a vicar, who governs in his abſence, and muſt be a Frenchman. The procurator has the care of the temporals of the convent, and is always a Spaniard, and has a deputy of his own country, who bears the weight of his office; they have alſo a ſecretary, and theſe make up their chapter or meeting for the government of all their affairs; they ſend alſo procurators into all parts of Europe to collect the charity which ſupports them, particularly to Spain, where they ſay every body muſt leave them ſomething in their wills, and this is commonly brought to them once a year in ſpecie. They have about ten convents in Paleſtine and Syria, three in Egypt, under a vice prefect, one at Cyprus, and another at Conſtantinople. They have a very conſiderable revenue, but are obliged to be at great charges here in preſents to the governor for their protection. On a tumult that

roſe

roſe againſt them, not long before I was there, the governor promiſed to protect them, if they would pay for thirty ſoldiers extraordinary, which is become an annual charge to them; not to mention the expences which they are at in all their convents, in preſents to the great men, as well as in the ſupport of their houſes. At Jeruſalem they happened to be under a good governor, but ſometimes they have not been able to go out of the walls without danger.

The ceremony of waſhing the feet of the pilgrims is an honour which they do all Europeans, unleſs they happen to be very inferior perſons, who are not of their church. The function is very particular. The pilgrim is informed that this office is to be performed, and a ſervant brings warm water to his room, and waſhes his feet. The pilgrim then goes into the chapel, having his white ſcull-cap on his head. The guardian comes to his ſeat in the church, and the pilgrim is placed in a great chair at the lower end of it, with his face to the north. The guardian has a ſilk cordon put about his neck, and girding himſelf with a towel or ſhort apron, kneels down before the pilgrim, on a white ſatin cuſhion, a prieſt kneeling on each ſide of him, who put the pilgrim's feet into a ciſtern of warm water, with dried roſe-leaves in it. The guardian firſt takes the left foot, and waſhing it with both his hands, wipes it clean, and kiſſes it, and the right foot in the ſame manner; then ſetting up his left knee, he puts the right foot on it, wipes it, and covers the lower part with anapkin, which he holds on it; the father, who is on the pilgrim's right hand, covers his garments with a towel, and in that manner holds them above the inſtep, and all the members of the convent come one after another, kneel down, and firſt kiſs the guardian's hand, and then the inſtep of the pilgrim. The guardian puts a lighted wax candle into the pilgrim's hand; then all, except the guardian, with lighted tapers, go in proceſſion to the high altar, the pilgrim following, where he kneels before the altar, whilſt an anthem and other devotions are ſung with the organ, and eight ſinging boys. Afterwards the proceſſion goes to the two other altars, and then again to the high altar, where the pilgrim is incenſed, and coming down to the lower end of the church, he puts out his candle, and the litany is ſaid. At ſupper the pilgrim is firſt ſerved with a diſh extraordinary, and afterwards the guardian, which is carried to none of the reſt. There is alſo a form of prayer to be ſaid on the departure of a pilgrim, but, I ſuppoſe, it is never uſed for thoſe of a different church.

CHAP. III.—*Of Mount Acra and Mount Moriah.*

THE city on the two hills Acra and Moriah, was called the lower city, and alſo the daughter of Sion, ſo often mentioned in ſcripture. Mount Acra ſeems to have had two ſmall ſummits, one to the weſt towards Gihon, and the other to the eaſt about the part which is north of mount Moriah, and ſeems to have been occupied by the tower or caſtle of Antony. But Simon the Macchabee, high prieſt, endeavoured to level Acra, that it might not command the temple. There was a gate to the north part of the city called the gate of Ephraim, which was probably about the ſame place where the Damaſcus gate now is. The gate of Herod is near his palace, and the priſon and grot of Jeremiah are to the north of the valley. The gate of judgment, already mentioned, might have its name either from being near the council-houſe, or becauſe the council-chamber was over it, which is ſpoken of by Joſephus in this part.

Moſt of the places, mentioned in our Saviour's way from the houſe of Pilate to Calvary, were about mount Acra, or on the borders of mount Moriah. The houſe of Pilate, which is the reſidence of the preſent governor, overlooks the court of the

temple, and commands a fine view of the area and moſque. The preſent aſcent to this houſe is the ſpot from which they ſay the Scala Santa, or the holy flight of ſtairs at Rome was taken, being about twenty paces in length. Entering this place, on the right is the apartment in which Chriſt was arraigned. To the eaſt of this is the room in which ſentence was given againſt him, which looks into the court of the temple: further to the left is a ſtable where he was ſcourged; and going out of this houſe towards mount Calvary, the firſt place is the arch, called Ecce homo, where it is ſaid Pilate ſhewed him to the people; this arch appears like an old gateway. The next place is, that where the bleſſed virgin met Chriſt after he had turned to the left, where he ſunk under the croſs at the ſight of her, when they compelled Simon the Cyrenian to bear it. At this place there is a bagnio, on the ſpot where there formerly ſtood a church. About this turning Chriſt ſaw the women weeping, and exhorted them not to weep for him. At the turning to the right, up the ſtreet that leads to the convent, they ſhewed the houſe of Lazarus; and a little further, at the end of the ſtreet, which is to the weſt of the temple, the palace of the rich man. Turning to the left, up the ſtreet that leads to the Latin convent, they ſhew the place, on the right hand where St. Veronica gave her handkerchief to wipe his face, which, they ſay, left the impreſſion on it; and that it is kept at this time in St. Peter's church at Rome. A little further is the gate of judgment, and beyond that a gate now ſtopped up, by which pilgrims uſed to go in the ſame way our Saviour went to Calvary; ſo that now the remaining part of this way to mount Calvary being built on, is not to be ſeen, except what is ſhewn within the church. Returning to the arch on which Chriſt was ſhewn to the people, between that and the houſe of Pilate, is a way to the left, leading to the houſe of Herod, where in a large room, which is now a ſtable, they ſay Jeſus was cloathed in purple, and ſent to Pilate. Beyond the houſe of Pilate, going towards the gate of St. Stephen, are three entrances to the right into the court of the temple. Oppoſite to the firſt is a building called the tower of Antony. At the ſouth eaſt corner of it is a ſmall turret, and the tower itſelf is built of large ſtones ruſticated. This probably was the ſouth weſt tower of that caſtle, which was firſt built by the Macchabees, and very much improved by Herod, in order to be a check on the citizens of Jeruſalem, who gave it that name in compliment to Mark Antony the triumvir: for this place very well agrees with the ſituation deſcribed by the hiſtorians, that it was to the north of the temple, and commanded a view of it; it ſeems to have extended to the north as far as Bezetha; for it is ſaid there was a deep foſſe between it and that part of the city; and I ſaw to the eaſt of the Damaſcus gate a foſſee cut into the rock, which they now fill up with the rubbiſh of the city.

To the north eaſt of Herod's palace there is a moſque, which was formerly a church; it is built on the ſpot where the houſe of Simon the Phariſee ſtood, in which Mary Magdalen wiped our Saviour's feet with her hair. And eaſt of that is the houſe of St. Ann, the mother of the bleſſed virgin, where it is ſaid the virgin was born; it was a nunnery; and the grot under the church is ſaid to be the very place of the bleſſed virgin's nativity.

It is not eaſy to determine whether mount Moriah took its name from the land to which God directed Abraham to go in order to ſacrifice his ſon, or whether this was actually the mountain on which he was ready to obey the divine command. This hill was to the eaſt of mount Sion, the broad valley of Millo being between them, over which there was a bridge that joined the two mountains. The valley of Jehoſophat was to the eaſt of it, and mount Acra to the north. Mount Moriah, which was a rock, ſeems to have been chiefly taken up by the Temple, and Solomon's houſe to the

the ſouth of it. The temple was built on the ſpot of the threſhing floor of Araunah the Jebuſite, where the plague was ſtayed; and upon that account it was purchaſed by David to build an altar on. The buildings that belonged to the temple extended half a quarter of a mile every way, and by pacing the ground, I found it to be about that breadth from eaſt to weſt; but there were a great number of ſteps all round, by which they aſcended to the plain area, on which the temple itſelf was built. The whole was ſupported by walls and buttreſſes towards the valleys, eſpecially over the deep valley to the eaſt. Firſt, there were ſeveral ſteps up to the court of the Gentiles, which is ſuppoſed to have had a colonade or portico all round, and was about forty five feet broad. There was a ſecond aſcent of fourteen ſteps to ſuch another court, called the court of the Jews, which was much finer than the other, and none but Jews could enter into it, and they were obliged to be firſt purified according to the law. It is probable that there were other ſteps up to the court of the prieſts; ſo that the aſcent round muſt have been conſiderable, whereas now this hill is near on a level with the reſt of the city, occaſioned probably by filling up the valleys, and alſo by levelling the top of this hill, which ſeems to have been the work of Hadrian: for when the Jews attempted to rebuild the temple, that emperor threw all the ruins of this great building into the valley, and planted a grove, which he conſecrated to Jupiter. When Chriſtianity prevailed, a church was built on this ſpot. It is ſaid, that the Jews were miraculouſly hindered from rebuilding the Temple, when Julian the apoſtate encouraged them to it, in order to prove that text of Scripture to be falſe, 'that one ſtone ſhould not be left on another' of that Jewiſh temple; but the Chriſtians built a church on this ſpot, which the Saracens, under Omar, converted into a moſque; and when Jeruſalem was taken in the holy war, it was again made a place of Chriſtian worſhip. At preſent there is a beautiful octagon moſque in the middle of the court, covered with a dome. This moſque has a beautiful appearance, the outſide of it being caſed with tiles of different colours, but chiefly green, and they ſay it is the ſame within. Towards the ſouth eaſt corner of the area is a moſque, which is an oblong ſquare. Part of it is covered with a dome, which was the church of the purification, and ſtands north and ſouth; it is ſaid to have belonged to a nunnery. I went through a garden without the walls to the ſouth end of this building, in which there are eight or nine tiers of very large ſtones, and ſo there are to the weſt, under a noble building of hewn ſtone which might be part of the nunnery; there are alſo ſome remains to the eaſt. Formerly there was a way to ſome vaults under theſe buildings, which has been ſtopped up. The building to the ſouth was probably the ſpot where the houſe of Solomon ſtood. There ſeems to have been a deep foſſee to the north of mount Moriah, the eaſt part of which is ſtill to be ſeen, and is called by the monks the pool of Bethesda. At the eaſt end of it, at the entrance to the court of the temple, are remains of ſome buildings, of very large hewn ſtone, particularly an entablature in a good taſte, which may be part of an entrance that Hadrian might have made to his new grove. If this foſſee was carried all along to the north of mount Moriah, it muſt have paſſed where the houſe of Pilate is now ſhewn, which part might be filled up with the ruins of the temple. If the Chriſtians, when they had poſſeſſion of Jeruſalem, had dug here, and in other parts, eſpecially to the eaſt of the temple, and the ſouth of mount Sion, they might, without doubt, have found great remains of the materials of the temple, and of the palaces on mount Sion; and probably have been able to have paſſed ſome judgment on the architecture of them. This foſſee does not ſeem to be the pool of Bethesda, which by all accounts muſt have been to the ſouth, or about the ſouth weſt corner of mount Moriah. In St. Jerom's time there were two pools, one filled by the

rain, the other was a reddiſh water, as if it retained the colour of the ſacrifices waſhed in it; and I ſuppoſe it was about the gardens to the ſouth of the church of the purification, which is within the ſite of the court of the temple; and the quarter called Ophel was alſo probably in this part of the city. For it was at the ſouth corner of the temple where the Nethinims lived, who had the care of the ſacrifices, and might extend to the north part of the hill or valley.

Chap. IV. — *Of Mount Calvary.*

IF we ſuppoſe the hill towards the north weſt corner of the preſent city to be Gihon, where Solomon was anointed, on which the Latin convent now ſtands; it is in this caſe probable that Calvary or Golgotha was a part of it, that is a ſummit of the hill, towards the ſouth eaſt: It was the place where malefactors were uſually executed.

The empreſs Helena, having, as it is ſaid, found the croſs here, built this magnificent church over the holy ſepulchre. The roof was of cypreſs, and the king of Spain giving a new one, what remained of the old roof was preſerved as reliques, and they make beads of it to this day. There is a hole in the top of the dome to give light, as in the pantheon at Rome. The gallery above is about three fourths of a circle, the opening to the Greek choir, being the other part of the circle. The greater part of the gallery belongs to the Latins, and they have an entrance to it from their convent. The part of the church under the gallery is encloſed, and belongs to the people of ſeveral religions.

The Latin fathers have a treaſury of plate, and other curious things, in the church, but they never open it, leſt it ſhould tempt the Turks at any time to ſeize on their riches; they have a very fine ſett of new gilt plate for the altar, the preſent of the king of France. But the Greeks ſhew whatever they have, at the eaſt end of their great church, particularly a large chalice of gold, the preſent of a prince of Georgia, many veſtments adorned with pearls, and a great number of veſſels of ſilver gilt, moſtly of Gothic workmanſhip.

Having deſcribed the holy ſepulchre, and the church that is built over it, I ſhall give an account of the ceremonies I ſaw in this church; and of the manner in which I viſited this and ſeveral other places. I arrived at Jeruſalem, as mentioned before, on the 19th of March, which happened to be Palm-ſunday of the Latins, and I went that morning into the church of the holy ſepulchre to ſee their ceremonies. The guardian was habited pontifically in rich veſtments, preſented by the late emperor. A canopy was erected over the door, and a chair was placed under it, in which the guardian ſat, and performed ſome offices, and afterwards went into the holy ſepulchre to bleſs the palm-branches laid on it: when he came out he ſat down again in the chair, and they put the palm branches into his hand; firſt one for himſelf; and the reſt being given him one by one, he diſtributed them to all the congregation, who took them kneeling, and kiſſed his hand; the prieſts then went round the holy ſepulchre three times, with the palm branches in their hands, and ſinging an anthem, concluded by going in like manner to the ſtone of unction.

On the 22d, being Wedneſday in paſſion week, I viſited the places which our Saviour paſſed in the way to Calvary, and went through the valley to the eaſt and ſouth of Jeruſalem, and part of the weſtern valley; and in the afternoon we all went into the church of the holy ſepulchre, and the doors were kept locked till Friday.

Within the church there is a ſmall convent belonging to the Latins, to which there is no entrance but by the church; and here we took up our abode. On the 23d the

guardian on his knees performed the ceremony of waſhing the feet of twelve prieſts, who were ſeated before the door of the holy ſepulchre, and he gave a croſs into the hands of each of them. I ſaw this ceremony performed the week following by the Armenians and Greeks. At the Armenian convent the biſhop was girded with a blue towel, and kneeled within a rail, the prieſt ſitting in a great chair without it, and putting his feet into a baſon within the rail, the biſhop waſhed his feet with the towel, and rubbed them with ſweet pomatum. The Greek ceremony was more extraordinary; it was performed on the ſtairs on the outſide of the church of the holy ſepulchre, that leads to the chapel of the bleſſed virgin, where ſhe ſtood to ſee Chriſt crucified. The biſhop went to the top of the ſtairs, and the twelve prieſts ſtood on each ſide of them. After the biſhop had uſed ſome form of devotion, he was unrobed, and had a towel tied a-croſs from each ſhoulder, and a ſilk towel round his middle. He then went to the bottom of the ſtairs, and a large baſon of ſilver gilt, with water in it boiled on ſweet herbs, being held under the feet of the prieſt, and one pouring water on them out of an ewer, the biſhop with his hands waſhed the feet, wiped and kiſſed them, the prieſt at the ſame time kiſſing the ear of the biſhop: the uppermoſt prieſt repreſenting Peter, made a ſpeech that he ſhould not waſh his feet; which being anſwered by the biſhop, he ſubmitted to have that honour done to him. The baſon then being brought up to the biſhop, he often dipped a large lettice into it, and ſeveral times ſprinkled all the people; then the water was thrown on them, and they crowded to wipe the vaſe with their handkerchiefs, and went ſo far as to take the herbs out of the caldron in which the water was boiled.

On the twenty-fourth, which was Good-friday, the Latins performed their diſcipline in an encloſed part of the gallery, early in the morning, before it was light; and they eat late in the ſame place on their knees, having nothing but bread, raw onions, and water. In the evening their proceſſion began to the chapel of the ſacrament, where one of the monks preached in Italian; then going on to the chapel where they divided Chriſt's garments, a French ſermon was preached there. A Spaniard harangued in his native tongue at the pillar of reproach, and a French ſermon was preached at the place where Chriſt was nailed to the croſs. At the place of the crucifixion an Italian ſermon was preached, and two monks performed the ceremony of taking the ſmall ſtatue of Chriſt from the croſs; and as they took out the nails ſhewed them to the people, who at the ſight of them beat their breaſts. The ſtatue being wrapped up in a white ſheet, was carried by four of them to the ſtone of unction, where it was anointed and perfumed; and this being oppoſite to the great door, where the Mahometans on the outſide might hear the ſermon, one of them preached in Arabick. The ſtatue was then carried and laid in the ſepulchre, and the people were harangued in Spaniſh, and ſo the ceremony concluded about eleven o'clock.

On Eaſter eve, the twenty-fourth, the door of the church was opened, as it was the day before, for all perſons to come in; but the Turks inſiſted on having ſome gratuity from every one that entered. The Latins celebrated the maſs of the reſurrection, and at Gloria in excelſis, a cover was let down, and the tapeſtry on the front of the holy ſepulchre appeared, repreſenting the reſurrection. We were releaſed from our confinement, but returned the next day, which was Eaſter-ſunday, when the Latins celebrated their offices; and the whole body clothed in rich veſtments, with candles in their hands, went in proceſſion three times round the holy ſepulchre, three ſilver croſſes being carried before them, and certain offices were read at a deſk on each ſide of the ſepulchre. As it was the Palm-ſunday of the oriental churches, they performed their

ceremonies of diſtributing the palm branches, and ſeverally went in proceſſion round the ſepulchre; that of the Armenians being the moſt grand and ſolemn.

On the thirtieth, we went to ſee ſeveral things in the city, as the beautiful gate of the temple; the hoſpital of ſaint Helena; and the Greek convent adjoining to the church of the holy ſepulchre; they ſhew there in a chapel the very place where, they ſay, Iſaac was offered; we went by the iron gate to ſaint James's church of the Armenians, and to all that quarter. On the ſecond of April we viſited Jeremiah's priſon and grot, and what are called the ſepulchres of the kings to the north. On the thirteenth we ſaw the part of mount Sion without the walls, and the ſouth end of the old temple, near the church of the purification that belonged to the old nunnery. On the fourteenth we viſited all the places about the mount of Olives, Bethany, and Bethphage. On the ſixteenth we went out with the ſheik of Siloe up to the mount of Olives, the place of the aſcenſion, and ſaw the village of Siloe, and mountain of offence, and returned by the weſtern valley. On the ſeventeenth we took another view of the vale of Jehoſaphat. And on the twentieth traced the old walls to the north, and reviewed the places that way; and it will appear in the following account, how the reſt of the time was ſpent in ſeeing the places at ſome diſtance from Jeruſalem.

CHAP. V. — *Of the quarter in Jeruſalem called Bezetha, and of the Sepulchres called the Sepulchres of the Kings.*

THE fourth part of the city, called Bezetha, was a ſuburb to the north, inhabited by the lower ſort of people, and it was encompaſſed with a ſlight wall before the time of Agrippa; but he begun to make it very ſtrong, and it was finiſhed by the Jews. This was called the firſt wall in the attack of the city, and the third with regard to the time when it was built. The wall about Acra was the ſecond; and that which encompaſſed mount Sion was the firſt that was built, and is called the third in beſieging the city. The wall about Bezetha was the firſt that was taken by Titus; he then took the ſecond about Acra, and afterwards the wall about Sion; he then made himſelf maſter of the caſtle of Antony, and next of the temple; and laſt of all, he took the citadel of mount Sion. Endeavouring to trace the wall round Bezetha, I thought I ſaw ſome imperfect remains of it ſtretching about a quarter of a mile to the ſouth from the north weſt corner of the preſent walls, to which a point of Acra might extend. I imagined I ſaw the corner of this wall to the north weſt, and ſigns of a foſſee extending to the eaſt, near a long ciſtern, which is ſouth of the mount of ſoap aſhes, and ſo along over the valley of Croum, that is, of gardens or vineyards; and likewiſe to the ſouth of what they call the ſepulchres of the kings; and then to the eaſtern valley, where, turning ſouth it joined the ſecond wall. This ſeems probable, becauſe the ſituation of the mount of ſoap aſhes juſt without the walls is very natural. Theſe gardens alſo ſeem to be thoſe where Titus was in ſuch great danger when he came to reconnoitre the city *. I ſaw to the north of the vale of gardens a great heap of ruins on a riſing ground, which might be ſome work of the Romans in attacking the city. For it cannot well be ſuppoſed that the walls extended ſo far, and that theſe are the ruins of the tower Pſephinus, which was ſeventy cubits high, and was at the north weſt corner of the city. It is more probable that this might be Sapha, or the place of proſpect, which was about a mile to the north of the old city, where Titus and Ceſtius encamped; but it is more

* Joſephus De bello Jud. v. 2.

remarkable

remarkable on account of another piece of hiſtory. For when Alexander had taken Tyre and Gaza, and was come to this place to attack Jeruſalem, the prieſts came out in their veſtments, and all the people cloathed in white to meet him, which was doubtleſs the habit of ceremony, who being ſtruck with the ſight, adored the name of God on the prieſts' breaſt-plate, and entering into the temple, ſacrificed there, and was greatly pleaſed when the high prieſt ſhewed him thoſe parts of ſcripture that propheſied of his conqueſt of all the world.

There was a broad ſtreet from the gate of Ephraim, and one part of this quarter was called mount Bezetha, which ſeems to be the height over the grot of Jeremiah, and this probably was the ſite both of the camp of the Aſſyrians when they took Jeruſalem, and alſo of Titus's camp when he had taken this outer part of the city*. The cave of Jeremiah, where they ſay he wrote his Lamentations, is a very large grot opening to the ſouth, a little without the preſent walls, which ſeems to have been a quarry. To the ſouth of it, near the walls, is a ſmall pool full of dirty water. This they call Jeremiah's priſon, into which they ſay that prophet was let down; but on what authority I know not.

The ſepulchres on the outſide of the walls ſuppoſed to be north of Bezetha, are called the Sepulchres of the kings, which name ſeems to be taken from Joſephus, who ſays the wall went by the ſepulchres of the kings. He ſays alſo, that it run along by the ſepulchre of Helena, queen of Adiabene, and I ſhould take this to be that ſepulchre; and that it is ſome corruption of Joſephus to mention any ſepulchre of the kings in this part, which I do not find ſpoken of by other ancient writers. The ſepulchre of Helena is mentioned as having three pyramids over it; and Villalpandus, deſcribing them as ſepulchres of the kings, takes notice of one pyramid, ſtanding over them in his time, which is a great proof that it was the ſepulchre of Helena; the other two probably having been deſtroyed, as the third has been taken away ſince his time. Theſe are the moſt remarkable and beautiful ſepulchres about Jeruſalem.

CHAP. VI. — *Of the places near the walls of Jeruſalem.*

AT the eaſt end of the ſtreet, which is north of the temple, and of the houſe of Pilate, is the gate of St. Stephen. Without this gate, which is on the eaſt ſide of the city, that ſaint was put to death; and going down a ſteep deſcent towards the vale of Jehoſophat, they ſhew a part of the rock on which they ſay St. Stephen's body fell when he was ſtoned, and made an impreſſion on the rock.

We came down into the valley to the bed of the brook Kedron, which is but a few paces over, and in many parts the valley itſelf is no wider: mount Olivet is to the eaſt of it. This brook riſes a little way further to the north; the valley, as I apprehend, not extending far that way: there is no water in it, except after great rains or ſhowers: the bed of the torrent is narrow and deep; there is a bridge over it below the gate of St. Stephen; and they ſay, when there is water, it all runs under ground to the north of the bridge, unleſs the torrent ſwells much, which had happened but once in ſeveral years, and was then occaſioned by great ſhowers of rain. This brook runs along the valley of Jehoſophat and Siloe at the ſouth weſt corner of the city, and then turning ſouth, it runs to the dead ſea.

Paſſing over this bridge, and going to the left, we came by a deſcent of ſeveral ſteps down to the ſepulchre of the bleſſed virgin. On one ſide there is a doorplace walled up, which is about half way down to it, of which they can give no account; but it is pro-

* Joſephus De bello Jud. v. 7.

bably

bably the ſepulchre of Meliſendis, queen of Jeruſalem, who is ſaid by ſome authors to have been buried here. Below they ſhew the ſepulchres of Anna, Joachim, and Joſeph, as well as that of the bleſſed virgin; about the latter all the different profeſſions have their altars; the whole is cut out of the rock. We returned into the valley, and on the eaſt, adjoining to this, we came to the grotto in which our Saviour was in an agony, on account of his approaching ſufferings. To the ſouth, at the foot of mount Olivet, is the garden of Gethſemane, in which there are ſeven old olive trees, ſaid to have been there in our Saviour's time. A little above this, in the road up the mount of Olives, is the ſtone on which they ſay the bleſſed virgin's girdle fell at her aſcenſion, and left an impreſſion.

Going along the foot of mount Olivet to the ſouth, there is a ſtone where the diſciples ſlept, while Chriſt prayed. A little further they ſay he was betrayed by Judas. We came to another bridge over the brook Kedron, where it is ſaid Chriſt was thrown down as they were leading him to the magiſtrate: and beyond it, near the bed of the brook, is a ſtone on which they ſhew the print of his feet, ſuppoſed to be made as they were thruſting him along.

The ſepulchre of Jehoſophat is cut out of the rock at the foot of the hill to the eaſt, with ſome apartments in it. Over this are the ſepulchres of the Jews; it is ſaid to be he place where Judas put an end to his life. And they tell pilgrims that the olive tree which grows on the ſpot, is the very tree on which he hanged himſelf.

To the ſouth weſt of the ſepulchre of Jehoſophat is what they call the pillar of Abſalom, who having no ſon, and deſiring to keep his name in remembrance, reared up for himſelf a pillar in the king's dale, calling it after his own name, and it obtained the name of Abſalom's place*. Joſephus calls it a marble pillar; but as he ſays it was two furlongs from Jeruſalem, though this vale, in which Kedron runs, might be the king's dale; yet as the diſtance does not agree, it may be doubted whether this really was that monument; and it ſeems more probable that it was farther to the ſouth weſt, beyond the vale of Gehinnom. But if this was the king's dale in which Melchiſedeck king of Salem came to meet Abraham †, it would be a circumſtance to prove, that Jeruſalem was the ancient Salem. If we ſuppoſe that this was the pillar of Abſalom, cut out of the rock, and raiſed higher by art, it muſt have been much altered ſince that time, for it is now of the Ionic order, which probably was not invented at that time. It is not unlikely that ſome perſons have long ſince beautified theſe places, according to the rules of Greek architecture, particularly this, and the tomb of Zachariah. There is a room cut out of the rock in Abſalom's pillar conſiderably above the level of the ground on the outſide. There are nitches in the ſides of the room, probably deſigned to receive coffins or bodies; the entrance is by a hole, which ſeems to have been lately broke out; and if it ſerved as a ſepulchre there might be ſome under ground entrance now cloſed up, as I was informed there is to the tomb of Zachariah, which, they ſay, is known to the Jews, and that they privately carry their dead to it. The upper part of the ſepulchre, which is round, is built of very large ſtones, and it is altogether very beautiful. The heap of ſtones on the outſide has been thought to be a proof ‡, that it is the pillar of Abſalom, and that the ſtones were thrown there in deteſtation of his rebellion againſt his father; but this cuſtom may have taken its riſe from a notion of its being Abſalom's pillar. This is the laſt thing ſeen in this vale on the eaſt ſide of the city from the north; and conſequently about that place the vale begins to turn to the

* 2 Sam. xviii. 18. Joſeph Antiq. vii. 10. † Gen. xiv. 17. ‡ 2 Maccabees, i. 19.

weſt,

weſt, and make the ſouthern bounds of the city, being oppoſite to the ſouth-eaſt corner of mount Moriah, and of the buildings of the temple.

A little further to the weſt is a ſepulchre, ſaid to be that of Zachariah, the ſon of Barachiah, whom the Jews ſlew between the temple and the altar; it is entirely cut out of the rock, which, at a little diſtance, is of a conſiderable height on three ſides of it; it may be obſerved, that there are ſome things very particular in the execution of the Ionic order. Between theſe two monuments there is a grotto in the rock, with a portico before it, in which it is ſaid ſaint James ſtayed until he ſaw Chriſt after his reſurrection.

Croſſing the brook, we came to a fountain to the right, which is thought by ſome to be the dragon-well, mentioned by Nehemiah*; it is commonly called the fountain of the bleſſed virgin, where, they ſay, ſhe waſhed our Saviour's linnen; there is a deſcent down to it of many ſteps, and a channel is cut from it in under the rock, which might convey the water to the city. The Mahometans have a praying place before it, and often come here to waſh. It may be conſidered, whether this was not really the antient fountain of Siloe, which was ſo far under the hill, that it could not be commanded in time of war by ſuch as were not maſters of that part of the city, as it might be defended to great advantage from the hill over it; and poſſibly it was carried in under the city by channels leading to certain reſervoirs, from which they might draw up the water. This fountain ſeems to have flowed into a baſin called the pool of Siloe, and probably is the ſame as the lower pool. From this place the valley towards the weſt is much wider than it is in the other parts.

A little beyond this fountain, the ſhallow vale between mount Sion and Moriah begins, which is much higher than that in which Kedron runs, being the end of the valley called Millo, that divides thoſe hills. There is a gentle aſcent by it up to the city walls, and going into this vale about an hundred paces, we came to the pool of Siloe. The entrance of it is towards the city, and there is a deſcent by ſeveral ſteps to a pool about twenty feet wide, fifty-five feet long, and ten feet deep from the ſtairs, having a bench on each ſide of it, and eight pillars. The water runs into it from a channel cut under the rock, and they ſay, comes from the temple, and other parts where they waſh; and therefore is not fit to be drunk; poſſibly this might be the pool of Bethesda, which may be the ſame as that which Nehemiah ſays was the pool that was made, and Joſephus calls the pool of Solomon. The pool of Bethesda, we know was remarkable for extraordinary cures on the firſt perſon that went into it after a certain time: In that pool the Nethinims waſhed their ſacrifices; and Ophel, where they lived, ſeems to have been in this quarter; though from Nehemiah's account, one would conjecture that it extended alſo to the north. Near this pool at a white mulberry-tree, they ſay, Iſaiah was ſawn aſunder, by the order of Manaſſeh; and here, it is to be ſuppoſed, he was buried under the oak Rogel; it is probable the king's gardens were over this vale in which the tree of Rogel is mentioned. A little above the pool Siloe on the ſide of mount Moriah, is a part of the rock, on which poſſibly the tower of Siloam was built, and above it there is an ancient grotto.

Oppoſite to this valley, on the other ſide of the brook, is what they call the village of Siloe; it is over the valley towards the foot of the hill, and conſiſts of a great number of grottos cut out of the rock, ſome of which have porticoes, and are adorned with the plain Egyptian corniſh; they call it a village, becauſe theſe grots are now inhabited by Arabs, but they ſeem to be antient ſepulchres. The ſheik of Siloe, who ſhewed me every thing there, led me a little way to the north of Siloe, to a houſe cut out of the rock, which he ſaid, was called Gethſemane; where there is a flat ſpot of ground, on

* ii. 13.

the

the ſide of the hill, extending like a terrace to the north; and it is not improbable that this was the ſite of the village of Gethſemane, and that it might ſtretch near as far as the place now called the garden of Gethſemane. This place was formerly covered with olive-trees, but it is now without any improvement; and any one who ſees the deſolate country about Jeruſalem, may conclude what a ſad alteration all theſe parts have undergone ſince the time of Joſephus, who ſays, that the whole territory abounded in trees.

At the end of this valley, which is ſouth of the city, and runs to the weſt, is Nehemiah's well, where the brook Kedron turns to the ſouth, and the valley of Rephaim joins it from the north. It is ſaid Jeremiah hid in this place the holy fire when the firſt temple was deſtroyed, and ſearching for it, they found water which Nehemiah ordered to be thrown on the ſacrifice on which it began to burn. It is an oblong ſquare well, which I found by a plummet to be a hundred and twenty-two feet deep, and that the water was eighty feet high, and they told me that ſometimes it overflowed.

This valley to the ſouth of Jeruſalem, and it may be part of that to the eaſt, was Gehinnom, or the valley of Hinnom, having anciently belonged to the ſons of Hinnom *, and was part of the bounds between the tribes of Benjamin and Judah. This place became infamous on account of their paſſing their children here through the fire to Molech, the god of the Ammonites †; it was called alſo Tophet, which ſignifies a trumpet, from their ſounding that inſtrument, that the cries of the children might not be heard; and it is thought that the name of Gehenna is given to Hell from this place, on account of the diabolical ſacrifices that were offered here. It is probable that the grove of Molech was in this quarter, where his worſhippers ſacrificed to him, and committed many other abominations. The mountain of offence was likewiſe over this valley, where Solomon is ſuppoſed to have built a temple to the deity of the Ammonites ‡.

I turned to the north into the valley of Rephaim, or Giants, in which David twice vanquiſhed the Philiſtines §, and called the place, where he burnt their images, Baal-perazim ‖. This valley is broader, and not ſo deep as thoſe to the ſouth and eaſt. I went up the hill to the weſt, oppoſite to the end of the vale of Hinnom, and ſaw a great number of ſepulchral grots cut out of the rock, many of which have beautiful door-places; among them is the grotto where, it is ſaid, the apoſtles hid themſelves after our Saviour's crucifixion. A little further to the north is Aceldama, that is, the field of blood, which is ſaid to be the ſpot that was purchaſed by the chief prieſts to bury ſtrangers in, with the money which Judas returned, as conſcious that it was the price of innocent blood¶: it is an oblong ſquare cavern, about twenty-ſix paces long, twenty broad, and ſeemed to be about twenty feet deep; it is encloſed on every ſide, either with the rock or a wall, and covered over; there are ſix holes in the top by which one may look down into it, and by theſe they throw in the bodies: it belongs now to the Armenians. They talk much of a virtue in this earth to conſume dead bodies; and, it is ſaid, that ſeveral ſhip-loads of it were carried to what they call the Campo Santo in Piſa. Over Aceldama, to the ſouth-eaſt of the road to Bethlehem, is the hill of evil counſel, where it is ſaid the Jews took counſel, and determined to put Jeſus to death. I ſaw ſeveral other ſepulchral grottos, as I deſcended from this place into the vale that is to the weſt of the city: there is a baſin in it which is about two hundred and fifty paces long, and a hundred broad; the bottom is very narrow, and the rock on each ſide appears like ſteps: this baſon is made by building a wall acroſs the valley; it is commonly called the pool of Beerſheba, but ſeems to be the lower

* Joſ. xv. 8. † 2 Chron. xxviii. 3. ‡ 1 Kings, xi. 7. § 2 Sam. v, 18. 1 Chron. xiv. 9.
‖ 2 Sam. v. 20. ¶ Matt. xxvii. 7, 8. Acts, i. 19.

pool of Gihon; it is generally dry, but probably it was deſigned to receive not only the rain waters, but alſo the ſuperfluous waters from the upper pool of Gihon *. At the north end of it there is a cauſeway, which leads to the road to Bethlehem. There is a channel on it from Solomon's aqueduct, which ſupplies a ciſtern on each ſide of the cauſeway, and one at the end of it, where there is plenty of water; above this the valley is not ſo deep, but capable of receiving a great quantity of water. About a hundred paces to the north the aqueduct from Solomon's pool croſſes the vale, the water running part of the way on nine arches, from four to ſix feet high; it is then conveyed round the hill on the weſt ſide of Mount Sion, and ſo round to the city and temple by a covered channel on the ground.

Near a mile to the north-north-weſt is the pool of Gihon, which I ſuppoſe to be the upper pool; it is a very large baſon, and if I miſtake not, is cut down about ten feet into the rock, there being a way down to it by ſteps; it was almoſt dry at that time, and ſeems deſigned to receive the rain waters which come from the hills about it: there is a canal from the pool to the city, which is uncovered part of the way, and it is ſaid goes to the pool in the ſtreets near the holy ſepulchre, and when there is a great plenty of water, it runs to the pool already mentioned to the weſt of the city; for the deſign of theſe pools ſeems to have been to receive the rain water for the common uſes of the city, and probably even to drink in caſe of neceſſity.

It is well known that Solomon was crowned on Mount Gihon, and if the tradition be true, that the ceremony was performed near this pool, it might be concluded that the high ground to the north of it was that Mount; but it ſeems more probable, as already obſerved, that Mount Gihon was the height on which the Latin convent ſtands. I do not find where the fountain of Gihon was, though it is moſt probable, that it roſe either in the upper pool, or out of the high ground about it.

I ſhall conclude this chapter, with an account of ſome ceremonies of the Greeks at Eaſter, eſpecially of the moſt remarkable one relating to the holy fire.

On the firſt of April, the Good Friday of the Greeks, they performed in the evening, the ceremony of taking Chriſt down from the croſs; and a little after midnight they began ſome other ceremonies in a very tumultuous and indecent manner: Firſt, they wrapt up a man in a cloth, and carried him on their ſhoulders three times round the ſepulchre, the mob running round and hallooing; they then laid him down before the outer door of the ſepulchre, and after playing ſeveral tricks with him, he got up; and this is their repreſentation of the reſurrection. Others were carried about in the ſame manner, but not covered; there was a perſon alſo who walked round the ſepulchre, with another ſtanding on his ſhoulders, who talked and made ſigns to the people; and all theſe things were imitated by the boys, who, in a very indecent manner, leaped on one anothers backs, ſome throwing others down, and pulling off their caps; and the country people ran hallooing round the ſepulchre; inſomuch that any one would have taken it rather for a ſociety of Bacchanals than a Chriſtian aſſembly.

The Turks, and even the governor of Jeruſalem, as is cuſtomary, came to ſee the ceremony of the holy fire: as ſoon as he arrived all was quiet. The Latins ſay, that in the firſt ages, on Eaſter-eve, the fire deſcended from heaven into the ſepulchre, and lighted their lamps. But this miracle failing about the fifth or ſixth century, the Catholics wrote to Rome in relation of it, and received an anſwer, that ſince providence did not continue to act ſupernaturally in this reſpect, they ought not to endeavour to

* 2 Chron. xxxii. 30.

impoſe on the people; that ſince that time the Greeks have pretended to be in poſſeſſion of the miracle, and made the people believe it.

The lights were put out all over the church, and firſt of all the Greek young men came running like mad men towards the holy ſepulchre, carrying ſtandards: the guardian of their convent, and ſome other Greek prieſts, brought into the holy ſepulchre a large glaſs lamp that was not lighted. The Greek proceſſion began with ſhouts of the people; the prieſts came firſt, followed by their biſhop, and went three times round the holy ſepulchre: then the biſhop went alone into the ſepulchre. The Armenian biſhop, who was grey headed, and very infirm, followed immediately afterwards, and was thruſt in with much difficulty; but, I think, only permitted to wait within, by the door; the Armenians not being allowed a part in the ſecret of this ceremony. The Coptic and Syrian biſhops, if I miſtake not, endeavoured to go in, but were not permitted: the Turks all the while guarded the door of the ſepulchre, and money was given them to permit people to be near, that they might light their tapers firſt at the holy fire. They were not in the ſepulchre half a quarter of an hour before the door was opened, and a great number of ſmall lighted candles held out; and happy was the perſon that could light his candles firſt. Young men ſtood reaching out with their bare arms, having twenty or thirty candles tied together, to light them among the firſt. But to avoid any great inconveniences by the crowd, two perſons held their lighted candles at a diſtance, in two different parts of the area, that others might more conveniently light their tapers. Some who had the holy fire, being ſurrounded, and almoſt ſmothered by the crowd that preſſed about them, were forced to brand the candles in the faces of the people in their own defence; and ſome go ſo far as to ſay, that this fire will not burn their beards. With much difficulty the Greek and Armenian biſhops went out with candles in their hands: in a little time all the tapers were lighted, and the church was ſoon filled with the ſmoke of them, as they kept their lights burning for ſome time. It is ſaid the Greeks think themſelves obliged to carry on this affair, in order to bring pilgrims to Jeruſalem; for the people ſet ſo great a value on this fire, that it is thought they would not otherwiſe come, which might ruin the Greeks, who live by this concourſe of pilgrims. After this ceremony was over they made the firſt tonſure of two Armenian boys near the ſepulchre; a barber waſhing their heads with roſe water, and ſhaving them; the women that were related to them making a ſhrill noiſe, according to their cuſtom, as a teſtimony of joy; then began the proceſſion of the Armenians, Coptis, and Syrians, the two boys in ſurplices following the deacons with candles in their hands.

CHAP. VII.— *Of the Mount of Olives, Bethany, and Bethphage.*

THE high hill to the eaſt of the city is commonly known by the name of the Mount of Olives: it is not a ſingle hill, but is part of a ridge of hills, which extends to the north, and alſo to the ſouth-weſt. The Mount of Olives has four ſummits, which I ſhall deſcribe in their order.

Going about half a quarter of a mile to the northward from the north-eaſt corner of the city, I went down to the eaſtern valley, and went up the mount of Olives, by a very eaſy aſcent, through pleaſant corn fields, planted with olive trees: about half way up I came to a plain ſpot, called by the Arabs Galilee, conjectured by ſome to have its name from an inn of the Galileans, thought to have been there; others, chiefly the Roman catholics, ſuppoſe it is derived from the angel's ſaying to the diſciples, "Ye men of Galilee, why ſtand ye here looking up into heaven;" and by them it is called

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The men of Galilee. There are ſome ruins in this place. We went from it to the ſummit of the hill further to the eaſt, called by the Arabs Selman Taſhy (The ſtone of Selman), probably from ſome ſepulchre there; for there is a large one covered with a dome, and about it are ſeveral other Mahometan tombs. The Dead Sea is ſeen from this place, and from ſeveral other parts of the hill.

We went on to the ſummit, from which our Saviour aſcended up into heaven; over it is a ſmall Gothic chapel; it is round within, and octagon without, and ſtands in the middle of a large encloſure, with ſome buildings about it, and is now converted into a moſque, belonging to a Mahometan convent, in which there is only one derviche: pilgrims pay a great devotion to what they are told is the print of our Saviour's foot, that was made when he aſcended up into heaven, and points towards the ſouth. On Aſcenſion Eve, the Chriſtians come, and encamp in the court, and that night they perform the offices of the Aſcenſion. The Latins erect two altars in the chapel, and the Armenians, Greeks, and Coptis have each of them an altar againſt the wall of the encloſure, and Chriſtians at all times have free admittance: at the ſouth-weſt corner of the buildings round the court, is the cell of Pelagia, the harlot of Antioch, who performed a long penance here in the habit of a man; it not being known who ſhe was till the time of her death. A little below the height of the hill there is a pillar where they ſay Chriſt foretold the day of judgment.

I went a ſecond time to the top of this hill from the garden of Gethſemane. The firſt place we came to was a building on the left, where Chriſt wept over Jeruſalem, and made that pathetic ſpeech, on account of the miſeries that were coming on it. Higher up, near the top of the hill, we turned to the right into a lane, and came to a church on the left hand, where they ſay, the apoſtles compoſed the creed; it appears to have been uſed as a ciſtern. A little higher is the place, where they ſay, our Saviour taught the diſciples a ſecond time to pray, according to the form which he gave to them; there are only ſome foundations of an ancient building, and the remains of a black and white Moſaic pavement. Below the place where the apoſtles compoſed the creed, to the north-weſt of it, are what they call the Sepulchres of the prophets, which are very large, having many cells to depoſite bodies in; the further end of them they call the Labyrinth, which extends a great way; I could not find the end of it; this part ſeems to have been a quarry.

From this place we went ſouth weſt up to the third ſummit of the hill, on which there are two heaps of ruins; one is about the middle of it, the other towards the ſouth weſt corner, which the Arab told me was a convent of Armenians. We then deſcended to the Jews burial-place, croſſing the road to Jericho, which goes over the hill to Bethany; the Arab told us, this part of the hill was called by them Solomone, which probably was the name of the Mountain of offence, where Solomon ſacrificed to ſtrange gods. We aſcended this hill to the ſouth, which the Chriſtians call the Mountain of offence; the ſummit of it to the eaſt is called, The Windmill, probably becauſe there was one there. To the ſouth of this is a little height, and to the north weſt is the higheſt ſummit, where there are ſome ruins and broken columns. The Arab told us, that there was an Armenian convent alſo here; and that the name of this part was Gorek-Nertebet; all this hill is to the ſouth of the city. I obſerved that to the eaſt the ſoil was good, and well improved, and that the hills and valleys round had a very pleaſant aſpect at this ſeaſon.

We went from the ſummit of the aſcenſion, about half a mile to Bethphage, which was a village on mount Olivet, belonging to the prieſts: it was two miles from Jeruſalem, on a little riſing ground, where I ſaw but a very few ruins. It is ſaid

Chriſt mounted the foal of an aſs at the foot of this height, for which, it is conjectured, he had ſent to this village, as it is over-againſt the place where he is ſuppoſed to have been. The Latins had a ceremony of attending their ſuperior from this place to the city, mounted on an aſs, and cloathed in the pontifical habit in which they celebrate, the people performing all the honours of ſtrewing palm-branches, and laying their garments in the way. They ſpeak of it as a very affecting function, and though performed by the Latins, yet that Chriſtians of all profeſſions joined in the Hoſannas, and ſeemed tranſported with a ſort of religious extaſy.

From this place we went on to Bethany, which, if I remember, had only two or three families in it. The firſt place that is ſhewn is the houſe of Simon the leper, where there are ſome ruins, with a very large grotto under them, and two or three ſmall ones. A little beyond it are remains of a ſort of caſtle, which is a very ſtrong building, and is ſaid to be the houſe of Lazarus. To the ſouth of it is the ſepulchre of Lazarus. It is a grotto cut out of the rock, to which there is a deſcent of twenty-five ſteps; on the ſide of the ſtairs there is a ſmall cell, where, it is ſaid, Mary did penance. There is a paſſage from the room into the ſepulchre itſelf, which is juſt large enough to contain a body, and is three feet high; the entrance to it was probably ſhut up with a ſtone; and from this place they ſuppoſe Lazarus came forth. We went on to the houſe of Mary Magdalene. To the left of it is the ſtone, a part of the rock on which, they ſay, our Saviour ſat, when Martha came to him. Beyond that is the houſe of Martha, where there are ſome foundations cut in the rock, and a ſmall ciſtern; a little further is the fountain of the apoſtles. Returning by the houſe of Simon the leper, we came to the road that leads from Jericho to Jeruſalem, and in our return ſaw the place to the left, where, they ſay, the fig-tree was curſed.

It is mentioned as an extraordinary thing, that there were ſeveral houſes in Jeruſalem for the people when they came up to worſhip at the temple, and that they choſe their habitation in any of them as they thought proper, which could be no other than the kanes, according to the modern cuſtom. There remains an obſervation with regard to what is to be ſeen in and about Jeruſalem; that as there are few ſigns of any ancient buildings, it is natural there ſhould be but little account of any thing except grottos, pools, and ciſterns, which could not eaſily be deſtroyed; and we are not to expect great remains of that city, of which it was foretold, whether literally or not, that the deſtruction or deſolation was to be ſuch as never yet happened; and that of the moſt famous building in it, there ſhould not be one ſtone left on another.

CHAP. VIII. — *Of the Wilderneſs, the fountain of Eliſha, Jericho, and Jordan.*

ACCORDING to the uſual cuſtom, the great caravan under the conduct of the governor of Jeruſalem, ſet out for the river Jordan on Eaſter Monday, the twenty-ſeventh of March, at three of the clock in the morning: about thirty of the Latin convent went on horſeback; the Armenians joined our part of the caravan, which was eſcorted by ten ſoldiers; the camels ſet out before, with the women and children, the Greeks coming after us, and the governor brought up the rear. We paſſed by Bethany, and deſcended a great way down the hill, having a valley to the right: At the bottom of this hill we came to a vale, at the end of which is the fountain of the apoſtles, ſo called, becauſe, they ſay, Chriſt and his diſciples uſually drank of it when they went to Jericho. After travelling three or four miles in this valley, we came to a road that leads eaſtward to Moſes's moſque, where the Arabs have a notion that Moſes was buried, and ſome of the Mahometans went to it; here, if I miſtake not, they

they find the ſtone called Hajar Mouſé, (The ſtone of Moſes) which burns like a coal, does not conſume, and has the ſame diſagreeable ſmell as the bitumen of the Dead Sea. We aſcended a hill to the north, and having travelled about two miles, came to a ſmall round valley, called the field of Adonim or Adomin, that is to ſay, the field of blood, becauſe, as they affirm, frequent murders and robberies were committed there, and thoſe who look on the parable in St. Luke as a real fact, ſuppoſe, that the perſon who was going from Jeruſalem to Jericho, was robbed here, though it may allude to any place in that road remarkable for robberies. We found this vale, and the hills about it covered with graſs: going up a hill we came to a ruined kane, and a little higher to another, where, they ſay, pilgrims formerly lodged the firſt night from Jeruſalem; it being computed about half way to the river Jordan; we then paſſed by another vale, and going over rocky mountains, had a view of the plain of Jericho, which is part of the great plain on both ſides of Jordan, that extended from the lake of Tiberias to the Dead Sea*. We paſſed near a very deep vale, in which there was a ſmall ſtream of water; the deſcent to the plain was long, and the road bad: Towards the bottom, on the north, are ruins of a ſmall building, and a larger about a mile to the ſouth. We croſſed over a large ſtream, running eaſt at the bottom of the hill, our courſe being now to the north, and after having gone about a mile, we came to a low hill at the foot of the high mountains to the weſt, which are commonly called the Quarantana, becauſe there is an account from tradition, that Chriſt was tempted there forty days by the devil, and it ſeems to be the chain of hills, mentioned by Joſephus†, as extending from Scythopolis towards Tiberias, to the further end of the Dead Sea, and poſſibly as far as Idumæa. Going in between this hill and the mountains, I ſaw a large ruined building, oppoſite to the place where we were to aſcend the mountains to the weſt, which, they ſay, are the higheſt in all Judæa. As we aſcended we paſſed by ſeveral grottos, and an Arab took a caphar or tax: in the way they ſhew two or three grots relating to Chriſt's temptation, and at the top is a chapel, to which no pilgrims are allowed to go; it is on the ſpot, from which, they ſay, the devil ſhewed our Saviour all the kingdoms of the earth, and the glory of them. On the eaſt of the low hill before-mentioned, is a large ruinous building, with a channel to it from the hill, as if it was deſigned to convey the rain water to a ciſtern that probably was there. There is a canal from it to an aqueduct, which is built on high arches, over a ſmall valley; there are remains of ſeveral of theſe arches, which probably diſtributed the water over the fields that are higher than the fountain of Eliſha. We paſſed by another little hill, to the north of which is the bed of a torrent, that goes near the fountain of Eliſha, which is at the end of a wood: the water of this ſpring is very ſhallow, and riſes up in ſeveral parts; it is a ſoft water, and rather warm: I found ſome ſmall ſhell fiſh in it of the turbinated kind; there is a round encloſure about it of hewn ſtone, in which were ſix niches, ſemicircular at top, two of them remain entire. Theſe are ſaid to be the waters which were healed, and made fruitful by Eliſha's throwing ſalt into them, at the requeſt of the people of Jericho ‡. I obſerved, that the country round about it was very fruitful, producing good herbage, and a great number of trees.

We went about a mile through the wood and corn fields to Jericho, where there are only the remains of two or three houſes, and a ſquare tower, which they call the houſe of Zachæus, and they pretend to ſhew a tree, on which, they ſay, he mounted to ſee Chriſt. It is well known, that Jericho was the firſt city that the Iſraelites took

* Joſephus De bello Jud. iv. 8. † Joſephus De bello Jud. iv. 8. ‡ 2 Kings, ii. 19.

after

after they had paſſed Jordan. Mount Nebo, on the other ſide of the river, was oppoſite to this city, from which Moſes took a view of the Holy Land, and where he died.

We encamped about a mile to the ſouth of Jericho, and ſtayed there all that day; there was a ſmall wood to the eaſt of us, where I ſaw the Zoccum tree; the bark of it is like that of the holly, it has very ſtrong thorns, and the leaf is ſomething like that of the Barbary tree; it bears a green nut; the ſkin or fleſh over it is thin, and the nut is ribbed, and has a thick ſhell, and a very ſmall kernel; they grind the whole, and preſs an oil out of it, as they do out of olives, and call it a balſam: but I take it to be the Myrobalanum mentioned by Joſephus *, as growing about Jericho; eſpecially as it anſwers very well to this fruit deſcribed by Pliny as the produce of that part of Arabia, which was between Judæa and Egypt †. Some think that Chriſt was crowned with this thorn. A further account of it may be ſeen in the chapter of plants. I did not ſee here what they call the roſe of Jericho, nor do I know any thing of the properties of it, but I took a ſmall one out of the ground in the deſert near Cairo, which appeared to be dead; it ſeems to be only a dwarf ſhrub, ſomething of the nature of heath, with a ſort of buds or flowers without leaves; they grow round, and are commonly pulled up ſmall, but are from an inch to ſeven or eight inches in diameter ‡. The Opobalſamum alſo grew in theſe parts, which is commonly called the balm of Gilead, or balſam of Mecca: I mentioned before, that there is a tradition that Cleopatra removed them to Egypt, and that they might have been neglected there, or by ſome accident deſtroyed, or tranſplanted into Arabia Felix, the country of Mahomet.

All pilgrims are treated in the ſame manner in this journey; they do not eat with the monks, but are together in a ſmall tent, in which they are alſo annoyed by other company, ſo that it is adviſeable for a pilgrim to carry his little tent with him. On the twenty-eighth, we ſet out about two o'clock in the morning to go to the river Jordan; we went north eaſt, and the Greeks ſoon left us to go ſouth eaſt; for thoſe of both religions propoſe to go to the place where Chriſt was baptized, but happen to differ in their opinions, and are three or four miles wide of each other. We paſſed over the bed of a torrent, about which there was verdure and trees; we afterwards found the plain very even, without ſtones or graſs, nothing growing on it, except a few dwarf ſhrubs. We arrived at the ruins of St. John's convent about half a mile from the river Jordan, where the ground is a little uneven; it is built chiefly of hewn ſtone, and is on the brow of a deſcent over the plain. It is thought by ſome, that this was the place to which the voice came from heaven, 'This is my beloved Son:' and that formerly the river Jordan overflowed to the foot of this height. But as the banks are about fifteen feet high, I ſhould hardly imagine that it ever overflowed them, nor could I be informed that it does at preſent. From the high bank indeed of the river, there is a deſcent in many places to a lower ground, which is four or five feet above the water, and is frequently covered with wood: here probably the lions lay that were rouſed by the ſudden overflowing of Jordan §. The ſoil ſeemed to be ſalt, and had a kind of ſalt

* Joſephus De bello Jud. iv. 8.

† Myrobalanum Troglodytis, & Thebaidi, & Arabiæ, quæ Judæam ab Ægypto diſterminat, commune eſt, naſcens unguento, ut ipſo nomine apparet. Quo item indicatur & glandem eſſe arboris, Heliotropio, quam dicemus inter herbas, ſimili folio. Fructus magnitudine Avellanæ nucis. Ex his in Arabia naſcens Syriaca appellatur —— Sunt qui Æthiopicam iis præterant glandem nigram. —— E diverſo Arabicam viridem ac tenuiorem, & quoniam ſit montuoſa ſpiſſiorem. —— Unguentarii autem tantum cortices premunt: Medici nucleos, tundentes affuſa eis paulatim calida aqua. *Plin. Hiſt.* xii. 46.

‡ It is called by Botaniſts, Thlaſpi Roſa de Hiericho dictum. *Mor. Hiſt. Ox.*

§ Jer. xlix. 19. and l. 44.

cake on it. The river Jordan is deep and very rapid, it is wider than the Tiber at Rome, and may be about as wide as the Thames at Windſor. The water of it is turbid; the river here makes a little turn to the weſt, and ſoon after to the eaſt. There is a low bank to the north, as deſcribed before, to which the people deſcend who dip in Jordan, which moſt Europeans have the curioſity to do, but not without holding by the boughs of the trees, and even this is difficult, becauſe the bank is both ſoft and ſteep; and the ſtream ſo rapid, that there is ſome danger of being carried away by it, if any one ventured in, without holding by the boughs; for in that caſe a perſon muſt be ſkilful in ſwimming, in order to recover the bank, ſome pilgrims having been drowned, who unadviſedly ventured into the river. They have a notion, that the waters of Jordan are like thoſe of baptiſm, and waſh away all ſin; ſo that the very women go on the bank, and, being ſtripped to their under garment, get the people to pour the water on them. The Latins erected altars near the river, and maſs was celebrated by ſome of the Italians, French, and Spaniſh fathers.

When the children of Iſrael paſſed over Jordan, they went ſix miles and a quarter to Gilgal, where they ſet up an altar of twelve ſtones, in memory of that paſſage, at the diſtance of a mile and a half from Jericho *. So that it is probable they paſſed over the river Jordan about this place, which ſeems to be the neareſt part of the river to Jericho, and is ſaid to be about ſeven miles from it. The convent of St. Jerom is either in the road which the Greeks took, or to the ſouth of it.

We returned the ſame way, and a white ſtandard being ſet up on a barrow near the camp, as a mark for all the pilgrims to go to it, we directed our courſe that way. The governor was on this height, and all the pilgrims paſſed by him, one by one, that he might know what fees were due to him. That evening, ſoon after it was dark, the caravan ſet out for Jeruſalem, being lighted with chips of deal full of turpentine, burning in a round iron frame, fixed to the end of a pole; and we arrived at Jeruſalem a little before day break.

CHAP. IX. — *Of St. Saba and the Dead Sea.*

ON the third of April, in the afternoon, I ſet out for the Dead Sea, under the protection of the Arabs of St. Saba. We went to the ſouth eaſt, along the deep and narrow valley, in which the brook Kedron runs; it has high rocky hills on each ſide, which are ſhaped out into terraces, and doubtleſs produced formerly both corn and wine; ſome of them are cultivated even at this time. After travelling about two miles, we paſſed by a village on a hill to the right, called Bethſaon, which is ſeen alſo from Bethlehem. This poſſibly might be the ſtrong caſtle of Bethſura, mentioned in the hiſtory of the Maccabees †; though it is extraordinary, that a place of ſuch importance, which was only five furlongs from Jeruſalem, ſhould be mentioned in no other writings. About ſix miles from Jeruſalem we paſſed by the tents of the Arabs, who were our conductors; here we aſcended a hill to the ſouth, from which we had a proſpect of Sion, the mount of Olives, and Bethlehem. We ſoon came to a ruin called Der-Benalbede, which from the name ſeems to have been an old convent. We went about an hour on the hills, and deſcending a little to the ſouth, came to a lower ground, where we had the firſt view of St. Saba; then turning eaſt, in leſs than a mile we arrived at that convent, which is ſituated in a very extraordinary manner on the high rocks over the brook Kedron; there are a great number of grottos about it, ſuppoſed to have been the retreats of hermits. The monaſtic and hermit's life was inſti-

* Joſeph. Antiq. v. 1. Joſh. iv. 20. † 2 Macc. xi. 5.

tuted

tuted here in the fourth century by St. Saba; they ſay, there have been ten thouſand recluſes here at one time; and ſome writers affirm, that in St. Saba's time there were fourteen thouſand. The monks of this convent never eat fleſh; and they have ſuch privileges that no Mahometan can enter the convent, under the penalty of paying five hundred dollars to the moſque of the temple of Solomon. There are ſome ruins of a building, in the way down to the brook Kedron, which probably are remains of the novitiate, for breeding up young men to the monaſtic life, which is mentioned as belonging to the convent. John Damaſcenus, Euphemius, and Cyril the monk of Jeruſalem, lived in this retirement, which is computed to be equally diſtant from Jeruſalem, Bethlehem, and the Dead Sea, that is, about three hours from each of them.

On the fourth we ſet out for the Dead Sea; we went about a mile to the eaſt of the brook Kedron, and then aſcended to the north, and ſoon came to a plain full of little hillocks, which had ſome herbage in it, and is much frequented by antelopes; this is the high road from Jericho to Hebron. We went ſome way to the north, and then turned to the eaſt; we found the hills, which are of white ſtone, higher the nearer we approached the Dead Sea. At length we came to the ſteep rocky clifts that hang over it, and make a moſt dreadful appearance; the deſcent was very difficult, and we were obliged to leave our horſes, in order to get to the banks of the Dead Sea, at that part of it which is about two miles ſouth of the north end of it.

This lake was called Aſphaltites, that is, the lake of Bitumen, on account of the pitch which is found on it. It is bounded to the weſt by the tribe of Judah, to the eaſt by the ancient kingdom of Moab, and extends from the north, where the river Jordan falls into it, to the ſouth as far as Idumæa. Pliny makes it a hundred miles long, twenty-five broad in the wideſt part, and ſix where it is narroweſt. Joſephus affirms, that it was ſeventy two miles and a half long, and eighteen and three quarters broad; but Diodorus, who ſays it was ſixty two miles and a half long, and ſeven and a half broad, ſeems to be nearer the truth, eſpecially as to the breadth, which is commonly ſaid to be ten miles; and the length is generally computed to be ſixty; but it did not appear to me to be above a league broad, though I might be deceived by the height of the mountains on the other ſide, and it may be broader in the middle: for this and the other extremity of the lake are to be looked on as the bays that are mentioned by antient authors at the ends of it. It is very extraordinary that no outlet of this lake has been diſcovered; but it is ſuppoſed that there muſt be ſome ſubterraneous paſſage into the Mediterranean. And it may be queſtioned whether ſo much of the water could evaporate as falls into it, not only from the river Jordan but from the Arnon [illegible]e eaſt, which divided the kingdom of Moab from that of the Ammorrhites, and from that part of the Holy Land, which was the tribe of Reuben. I did not obſerve any opening where the Arnon might fall into the lake, but ſuppoſe it was further to the ſouth, the brook Kedron falls alſo into this ſea; and it is thought that the river Zared in Moab ran into it, and ſo doubtleſs muſt ſeveral other ſtreams from the mountainous countries on each ſide, eſpecially from the eaſt, where the hills are high, though they have very little account of that country. It is certain, that of late there have been very extraordinary inundations of this ſea over its lower banks, and ſuch as had not happened in many years before, becauſe I ſaw many trees that had been killed by the overflowing of it. I alſo obſerved ſeveral dead ſhrubs in the lake, ſo that the water ſeems of late years to have gained on the land.

There ſeem originally to have been ſlime pits, or pits of bitumen in this place, which was antiently the vale of Siddim*. And Joſephus† ſays, that, on the overthrow of

* Gen. xiv. 3. † Joſeph. Antiq. i. 9.

Sodom,

Sodom, this vale became the lake Aſphaltites. Strabo * alſo ſays, that there was a tradition among the inhabitants, that there were thirteen cities here, of which Sodom was the chief; and that the lake was made by earthquakes and eruptions of fire, and hot ſulphureous and bituminous waters; and that the cities were ſwallowed up by them. And he ſeems to ſpeak of it as a certain truth, that there were ſubterraneous fires in theſe parts, as might be concluded from the burnt ſtones, the caverns, aſhes, and pitch diſtilling from the ſtones, and alſo from ſtreams of hot water, which ſent forth a ſtench that was perceived at a great diſtance; and likewiſe from the ruins of ancient habitations.

All authors agree that the water of this lake is ſalt; ſome mention that it is bitter, and has alum in it †. I found it very ſalt at this place, though ſo near to the river Jordan: it is a common opinion, that the waters of that river paſs through it without mixing with the water of the lake, and I thought I ſaw the ſtream of a different colour; and poſſibly, as it is rapid, it may run unmixed for ſome way. The water of the lake is clear, and of the colour of the ſea water; I took a bottle of it, and had the water analyſed; it was judged that there was nothing in it but ſalt, and it may be a very little alum, though, when I looked on the water in the ſea, it appeared as if it had an oily ſubſtance in it, which I have been informed is the bituminous or ſulphureous matter. On taſting it, my mouth was conſtringed as if it had been a ſtrong alum water; I found a ſort of a thin cake or cruſt of ſalt on my face after I came out of the lake, in which I not only ſwam, but dipped ſeveral times, that the weight of the water might have no ill effect; for the perſon who analyſed the water informed me, that it weighs as five to four in proportion to freſh water. The ſtones on the ſide of the lake are covered with ſeveral thin coats of a white ſubſtance, as if each of them was made by a different overflowing of the lake; this I was informed conſiſted of ſalt and bitumen. Pliny ſays, that no living bodies would ſink in it ‡; and Veſpaſian tried the experiment, by ordering ſome perſons who could not ſwim, to have their hands tied behind them, and to be thrown into the water, and they did not ſink. Strabo || immediately after Jericho deſcribes this lake, though a corruption has crept into his text, both as to the name and dimenſions of it, for he calls the lake Sirbonis, and ſpeaks of it as only twenty-five miles long, though he had juſt before ſaid, that this lake was a hundred and twenty-five in circumference; he ſays, the water of it is deep and heavy; that perſons who went into it were born up to their navels; he ſays likewiſe, that it is full of pitch; and after having given a more full account, he mentions the overthrow of Sodom, and other cities, and the condition of the country that followed on it.

I was much pleaſed with what I obſerved of this extraordinary water, and ſtayed in it near a quarter of an hour; I found I could lay on it in any poſture without motion, and without ſinking; it bore me up in ſuch a manner, that when I ſtruck in ſwimming, my legs were above the water, and I found it difficult to recover my feet; I did not care to venture where it was deep, though theſe effects would probably have been more remarkable further in. They have a notion, that if any one attempted to ſwim over, it would burn up the body, and they ſay the ſame of boats, for there are none on the lake. The Arabs make pits on the ſide of the lake, which are filled by its overflow on the melting of the ſnow, and when the lake is lower, the water evaporates, and leaves a cake of ſalt, which is about an inch thick, as I concluded from the ſalt I ſaw at Jeruſalem; the country for a conſiderable diſtance is ſupplied with it for common

* Strabo, xvi. 764. † Plin. Nat. Hiſt. v. 16.

‡ Aſphaltites nihil præter bitumen gignit, unde & nomen. Nullum corpus animalium recipit; tauri camelique fluitant. Plin. Nat. Hiſt. xv. 16. || Strabo xvi. 763.

uſe. It is obſerved that the bitumen floats on the water, and comes aſhore after windy weather; the Arabs gather it up, and it ſerves as pitch for all uſes, goes into the compoſition of medicines, and is thought to have been a very great ingredient in the bitumen, uſed in embalming the bodies in Egypt, eſpecially in filling up the head, and in other ſpecies of what is called mummy; it has been much uſed for cerecloths, and has an ill ſmell when burnt. It is probable that there are ſubterraneons fires, that throw up this bitumen at the bottom of the ſea, where it may form itſelf into a maſs, which may be broke by the motion of the water, occaſioned by high winds; and it is very remarkable, that the ſtone of Moſes before mentioned, found about two or three leagues from the ſea, which burns like a coal, and turns only to a white ſtone, and not to aſhes, has the ſame ſmell when burnt, as this pitch; ſo that it is probable a ſtratum of this ſtone under the Dead Sea is one part of the matter that feeds the ſubterraneous fires, and that this bitumen boils up out of it. As to the fruits of Sodom, fair without, and full of aſhes within, I ſaw nothing of them; though from the teſtimonies we have, ſomething of this kind has been produced; but I imagine they may be pomegranates, which having a tough hard rind, and being left on the trees two or three years, the inſide may be dried to duſt, and the outſide may remain fair. It has been ſaid by all authors, and is the common opinion, that there is no fiſh in this lake; the freſh-water fiſh of the river Jordan probably would not live in it. By putting ſea-fiſh into a vaſe filled with this water, it might be tried what effect it would have on them. After I left the Holy Land, it was poſitively affirmed to me, that a monk had ſeen fiſh caught in this water, and poſſibly there may be fiſh peculiar to the lake, for which this water may not be too ſalt; and as ſome ſea fiſh will live in freſh water, ſo there may be others that will live in water much ſalter than the ſea; but this is a fact that deſerves to be well inquired into.

The Jews now ſay, that the pillar or heap of ſalt into which Lot's wife was turned, is much further ſouth, and conſequently, that thoſe who have affirmed that it has been ſeen in theſe parts, muſt have been deceived; they ſay the word Naſib, which we tranſlate a pillar, properly means a heap, and that they eſteem the ſalt of this heap as unwholeſome; ſo that every one may judge in relation to this affair as he thinks fit. As I deſcended the hill, I obſerved the ſtones had a black coat about half an inch thick, which though of the ſame hardneſs as the ſtone, yet it might be ſeparated from it. There is a ſmall fountain, which runs into the lake at this place, and has ſuch ſhell-fiſh in it, as are at the fountain of Eliſha.

The air about this lake has been alſo a matter of ſpeculation; it has been always thought to be very bad; and Pliny ſays, that the Eſſenes inhabited no nearer to it on the weſt, than the air would permit them *. The Arabs have ſuch an opinion of it, that at this time, when the air was leaſt pernicious, they bound their handkerchiefs before their mouths, and drew their breath only by the noſe, which they looked on to be ſafer; and all acknowledge, that the air is much worſe in ſummer than in winter, as may be naturally concluded; there was an opinion that birds attempting to fly over it, would be ſuffocated with the vapours; this certainly is not true at all times, if at any ſeaſon; and poſſibly this notion may have its riſe, on its having been obſerved, that at ſome time birds flying near it might have dropped into the lake. The monks are ſo ſtrongly poſſeſſed with the notion of the bad air, that they told me ſeveral perſons had been much diſordered, and ſome had even died by going to the Dead Sea, eſpecially in the ſummer time, and particularly mentioned a Carmelite that died about a year before, ſoon after he had been at this ſea, and would have diſſuaded me from going to it. It is probable the air is unwholſome, though poſſibly it may not have ſuch violent

* Ab occidente litora Eſſeni fugiunt, uſque qua nocent. Plin. Nat. Hiſt. v. 15.

effects; but when I was ſeized two days after with an extraordinary diſorder in my ſtomach, attended w th a very great giddineſs of the head, of which I had frequent returns, and did not perfectly recover in leſs than three weeks, the monks would perſuade me, that my indiſpoſition was occaſioned by my going into the Dead Sea.

CHAP. X.—*Of Bethlehem, Tekoa, the Mount of Bethulia, the ſealed Fountain, and of the Pools and Aqueduct of Solomon.*

WE returned to St. Saba from the Dead Sea, and ſet out for Bethlehem, going about a mile in the ſame way we came, and then turning to the left, we went through a cultivated valley, which has the mountains of Engaddi on each ſide of it; we afterwards paſſed by what they call the grot of Saul, in which it is ſaid David cut off his ſkirt; but as it is an open grotto, and not very large, it is not probable, or even poſſible, that David and his men could lie concealed in it; for which reaſon I rather imagine that this happened at another grotto, which I ſhall have occaſion to mention hereafter. In the evening we arrived at Bethlehem.

There are two roads from Jeruſalem to Bethlehem; that which is uſed at preſent is the ſhorteſt, the old road is more to the weſt; the only remarkable thing ſhewn in the latter, is the place where the bleſſed Virgin reſted under a Terebinth-tree with the babe Jeſus; they ſay that the tree was burnt, and now there is an Olive-tree on the ſpot, round which there is a wall built. At the place where the old and new roads meet, there is a ciſtern, where it is ſaid the three wiſe men ſaw the ſtar a ſecond time, that is, where they obſerved that it ſtood ſtill over where the young child was. To the left is a pleaſant field, which has two pools in it, and a court cut out in the rock, with a grotto which ſeems to have been a burial-place; and it is probable that there was ſome large building on this ſpot. A little further on the right is the place or houſe of Habakkuk, from which, it is ſaid, he was carried by the angel to Babylon; and to the left beyond this, about half way to Bethlehem, at the eaſtern foot of a little height, is the convent of Elias, where there is little remaining except the church, in which there are ſome paintings relating to the hiſtory of Elias and Eliſha: the building is ruſtic; the ſituation is very fine, commanding a view both of Bethlehem and Jeruſalem; near the entrance of the convent is a print on the rock, ſomething like a human ſhape, which, it is ſaid, is the impreſſion of Elias's body. We came to a place where there are ſome ſigns of the foundation of a houſe, and near it there are caves and ciſterns, which, they ſay, was the houſe of Jacob, where Rachel died. Some, though probably without foundation, think that this was Rama; and others, with as little reaſon, that it was the houſe of Heli, the father of Joſeph, who was the huſband of the bleſſed virgin. A little further on the right we came to the ſepulchre of Rachel*; it is a dome, ſupported by arches, which have been lately filled up to hinder the Jews from going into it; the Turks are fond of being buried near it, which has raiſed the ground; and if the twelve ſtones which were erected over her grave, have been ſeen here, and this is really the place of her interment, the ground is riſen above them. On the left, a little out of the road, is what they call the field of peaſe, in which there are a great number of ſmall round pebbles, which have a coat of a ſtony ſubſtance without, and are a fine white alabaſter within; concerning which they have a legend, that the Virgin aſking for peaſe, and being anſwered, that what ſhe took for peaſe were only ſtones, it is ſaid the peaſe were immediately turned into ſtone.

* Gen. xxxv. 19.

Bethlehem, the ancient Ephrath or Ephrata, is ſituated on a riſing ground, and is computed to be ſix miles from Jeruſalem, though I think it is not ſo much. It was the town of David, but is more famous for the birth of our Saviour. The ſtable in which he was born is a grotto cut out of the rock, according to the eaſtern cuſtom. It is ſaid the emperor Hadrian inſtituted ſome rites here to Adonis *. But the empreſs Helena built a fine church over it, which remains to this time, and it was much adorned by Conſtantine the great. It is a fine church, and the inſide of it is adorned with Moſaic work; it formerly belonged to the Greeks, but the Latins obtained it from the Grand Signor, by means of the French ambaſſador, on the birth of the preſent Dauphin, and they keep poſſeſſion of the grottos below and of the high altar; the Greeks may celebrate at the altars on each ſide, which is a privilege they will not now make uſe of; the eaſt end of the church is ſeparated from the reſt by a partition.

The Latins, Armenians, and Greeks, have convents about the church; the firſt are governed by a guardian, who continues there only for three months; and the French, Spaniards, and Italians, equally ſhare in this office: they have under them about ten monks; one of them has the care of the pariſh, and another, of a ſchool in the convent; for there are many Chriſtians here: they live by making not only croſſes and beads of wood, inlaid with mother of pearl, but alſo models of the church of the holy ſepulchre, and of the ſeveral ſanctuaries in and about Jeruſalem. It is remarkable, that the Chriſtians at Jeruſalem, Bethlehem, St. John's, and Nazareth, are worſe than any other Chriſtians. I was informed, that the women of Bethlehem are very good; whereas thoſe at Jeruſalem are worſe than the men, who are generally better there than at the other places. This may be occaſioned by the great converſe which the women have there with thoſe of their own ſex, who go thither as pilgrims; and, I will not venture to ſay, whether too great a familiarity with thoſe places, in which the ſacred myſteries of our redemption were acted, may not be a cauſe to take off from the reverence and awe which they ſhould have for them, and leſſen the influence they ought to have on their conduct.

On the fifth, I went to ſee the places about Bethlehem; and firſt I viſited the grot where, they ſay, the virgin Mary and Jeſus were concealed by Joſeph, when they were going into Egypt; it is ſaid, the red earth of it put in water becomes white, and is good for the milk both of women and cattle; there was a chapel over it dedicated to St. Nicolas. We ſaw alſo the foundation of a houſe, where it is ſaid, Joſeph was warned in a dream to fly into Egypt. They ſhew likewiſe the village of the ſhepherds, where there are many grottos which at this time ſerve for the retreat of cattle during the winter nights, and where the ſhepherds and their families live at that ſeaſon, to take care of them. There is a fountain, the baſin of which, with a trough near it, are cut out of the rock; they ſay, that the virgin Mary being denied water here, was miraculouſly ſupplied with it. This poſſibly might be the fountain, or well, from which the three men drew water, and brought to David when he was thirſty and longed for it, at the time that he was in war with the Philiſtines, though he would not drink of it, as it was procured him with the riſk of their lives †: but they relate this piece of hiſtory of a water about a mile to the ſouth-weſt of Bethlehem. Near this is the field where, it is ſaid, the ſhepherds were keeping their flocks by night when they received the tidings of the birth of Chriſt; there are great ruins of a church there. The tower of Edar, as ſome ſay, was near this place, where Jacob fed his flock after his return from Meſopotamia, and where Reuben defiled his father's concubine ‡; and a ſmall

* Hieron. Epiſt. 19. ad Paulinum.

† 1 Chron. xi. 17, 18. 2 Sam. xxiii. 15, 16, 17.

‡ Gen. xxxv. 21.

hill about half a mile to the ſouth-eaſt, ſeemed to anſwer the deſcription ſome perſons have given of the ſituation of it. They ſhew alſo the place where St. Paula built a nunnery, and, if I miſtake not, they ſay ſhe died there.

In Bethlehem I took particular notice of their ovens, which are ſunk down in the ground, and have an arch turned over them; there is a deſcent of ſome ſteps to the door by which they enter into them; in the middle is a pyramid of hot aſhes, which they bring frequently from their houſes, and lay them on a large earthen jar that is covered, and is half full of ſmall ſtones, which I ſuppoſe are heated red hot; once a week they take away all the aſhes, and bring others, which in ſome meaſure keep in the heat, being often changed; when they would bake their cakes, they move the aſhes from the top, take off the lid, and lay the bread on the ſtones, and putting it on again, cover the top with aſhes: a very warm ſituation for a pilgrim, who, being taken by the Arabs, (as I was informed) was kept priſoner in one of theſe ovens.

On the ninth, we ſet out early in the morning with the ſhieks of Bethlehem and Bethulia, and two of their men on horſeback, with two on foot, in order to go to Tekoa, and ſome other places; we went down the hill to the ſouth, turning ſoon to the weſt, and then to the ſouth again, in which road we went three miles; after that a mile to the eaſt, and aſcended the hills to Tekoa for near two miles: this city was built by Rehoboam *, and the prophet Amos was a herdſman of this place †. There are conſiderable ruins on the top of the hill, which is about half a mile long, and a furlong broad; at the north-eaſt corner there are remains of a large caſtle, which ſome call a church; but that ſeems to have been about the middle of the hill; in it there is a deep octagon font of red and white marble; I ſaw alſo in ſeveral parts, pieces of broken pillars and baſes of the ſame kind of marble. From this place I had a view of the Dead Sea to the ſouth eaſt, of Bethlehem to the north weſt, and what the monks call the Mount of Bethulia, to the weſt north weſt; there is a fine plain on the top of the low hills to the north and eaſt, and a deep valley to the ſouth; a little below the top of this hill, towards the north-weſt corner of it, is a grotto, in which there is a fountain that never fails. Going about a mile to another ſummit at the ſouth end of this hill, we ſaw the ruins of a large church, dedicated to St. Pantaleone. We left this to the right, and went along the top of another hill to the eaſt of Tekoa; and deſcending into a valley to the north weſt, travelled eaſtward to a ruined caſtle called Creightoun, ſituated on the ſide of a ſteep hill, over a valley of that name, wh[illegible] runs north and ſouth; the caſtle is above half way up the hill, and near it is a fine ciſtern cut into the rock, after the manner of the vaults of Aceldama. We ſtaid at this caſtle, and the Arabs killed a lamb, and boiled it in ſour milk and water, which ſeemed to be ſome remains of the ancient ‡ cuſtom of ſeething in milk; they made alſo a ſoup of rice, and roaſted part of the meat in ſmall pieces on wooden ſpits.

A little beyond this place the valley runs eaſt and weſt; and on the right hand there is a very large grotto, which the Franks call a Labyrinth, and the Arabs Elmaama, (a hiding place); the high rocks on the ſide of the valley are almoſt perpendicular, and the way to the grotto is by a terrace formed in the rock, which, either by art or nature, is very narrow; there are two entrances into it; we went in by the furtheſt, which leads by a narrow paſſage into a very large grotto, the rock being ſupported by great natural pillars; the top of it riſes in ſeveral parts like domes; the grotto is perfectly dry, and there are no petrifactions or ſtalactites in it: we then went along a very narrow paſſage for a conſiderable way, but did not find the end. There is a tradition, that the people of the country, to the number of thirty thouſand, retired into this grotto to avoid a bad air, which probably might have been the hot winds, that are ſome-

* 2 Chron. xi. 6. † Amos i. 1. ‡ Exod. xxiii. 19. xxxiv. 26. Deut. xiv. 21.

times

times very fatal in theſe countries. This place is ſo ſtrong, that one would imagine it to be one of the ſtrong holds at Engaddi, to which David with his men fled from Saul, and poſſibly it may be that very cave in which he cut off Saul's ſkirt; for David and his men might, with great eaſe, lie hid there, and not be ſeen by him *. Beyond this cave there is a ſpring of water that drops from the rocks.

We returned about two miles in the ſame way, and croſſing the valley, we went along a plain ground, to the foot of what they call the Mountain of the Franks, or of Bethulia, from a village of that name near it, though no ſuch place is mentioned by ancient authors in this part of Paleſtine; it ſeems beſt to agree with the ſituation of Bethhaccerem, mentioned by Jeremiah as a proper place for a beacon, when the children of Benjamin were to ſound the trumpet in Tekoa †. There is a tradition, that the knights of Jeruſalem, during the holy war, held this place forty years after Jeruſalem was taken, which was the reaſon of its being called the Mountain of the Franks; and it is probable, that they might have kept this place ſome time after they loſt Jeruſalem, as it was a fortreſs very ſtrong by nature; but the garriſon conſiſting only of forty men, as they died off the reſt muſt have been obliged to ſurrender, ſuppoſing this tradition is true. It is a ſingle hill, and very high, and the top of it appears like a large mount formed by art. The hill is laid out in terraces, the firſt riſing about ten yards above the foot of the hill, above this the hill is very ſteep; and on one ſide there is a gentle aſcent made by art, as repreſented in the view of it; and as the hill was not ſo ſteep to the ſouth, they cut a deep foſſe on that ſide, to add a greater ſtrength to it; the foot of the hill was encompaſſed with a wall. There was a double circular fortification at top, the inner wall was defended by one round tower, and three ſemicircular ones at equal diſtances, the firſt being to the eaſt. At the foot of the hill to the north there are great ruins of a church, and other buildings. On a hanging ground to the weſt of them there is a ciſtern, and the baſin of a ſquare pond, which appears to have had an iſland in the middle of it, and probably there was ſome building on it. Theſe improvements were alſo encompaſſed with a double wall, and they ſay, that there are remains of two aqueducts to it, one from the ſealed fountain of Solomon, and another from the hills ſouth of that fountain. From the top of this hill I was ſhewn a plain to the ſouth ſouth eaſt towards the Dead Sea, where they have a tradition, that the garden of balſam trees was ſituated. From this place we returned to Bethlehem.

We ſpent another day in ſeeing the pools of Solomon. Deſcending the hill of Bethlehem to the ſouth, we paſſed over a narrow valley, which extends but a little way; we aſcended the hills; on the ſides of which there is an aqueduct, which conveys the water from the ſealed fountain to Jeruſalem: it here winds round the ſides of theſe hills, and afterwards it is carried through the plain to Jeruſalem, on a level with the ſurface of the ground. We croſſed the aqueduct, and leaving it to the left, went along the road which is made like a terrace, and came to the ruins of a village on the ſide of the hill, below the aqueduct, which they call the Village of Solomon, and of the ſealed fountain, becauſe they have ſome tradition, that Solomon's houſe and gardens were there; but it is a very bad ſituation, and there is no proſpect from it, but of the diſmal hills on the other ſide; though in the valley beneath there is a fine ſpot of ground watered by two ſprings that riſe in it. A little beyond this place we came to the pools of Solomon, as they are commonly called; for there is a tradition, that they were made by him, as well as the aqueduct, which ſeems to be confirmed by a paſſage of Joſephus, who ſays, that there were very pleaſant gardens abounding with water at Etham, about fifty furlongs, or ſix miles and a quarter from Jeruſalem, to which

* 1 Sam. xxiv. 1. † It agrees beſt with the ſituation of this city, on conſidering what St. Jerom ſays on this paſſage of Jeremiah vi. 1.

Solomon

Solomon uſed frequently to go *. So that the height over it has been thought to be Etam of the ſcripture, to which Sampſon retired after he had burnt the corn of the Philiſtines †; and it is the more probable, as it is ſaid, that Rehoboam built Bethlehem, Etam, and Tekoa, this being in the neighbourhood of both theſe places; and it is thought that theſe fountains, waters, and gardens are meant, where it is ſaid, "Solomon made him gardens and orchards, and pools of water‡;" and that he ſeems to refer to them when he compares his ſpouſe "to a garden encloſed, to a ſpring ſhut up, "and a fountain ſealed §." The Talmudiſts ‖ alſo mention, that the waters were brought by Solomon to Jeruſalem, from the fountain of Epham; ſo that it is very probable that theſe are the works of Solomon, as well as the aqueduct, though no expreſs mention is made of it by any author, ſo as poſitively to fix it to this place. This aqueduct could be of no ſervice to Jeruſalem in time of war, as the enemy would always cut off the communication; which made the ciſterns under their houſes, and the fountain of Siloe, ſo neceſſary to them.

Beyond theſe pools there is ſo gentle an aſcent to the north weſt for about a quarter of a mile, that it appears like a plain; and, on a level with it to the north, is a vale, which has high hills on each ſide, and in it is the Greek convent of St. George, about a mile diſtant to the north. The hill to the weſt of it is ſteep in ſome parts, but is laid out in terraces, which are very broad towards the top. The ſummit of it commands a very fine view of the pools, Bethlehem, and all the country round; and this ſeems to be a ſituation for a houſe of pleaſure, worthy of the taſte of Solomon; and it is probable, that there were hanging gardens on the ſide of the hill; as the encloſed garden might be in the vale to the north weſt, which is not only bounded by mountains on each ſide, but is alſo terminated by a hill to the north weſt, ſo as to anſwer this deſcription exceedingly well.

The aqueduct is built on a foundation of ſtone; the water runs in round earthen pipes about ten inches diameter, which are caſed with two ſtones hewn out ſo as to fit them, and they are covered over with rough ſtones well cemented together; and the whole is ſo ſunk into the ground on the ſide of the hills, that in many places nothing is to be ſeen of it. I returned on the ſouth ſide of the vale, and obſerved, that there were pine trees on the mountains, which on that ſide abound very much in wood. I croſſed the ruined village of Solomon, and returned to Bethlehem. The pilgrims formerly uſed to go to Hebron, but ſome Chriſtians having, as they ſay, killed a Mahometan there, they have not ventured to go ſince that time, though I have been informed that the Jews viſit thoſe parts.

CHAP. XI. — *Of the fountain of Philip, the convent and deſert of St. John, and the convent of the Holy Croſs.*

ON the tenth, we ſet out for the deſert of St. John, which is computed to be about ſix miles north north weſt from Bethlehem. We went out of the town to the weſt, and turning northwards came into a vale, which the monks call the valley of Rephaim, and ſay, that it was here the angel of the Lord ſmote the army of Sennacherib ¶; but as Joſephus ** gives an account, that he loſt part of his army on the firſt night of the ſiege of Jeruſalem, by a peſtilence that was ſent among them, it is more probable, that this happened in the valley of Rephaim, which is on the weſt ſide of Jeruſalem.

* Joſeph. Antiq. viii. 7. † Judges, xv. 8. ‡ Eccleſ. ii. 5, 6. § Cantic. iv. 12.
‖ See Relandi Palæſtina illuſtrata, l. 1. c. 46. ¶ 2 Kings, xix. 35. ** Joſeph. Antiq. x. 1.

On

On the hills to the weſt, we ſaw Botteſhall, a village of Greeks, where they have a church dedicated to St. Nicolas; the Chriſtians would have propagated a notion, that no Mahometan could live there, but, ſome years ago, three or four of the inhabitants became converts to the Mahometan religion, and yet continued in that village. They talk of the red ſoil of this vale, as if it had ſome extraordinary virtue in it. After having travelled about two miles, we paſſed by the fountain of the bleſſed virgin, to the right, which is ſo called by the Greeks, becauſe they ſay, ſhe drank of it, but the Latins pay no devotion to this place. On the oppoſite hills, there are ſuch cavities in the ſide of the rocks, as have given occaſion to the people to ſay, that the marble pillars of the church of Bethlehem were taken from this place; but it ſeems rather to be a ſoft ſtone, that has been worn by the weather; nor are pillars uſually hewn out in that manner.

We went a mile further, and turned to the left, into the vale of Eſhcol, as they call it, becauſe they ſay, it is the place, to which the ſpies came, that were ſent by Moſes to ſearch out the land *; who went to Hebron, and came to the brook of Eſhcol; at the end of this vale to the right, there is a gentle aſcent, which they ſay, is the very ſpot of the vineyard, where they gathered the bunch of grapes. On the left ſide of the valley, about half a mile further to the weſt, is, what they call, the fountain of St. Philip, where, they ſay, he baptiſed the eunuch; and though this way does not ſeem to be paſſable for wheel carriages, yet there is a very good road on the other ſide of the valley; the water falls down the ſide of the hill about ſeven feet; the fountain is arched over, and adorned with two Corinthian pilaſters, ſuppoſed to be the work of St. Helena, as well as a ruinous church over it, of which there are now very little remains to be ſeen. The village of St. Philip, as it is called by the Chriſtians, is near this, and is called Elwalige by the Arabs. On the left is Betur, probably the antient Bethſur; and to the north weſt is a village called Chabou. We aſcended a hill to the north, where I obſerved three ſmall barrows, which might be thrown up in memory of ſome extraordinary event; we went a little way on the hill, deſcended to the weſt, and turning north, we travelled near a mile to the convent of St. John, belonging to the Latins.

The convent of St. John is ſituated on a low hill, among the mountains, and is governed by a guardian; there are about fourteen monks in it; they ſay the church is built on the ſpot where Zachariah's houſe ſtood, in which St. John the Baptiſt was born; the altar of it is finely adorned with reliefs. We went to viſit the remarkable places in the deſert, which chiefly conſiſts of high hills, that encloſe deep and narrow valleys; our courſe was ſouthward along the valley, for half a quarter of a mile, to the fountain of the bleſſed virgin, of which it is ſaid, ſhe drank during the three months ſhe ſtayed here. We then went up the ſide of a hill at the end of the valley, and having aſcended a little way, came to the church, which is ſaid to be on the ſpot where the country houſe of Zachariah ſtood; for the other before mentioned was his houſe in the town. Here, they ſay, the bleſſed virgin lived three months, and the ſtairs are ſhewn, on which, they have a tradition, that Elizabeth met her; they led to a grot, which they ſay, was their habitation at that time. We then turned to the weſt, and went along the ſide of a hill, having a valley to the right, and ſaw a ſtone, on which it is ſaid St. John preached. We went about a mile further to the grot of St. John, to which, they ſay, Elizabeth fled with him, on the cruel decree of Herod to deſtroy the young children; it is ſaid, ſhe died when he was three years old, and that he continued in this grot, until he was thirty years of age, when he went into the deſert near Jordan, to preach and baptize. We went higher up the hill, a little further to the weſt, and came

* Numb. xiii. 17.

to

to a large grotto, which they call the ſepulchre of Elizabeth. On the hill, oppoſite to the grotto of St. John, there is a village, which, if I miſtake not, they call the village of St. John, or of the deſert; and to the north weſt, is a village on a high hill, called Zuba, which, ſome ſay was Modin, where the Maccabees were born and interred; but they ſeem to be miſtaken, as that place was in the tribe of Dan.

In this deſert there are many caroub trees, which bear a fruit like a bean, but it is flatter, and has ſmall ſeeds in it; they eat the ſhell of it, when it is dry, which is very agreeable: it is ſuppoſed, that this is the locuſt on which St. John fed, and not the caſſia fiſtula, which has been ſhewn for it, and does not grow in this country. There are, however, ſome, who are of opinion, that the locuſts he fed on, were thoſe inſects preſerved with ſalt, as, they ſay, the Arabs eat them in ſome parts at this time; and confirm their opinion by the Arabic's tranſlation of this paſſage: though there might be a tree of that name.

On the eleventh, we ſet out to return to Jeruſalem, under the conduct of three Arabs, and viſited ſome places which are out of the road. We went a mile to the foot of the hill of the Maccabees, as they call it, which is to the north weſt; they have ſome tradition, but I know not on what foundation, that the Maccabees fled to this hill, in time of war, and defended themſelves on it. We went up the hill, ſaw many openings to grottos, and in one part, a ciſtern and ten arched rooms; we deſcended to what they call the fountain of Mecca, over which there is a ſepulchral cave; we went round the hill of Mecca into the valley which they call the valley of Terebinths, and, they ſay, it is the vale of Elah, in which David ſlew Goliah; but as that was between Shochoh and Azekah *, much further weſt, they muſt be miſtaken in placing it here. There is a village called Coloni, on the ſide of the hill to the weſt; we then went up the hills to the eaſt, on the ſide of which, without any manner of foundation, they pretend to ſhew the place where Balaam's aſs ſpoke; we deſcended the hill the ſame way we came up, and going round another hill, between it and the hill of the Maccabees, we turned eaſtward into the little valley of Deriaſy, ſo called from a ruined convent over it; at the end of this vale we aſcended the hills, and came into a very rough country, and going ſouth eaſt near two miles, we came to the convent of the holy croſs, belonging to the Greeks; they have a fine old church, in which they ſhew the hole, where they ſay the willow-tree grew, of which the croſs was made. Here our Arabs demanded more money of us, but we did not think fit to grant their requeſt, and left both them and their aſſes; however, they followed us, but we took care not to join them any more, and came home near the tower of Simeon, which is to the north of the old road to Bethlehem; it is ſaid to be the houſe of that pious man, who took our Saviour up in his arms, and deſired to depart in peace out of this world, ſince his eyes had been bleſſed with a ſight of the ſalvation of God; but we did not go to it, becauſe we ſaw ſome people there with arms; however, I viewed it another day, and found it to have been a ſtrong built tower, though now in ruins; I ſaw an inſcription on it, which ſeemed to be in the Armenian language, and it might have been a convent belonging to the people of that profeſſion, who probably built this tower for their defence againſt the Arabs.

CHAP. XII. — *Of the ſepulchres of the judges, of Ramathaim-Zofphim, Emmaus, and the places between Jeruſalem and Joppa.*

ON the fifteenth, I ſet out for Emmaus, with two ſervants, and the monk who uſually attends pilgrims. We went out of the gate of Bethlehem, and going to the north almoſt as far as the hill of Soap-aſhes, we then turned to the weſt, and came into

* 1 Sam. xvii. 1.

the vale of Croum. We travelled near two miles in this valley, through pleaſant fields and gardens, planted with olive, fig, apricot, and almond trees; it is the pleaſanteſt ſpot about Jeruſalem, and the Jews frequently come out here on the ſabbath to divert themſelves.

We came to a great number of ſepulchral grots, called the Sepulchres of the Judges, probably becauſe they were the burial places of the chief perſons of the city; the entrance to them is commonly from a court cut down into the rock, and I imagine, that the principal men of the city had their country houſes here; there were probably terraces before the houſes, over theſe courts; for it was the cuſtom to have their bodies depoſited under the houſes, as Samuel was buried in his own houſe at Rama. Theſe ſepulchres are much like thoſe of the kings already deſcribed, and not much inferior to them in beauty, though none of them conſiſt of more than two or three rooms; ſome of the entrances are adorned with pediments and entablatures cut out of the rock. I obſerved in one, the manner how they worked out the ſtone in large pieces, like rough pillars, ſo as to ſerve for building; I alſo ſaw ſome ciſterns cut in the rock. There were three uſes for grottos; for they ſerved either for ſepulchres, ciſterns, or as a retreat for herdſmen, and their cattle in bad weather, and eſpecially in the winter nights; this may account for the great number of grottos all over the Holy Land, in which, at this time many families live in winter, and drive their cattle into them by night, as a fence both againſt the weather and wild beaſts. At the end of this vale we deſcended to a lower ground, having on the left the ruins of a caſtle; we paſſed by the end of the valley of Lefca to the ſouth; towards the further end of it, on the hills to the eaſt, I ſaw Lefca. We then aſcended between two hills, and when we were on the height, we turned to the north, and paſſed by a beautiful round hill on the left, on which there is a ruined church, ſaid to be built in memory of Chriſt's meeting the two diſciples there who were going to Emmaus. On the ſide of the hill, to the ſouth, is a village called Bettiſa; we went down this hill, and aſcended to the north-weſt towards Ramathaim-Zophim; the road here is like a terrace on the ſide of a hill, and leads weſtward to Emmaus; we came to a large open ciſtern on the right hand, which is cut out of the rock, and has two baſins, made in the ſame manner in the front of it. We aſcended the hill to the north, on the brow of which there is a ſmall mount; on the ſummit of this high hill, was Rama or Ramathiam Zophim, the town of Samuel, and the place of his interment; it is now called by the Arabs, Samuele; geographers confound this place with Rama or Arimathæa, near Lydda, already deſcribed. The moſque, which is over the ſepulchre of Samuel, was a church, and they will not permit chriſtians to go into it. They informed me, that there is no ſepulchral grot in the moſque, but only a raiſed tomb, with a covering of ſilk on it, in the manner the Mahometans adorn the ſepulchres of their ſaints. The body of Samuel was carried by the emperor Arcadius into Thrace. On the top of the hill, there is an open baſin ſunk into the rock ſeven or eight feet deep, which was doubtleſs made to receive the rain water. On the ſide of the hill, near the top of it, is the fountain of Samuel, in a ſmall grotto cut out of the rock, which affords plenty of clear water.

To the north we looked down into a very fine valley, which I conjectured to be about ten miles long from eaſt to weſt, and five miles broad, and, according to the tradition, it ſeems to be the valley of Ajalon, in which the city of Gibeon was ſituated; and if ſo, this plain was the territory of the Gibeonites. There are two hills in it, beautifully improved; that to the weſt has two ſummits; on the northern one there is a village called Geb, probably the antient Gibeon, on which the ſun ſtood ſtill, when

Joſhua

Joſhua came to the relief of the Gibeonites *. On the hill to the eaſt, is Beerna-billiah, which may be Beeroth of the Gibeonites; we ſaw Beteſer on the hills to the eaſt of the valley, and a place called Bethany to the north.

We returned back again to the road, and went weſtward towards Emmaus, leaving the village of Bedou to the right, and Bethſurick to the left. Having gone about three miles from Rama, we arrived at Emmaus, which, as I apprehend, they called Coubeby, though, when I paſſed through it, in the way to Joppa, they called it Gebeby; beyond it are high hills, from which one deſcends to the plain towards the ſea; entering this ruined place, on the left, I ſaw a large baſin, walled round, but there was no water in it; to the right, on a riſing ground, are great ruins of the town; they ſay, many of the ſtones were carried away to build Jeruſalem, about two hundred years ago. The church was on the ſpot where the houſe of Cleophas ſtood, and where, it is ſuppoſed, Chriſt was known to ſome of his diſciples in breaking of bread; it is a long building, and there is a fine large vaſe in it of white ſtone, or marble, which doubtleſs was a font: the church ſtands in a large area, encompaſſed with a wall, and has on the north ſide of it, a pile of buildings, arched over, and there is one large arch, which ſeems to have been a gateway in the middle of them. When we had ſeen every thing, I was deſirous of returning, though our conductors were for ſtaying, and taking ſome refreſhment; but when they ſaw the people coming about us, they changed their ſentiments, and we mounted our horſes; but they laid hold of the monk's bridle, and demanded a caphar. I went on a little before, and turned round to obſerve what had paſſed. The monk, in ſome warmth, got off from his horſe, and having treated them a little roughly, they began to uſe him ill; but a little money being given them, they let us go on, only one of the chief of them (who was always near my horſe, and ſeemed to take care of me) as ſoon as we were got out of ſight of his companions, laid hold on my bridle, felt my pockets in a civil manner, and gave me the title of Conſul, ſuppoſing that I was a Frank, and probably conjectured, I might have that character; but I ordered them to give him a little money, upon which he left us; and we returned by the ſame way we came, till we arrived at the place where Chriſt met the diſciples; when we turned to the left, and went on the top of the hills inſtead of going down into the valley, and paſſed by the ſepulchres of the judges; coming near Jeruſalem, we turned to the right, and leaving the pool of Gihon to the left, came to the tower of Simeon, before mentioned; and from that place into the old road from Bethlehem, and returned to Jeruſalem.

There were ſome very remarkable places to the north-weſt and north-eaſt of Jeruſalem, the ſituation of which is not very well known; as Shilo, where the ark and tabernacle were placed, until they were taken by the Philiſtines; ſome have thought this to have been at Rama of Samuel, becauſe it is deſcribed as being on a very high hill; Shilo and Salem have been thought to be the ſame place: it is probable that Shilo was between Jeruſalem and Sichem, about ten miles from the latter. Bethel was on the right of the road leading to Sichem, and is remarkable for Jacob's viſion, and on account of Jeroboam's ſetting up a golden calf there as the object of worſhip.

On the twenty-ſecond of April I went the laſt time into the church of the Holy Sepulchre, being the third of May, new ſtyle; it was the feſtival of the Invention of the Holy Croſs, on which account there were ſeveral devotions and proceſſions in the church. In the afternoon the guardian gave me a letter for Nazareth; and a certificate

* Joſhua x. 12.

was delivered to me, ſigned and ſealed with the great ſeal of the convent, that I had viſited all the holy places. I left the convent, and went with a ſervant out of the Damaſcus gate, where the Shieck Arab, with whom they had agreed, and his ſervant, took me under their protection; we mounted on horſeback, and paſſing by the ſepulchres of the judges, we turned on the left hand out of the road that leads to Emmaus, and having travelled about two miles we croſſed the end of the valley of Lefca, and ſaw a ruin on the left hand. We aſcended the hill, and went through Bathſurik before mentioned, having Bedou on the right; and coming again into the road to Emmaus, we paſſed through that town; going on, we had on the left Der-kaleb, and ſoon after Papuray on a high pointed hill beautifully improved with terraces; about a mile further I ſaw Romani to the right, on a hill, and weſt of it Bethienan, and at a diſtance Der-obſir. From the top of the hills we had an eaſy deſcent for about three miles, when we came into a rich country full of little hills; I ſaw on the left, at a great diſtance, Betamaſy, and paſſed by a ruined church on the right, at a village called Kereſy. Further on to the left I ſaw Feal, then Keriaſy-emal and Ladroun; I before ſuppoſed the latter to be the village of the good thief. The Arab ſhewed me his tents at a diſtance on the left, and we paſſed through a village, where the people were his friends; and as we approached Rama, I took notice of a large pool, and ſeveral ciſterns, and ruins about the fields, where the old city ſtood, eſpecially on a high ground to the north. We arrived at the Latin convent in Rama about an hour after it was dark.

On the twenty-third we ſet out for Lydda, a league diſtant from Rama; I obſerved the plain was more ſandy than it is to the eaſt; about half way I ſaw a well, and near it a ſmall building, deſigned for the convenience of travellers; it being uſual in theſe countries to have ſuch places (which they call Mocotts) near their fountains and wells, for paſſengers to repoſe in, and ſhelter themſelves from the heat of the ſun. Entering the town of Lydda, I ſaw a company of Mahometan women, who had been at a grave, making their lamentations; they held the end of their handkerchiefs in their hands, and turning them round, canted in a ſort of dialogue; which they do likewiſe at their graves, much in the ſame way as the Iriſh women do on the like occaſion. I ſaw the church of Saint George, and then went on weſtward towards Joppa, and joined a caravan that was going that way; we went through a fine plain, bounded by hills to the north, which probably are thoſe of Saron; at ſome diſtance we had a place called Serphon to the left, and on the right Sapphira. We went near Bediſa on the right, ſituated on a riſing ground, planted with olive trees. After having travelled about two miles further, we came to Boubeeri, a village built almoſt under ground, which probably has its name from a large well, which I ſaw there. We paſſed by Gazou on a hill to the right, where, they told me, there was a ruined church: further on, I ſaw Seliman on the hills at ſome diſtance to the right, and arrived at the Latin convent at Joppa, where I was obliged to wait ſome time before I embarked for Acre.

CHAP. XIII. — *Of Acre, and ſome Places near it.*

ON the ſecond of May, we went aboard one of the large open boats, that are commonly uſed on this coaſt; they generally belong to Greek maſters, who have a protection from the convent for twelve mariners, and cannot be taken by the Malteſe within eighty leagues of the Holy Land; but, notwithſtanding this, if the Malteſe find any Mahometan paſſengers, they make them ſlaves, though they croſs themſelves, and profeſs to be Chriſtians; but they are eaſily diſcovered, as they are circumciſed; and the Malteſe rovers take away every thing that is valuable both from Turks and

Chriſtians; we ſailed along by the ſhore, and the next morning were not above five leagues diſtant from Joppa. We ſaw a moſque on the high clifts near the ſea, and ſoon after a ruined fortification on the ſhore, which ſeemed to have a deep foſſee cut on three ſides of it; it is ſaid to have been held by the Venetians. Apollonia, mentioned between Joppa and Cæſarea, might be about this place. It is probable the half tribe of Manaſſeh began here, which extended beyond Cæſarea, and the river, which paſſed by Antipatris, might be the bounds of it to the ſouth; for Antipatris was an inland city in this part, nineteen miles from Joppa *. St. Paul was brought to that place in his way from Jeruſalem to Cæſarea †. At ſome diſtance the country is hilly, and covered with trees, as mentioned by Strabo ‡. I ſaw a great quantity of wood lying on the ſea ſhore, to be embarked for Egypt. We made little way all day, caſt anchor at night, and the next day, in the afternoon, came up with Cæſarea, and anchored near it. We happened to ſpy a ſail, on which a Janizary on board, who was apprehenſive that it might be a Malteſe rover, reſolved to go aſhore, and put on the worſt clothes he could get, leſt he ſhould be ſtripped by the Arabs; on this a panic ſeized all the other Turks, who followed his example, except twelve, who are allowed to work the veſſel; they gave their money to an European, were put aſhore in a ſmall boat, and returned to the bark the next morning. We paſſed by Caſtle Pellegrino, and arrived in the afternoon at Acre, where I carried my letters to the conſul, who received me with the uſual civility, which the Engliſh, who are ſettled in the Levant, ſhew to travellers. Acre is in the tribe of Aſſer, ſituated at the north weſt entrance of a bay, which is generally computed to be about three leagues over, and two leagues deep, though it does not ſeem to be ſo much. It ſtands in a very large and fertile plain, bounded on the north, at about twelve miles diſtance, by the mountains antiently called Antilibanon; and to the eaſt by the fine and fruitful hills of Galilee, about ten miles from this city, which ſeem to have ſeparated the tribes of Zabulon and Nepthali from the tribe of Aſſer, which was never entirely poſſeſſed by the Iſraelites. The antient name of this city was Ake, or, as it is called in ſcripture, Accho §; it was one of the places, out of which Aſſer did not drive the ancient inhabitants, and ſeems always to have retained this name among the natives of the country, for the Arabs call it Akka at this time. The Greeks gave it the name of Ptolemais ‖, from one of the Ptolemies, kings of Egypt. And when it was in the poſſeſſion of the Knights of St. John of Jeruſalem, it was called St. John Dacrè.

As this port muſt always have been of great importance in time of war, the town has, conſequently undergone great changes. In ſix hundred and thirty-ſix, it was taken by the Saracens; in eleven hundred and four, the Chriſtians became maſters of it under Baldwin, the firſt king of Jeruſalem, by the aſſiſtance of the Genoeſe galleys. In eleven hundred and eighty-ſeven, Saladin, ſultan of Egypt, got poſſeſſion of it; and in eleven hundred ninety-one, Philip, king of France, and Richard, king of England, retook it; but in twelve hundred ninety-one, the Saracens aſſaulted and deſtroyed the city, that is to ſay, the fortifications, which they afterwards repaired: it was taken from them by the Turks in one thouſand five hundred and ſeventeen.

On examining well the remains of this place, I conſidered it in three parts, that is, the old city; the new city; and the quarter where the knights and other religious orders had their convent. The preſent town ſeems to be on the ſpot of the old city, being at the ſouth weſt corner, and is waſhed by the ſea on the ſouth and weſt ſides;

* Joſeph. Antiq. Jud. † Acts xxiii. 31. ‡ Strabo xvi. 758.
§ Judges i, 31. ‖ 1 Maccabees v. 15.

it

it has a ſmall bay to the eaſt, which ſeems to have been the antient port, but is now almoſt filled up; there are great remains of this old port, within which, ſmall ſhips come to anchor in the ſummer, and take in their lading. There was, without doubt, a ſtrong wall on the north ſide of the old town, to defend it on the ſide of the land, of which there are now no remains. The preſent town is near a mile in circumference, and has no walls; for the Arabs will not permit them to build any, as they would, by that means, loſe the power they now have over the city, and might be ſhut out of it. To the north and north eaſt of this city, and of the port, was the quarter of the knights, and the religious orders, extending about three quarters of a mile from eaſt to weſt, and might be half a quarter of a mile broad. At the weſt end of it, there are ruins of a great building, which, they ſay, was the palace of the grand maſter of the knights of Saint John, who retired to this place, after they loſt Jeruſalem; it was repaired and inhabited by the great Feckerdine, prince of the Druſes. At the end of this building, are the remains of what ſeem to have been a very grand ſaloon, and a ſmaller room of the ſame architecture at the end of that. To the ſouth there was a noble well-built chapel, the walls of which are almoſt entire. Towards the eaſt end of the town was the houſe of the knights, and a ſtrong built church adjoining to it, ſaid to be dedicated to St. John; what remains of it is a low maſſive building; and it is probable, that there was a grand church over it; in the vault of this building there is a relief of the head of St. John in a charger. Between this and the palace of the grand maſter, there was a very large and magnificent nunnery; ſome of the lofty walls of the convent are ſtanding, and the church is almoſt entire. When the city was taken by the Mahometans, it is ſaid, the abbeſs and nuns, like thoſe of Scotland, cut off their noſes to ſecure their chaſtity, and were inhumanly murdered by the ſoldiers. North of this quarter there is a foſſee; and north of that was what I call the new quarter of the city; but it did not extend ſo far to the eaſt. To the north and eaſt of this, and to the eaſt of the quarter of the knights, are remains of a beautiful modern fortification, which was carried on to the ſouth, though it was not ſo ſtrong in that part; as it was a modern fortification, it muſt conſequently have been built by the Saracens, or Arabs, to defend themſelves againſt the invaſion of the Turks; there is a double rampart and foſſee, lined with ſtone; the inner rampart was defended with ſemicircular baſtions. At the eaſt end, within theſe fortifications, there is a well, called the fountain of Mary. I have great reaſon to think, that the river Belus was brought along through the foſſee, becauſe it is mentioned in the account of the ſiege, that a certain body of men attacked the city, from the bridge over the Belus to the biſhop's palace; and, if it was ſo, the city, by this means, was made an iſland. I examined the ground, and diſcovered what I ſuppoſed to be the remains of the old channel, and actually ſaw the ruins of a ſmall bridge over it, near the town, and of a larger further on. When I was on this enquiry, I went to the place where the Belus empties itſelf into the ſea, and going along by the river, on a cauſeway, came to a mill where there is a bridge over the river, about a mile from the town. As the Belus muſt have been a great conveniency in ſupplying the town with water, in caſe it ran through the foſſee; ſo there is no doubt but that the enemy would turn the river, as they probably did, to the very place where it now falls into the ſea.

There is nothing of antiquity in the old city, except ſome remains of the very magnificent and lofty cathedral church of St. Andrew, which had a portico round it, and appears to have been a fine Gothic building. The biſhop's palace was, probably, near it. At a little diſtance to the north weſt, are remains of a very ſtrong building, called the Iron Caſtle, from which there ſeems to have been three walls by the ſea-ſide, and

ſeveral other buildings, as appears from many parts of the rock, which ſeem to have been cut out in order to lay foundations.

The Greeks have a biſhop here, and a very good old church and convent. The Latin fathers of the Holy Sepulchre have apartments, and a chapel in a Kane, which ſerves as a convent; and all the Europeans live in the Kane, except the Engliſh conſul. The Maronites and Armenians have each of them a church. The trade here, for the moſt part, conſiſts in an export of corn for Europe, and of cotton for Egypt, and other places; many eſpecially on this coaſt. The merchants frequently carry on this trade by advancing money to the Arabs before-hand, and taking the produce of their land at very reaſonable rates, which gives the European merchants a great intereſt in the country.

As Acre is ſo remarkable in hiſtory, I took ſome pains in examining the ground and country about it. Half a mile eaſt of the city is a ſmall hill, improved by art; it is about half a mile in length, and a quarter of a mile broad, and is very ſteep every way, except to the ſouth weſt; this was probably the camp of the beſiegers, as it was a fine ſituation for that purpoſe; and the Paſha pitches his tent on this hill when he goes the yearly circuits to receive his tribute. To the north of this, there is an irregular riſing ground, where there are great ruins of vaults, ſome of which ſeem to have been reſervoirs of water; and probably this might be a place where they depoſited ſome of the leſs valuable baggage of the army. To the north weſt of this place, and a mile to the north of the city, there is another fine ſituation for a camp, being a riſing ground; on the higheſt part of it are the ruins of a very ſtrong ſquare tower, and near it is a moſque, a tower, and other great buildings; the place is called Abouotidy, from a Sheik who was buried there. Half way between this place and Acre, there is a fine well, which always abounds in water, and it is probable there might be ſome private canal from it to the city. One day I went about eight miles to the north eaſt; at the diſtance of five miles from the town, we came to a rivulet, and travelled by the ſide of it in a narrow valley, between high hills; at the end of which we came to a caſtle on a hill; at the bottom of it there is a large building of hewn ſtone; this place is called by Europeans, The Enchanted Caſtle. The caſtle of Indi, and the Strong Mountain, or Mount Feret, are mentioned as fortreſſes belonging to the knights near Acre *; and it is probable this may be one of them; I ſhould rather take it be Mount Feret and Indi might be at a village called Calour-Hanſan, through which we paſſed in our return; it is on a riſing ground, where I ſaw an ancient pillar of hewn ſtone; but it is certain, that the diſtances mentioned do not agree, which, I find, are not to be depended on, in the authors who write of the holy war.

CHAP. XIV. — *Of the Rivers Belus and Kiſhon; of Mount Carmel, and Caipha.*

I SET out from Acre, in order to go to mount Carmel and Cæſarea, to the ſouth. I had with me two Chriſtians, dreſſed like Turks, and well armed; we went round the bay, paſſing the mouth of the river Belus, where it is ſhallow. This river riſes out of a lake, computed to be about ſix miles diſtant towards the ſouth eaſt, and is called by the antients, Palus Cendovia. Some authors ſpeak of the ſepulchre of Memnon near it, which I have had occaſion to mention before †. There are antient writers who derive the name of Ake, given to the city, from a ſtory relating to Hercules, that he

* Adrichomii Theatrum Terræ Sanctæ. † See Vol I. pag. 104. note f.

was

was ſent to ſeek for ſome herb on a river to heal his wounds, and found the Colocaſia on the river Belus, which effected the cure *. It is ſaid that the firſt glaſs was made of the ſand of this river, probably by ſome accidental melting of it in the fire. Pliny accounts for the virtue of this ſand in a very extravagant manner †: but Strabo mentions the ſand between Ptolemais and Tyre, as proper for making glaſs ‡; and ſpeaks of an opinion, that it could be melted only at Sidon, which was probably owing to ſome particular art they had there. The river Belus, according to ſome geograhers §, ſeems to be the torrent of Iphthahel, ſpoken of by St. Jerom, in explaining a paſſage of Joſhua ‖, where a valley of that name is mentioned, which may be this of Acre; it is ſaid (but it muſt be underſtood only in ſome parts), to be the bounds of Zabulon, which extended to the ſea of Tiberias, and was divided from the tribe of Iſſachar on the ſouth by the river Kiſhon.

We went on round the bay, and, towards the ſouth eaſt corner, forded the river Kiſhon, which is a larger river than the Belus; and they told me, that it riſes to the ſouth of mount Tabor; but I ſuppoſe, that the ſources of it are in the hills to the eaſt of the plain of Eſdraelon. Being enlarged by ſeveral ſmall ſtreams, it paſſes between Mount Carmel and the hills to the north, and then falls into the ſea at this place. Here ſome make the tribe of Iſſachar to begin, and to extend near as far as Cæſarea, to the half tribe of Manaſſeh; if ſo, it took in all Mount Carmel, and part of the plain of Eſdraelon, extending eaſtward to the river Jordan; but as the tribe of Aſſer is ſaid to have bordered on the half tribe of Manaſſeh, others think, that Iſſachar was on the eaſt of Mount Carmel, and did not extend to the ſea. We came near the foot of Mount Carmel, and then turned to the weſt; this mountain extends from the ſea, as far as the plain of Edraelon eaſtward, and from this bay to Cæſarea ſouthward. They have a tradition, that the part of the mountain, over this corner of the bay, was the ſpot famous for the ſacrifice of Elijah, by fire from heaven, after the prieſts of Baal had, to no purpoſe, invoked their God, and cut themſelves from morning to evening, on which Elijah cauſed them to be ſlain at the river Kiſhon ¶. They ſay, this is the pleaſanteſt part of the mountain, being beautified with many ſorts of fruit trees; but I could not go to it, as it was at that time much infeſted by the Arabs.

We went on to Caipha, which is on the ſouth ſide of the bay, oppoſite to Acre. I take it to be Calamon, which, in the Jeruſalem Itinerary, is placed twelve miles from Ptolemais; Sicaminos is there mentioned, as three miles further in the way to Jeruſalem; and Ptolemy puts it in the ſame degree of latitude as Mount Carmel; it might have been on the riſing ground at that point of land which makes the ſouthern entrance of the bay. Caipha is ſaid alſo to have had the name of Porphureon, as it is conjectured, from the purple fiſh found on this coaſt, with which they made the Tyrian dye; and to have been called Hepha, or rather Kepha, from the rocky ground it is ſituated on; out of which many ſepulchres are cut, moſtly like ſingle coffins, but not ſeparated from the rock, and very much in the Jewiſh taſte; it is not improbable that this place was inhabited by Jews. It was a biſhopric, and there is a well-built old church entire, which might have been the cathedral. There are alſo ruins of a large building, that ſeems to have been the caſtle; and they have built two forts as a defence againſt the corſairs; for this, in reality, is the port of Acre, where ſhips lie at anchor; it being a bad ſhore on the other ſide, where they cannot remain with ſafety, by reaſon of the ſhallowneſs of the water.

* Akea (Ἄκεια) in Greek ſignifies cures. † Plin. Nat. Hiſt. lib. xxxvi. c. 65.
‡ Strabo, xvi. 758. § Adrichomius. ‖ Joſ. xix. 14, 27. ¶ 1 Kings, xviii. 19.

I delivered

I delivered a letter here to the Aga, who ordered two of his men to accompany me: Oppoſite to this place, we went up Mount Carmel, to the Latin convent of the Carmelites, inhabited only by two or three monks; great part of the convent, and particularly the church and refectory, are grots cut out of the rock, this place having been made a monaſtery not long ago; for when the large convent was deſtroyed, which I ſhall have occaſion to mention hereafter, they lived as hermits in the grottos, and uſed to meet and confer in a grot towards the foot of the hill, which is one of the fineſt I ever ſaw; it is like a grand ſaloon, and is about forty feet long, twenty wide, and fifteen high; it is cut out of the rock, and is now converted into a moſque. Over this convent are the ruins of the old monaſtery, where probably the order of Carmelites was inſtituted; it might, at firſt, be inhabited by the Greek caloyers of the order of ſaint Elias, who had poſſeſſion of theſe parts before the Latins were eſtabliſhed here. Near it is a chapel in a grot, where, they ſay, Elias ſometimes lived, which is reſorted to with great devotion, even by the Turks, as well as by the Chriſtians and Jews, on the feſtival of that ſaint. We ſtaid all night in the Latin convent, from which there is a very fine proſpect.

The next morning we deſcended the hill; and turning to the weſt ſide of it, went a little way to the ſouth, and then to the eaſt, into a narrow valley, about a mile long, between the mountains, and came to the grotto, where, they ſay, Elias uſually lived; near it is his fountain, cut out of the rock. Here are the ruins of a convent, which, they ſay, was built by Brocardus, the ſecond general of the Latin Carmelites, who has wrote an account of the Holy Land. Over this, on the top of the hill, is a ſpot of ground which they call Elias's garden, becauſe they find many ſtones there, reſembling pears, olives, and, as they imagine, water melons; the laſt, when broke, appear to be hollow, and the inſide beautifully cryſtalized. One part of this ſpot they call the Garden-wall, which looks like an old foundation; it is about eight feet wide, and near a quarter of a mile long, and ſeems to have been a trench filled with looſe ſtones. I could not learn what this really was, but conjecture, that it was a long baſin dug to receive the rain water, either to feed the fountain below, or to be conveyed ſome way or other to the convent, which is at a diſtance from the fountain; for I ſaw ſeveral baſins about the convent, cut out of the rock, and full of water. They might fill up this place with ſtones, that it might remain undiſcovered, and not be deſtroyed by the Arabs; among theſe ſtones eſpecially, there are a great number that have a cryſtalization in them.

CHAP. XV. — *Of caſtle Pellegrino, Tortura, and Cæſarea by the ſea ſide.*

WE went on to caſtle Pellegrino, which is the name given it by the Franks; but the natives call it Athlete, which probably was the name the Greeks gave it, on account of its ſtrength. It is ſituated on a ſmall rocky promontory, that extends about a quarter of a mile into the ſea, and is near half a quarter of a mile broad, having a ſmall bay to the ſouth. This place was formerly called Petra inciſa; I ſuppoſe in the middle ages, and probably from its ſituation on a rock, and having a foſſe cut on the eaſt ſide of it, ſo as to make it an iſland, as it probably was, before the foſſe was filled up with ſand. There ſeems to have been a town to the eaſt and ſouth eaſt of the promontory, as appears from the walls, which are almoſt entire, and are built of large hewn ſtone ruſticated. The town was about a quarter of a mile broad from eaſt to weſt, and half a mile long from north to ſouth; the ſea being to the north, and the caſtle and ſea to the weſt; there are no walls on thoſe ſides, except the buildings of

the caſtle. The bay is now choked up with ſand, which is riſen almoſt as high as the city walls, inſomuch that there are very few ſigns of any ruins to be ſeen. The caſtle itſelf is very magnificent, and is encompaſſed with two walls fifteen feet thick; the inner wall, on the eaſt ſide, cannot be leſs than forty feet high, and within it there appear to have been ſome very grand apartments; the offices of the fortreſs ſeem to have been at the weſt end, where I ſaw an oven eighteen feet in diameter. In the caſtle there are remains of a fine lofty church of ten ſides, built in a light Gothic taſte; three chapels are built to the three eaſtern ſides, each of which conſiſts of five ſides, excepting the opening to the church; in theſe, it is probable, the three chief altars ſtood. The caſtle ſeems to have been built by the Greek emperors, as a place for arms, at the time when they were apprehenſive of the invaſions of the Saracens; and probably was in the poſſeſſion of the Chriſtians, when they regained Paleſtine. The whole is ſo magnificent, and ſo finely built, that it may be reckoned as one of the things that are beſt worth ſeeing in theſe parts. I ſtaid here all night, and was entertained by the ſhiek, to whom I had a letter from the conſul, but was obliged to pay a caphar, of about half a guinea.

The next morning we ſet out very early, with ſome perſons whom the ſhiek ordered to go with us, and travelled, as they computed, about ten miles ſouth to Tortura, a ſmall village, with a port to the ſouth, for large boats, which are ſometimes forced to put in there by ſtreſs of weather, when paſſengers are obliged to pay a caphar of a ſequin, or nine ſhillings a head. This ſeems to be the antient Dora, mentioned by ſaint Jerom, as nine miles from Cæſarea *. The preſent village is to the eaſt ſide of the bay; to the north of the port, there is a ſmall promontory, on which there is a ruined caſtle; here probably was the old town, as it is mentioned to have been a peninſula. Being recommended to the ſheik of this place, I received very great civilities from him, and he preſſed us much to dine with him in our return.

We went on towards Cæſarea, and came to a river called Coradgè; probably the Kerſeos of Ptolemy, which he places four miles ſouth of Dora. We afterwards paſſed the river Zirka, about three miles north of Cæſarea; this, I ſuppoſe, is the river Crocodilon of Pliny †, which he mentions with a city of the ſame name, ſpoken of alſo by Strabo ‡, as a place that was then deſtroyed §. When I returned to Acre, I happened to aſk, if there was any tradition of ſuch a city towards Cæſarea; and they told me, that there were crocodiles in the river Zirka, which I ſhould not have believed if it had not been confirmed by very good authorities, and that ſome of them had been brought to Acre; which I found atteſted by all the Europeans there; and I find ſince, that it is mentioned by an hiſtorian of thoſe parts, that there were crocodiles in the river Cæſarea of Paleſtine ‖: They ſay, the crocodiles are ſmall, not exceeding five or ſix feet in length, but however, that they have taken ſome young cattle that were ſtanding in the river; ſo that it is probable, a colony from ſome city in Egypt, that worſhipped the crocodiles, came and ſettled here, and brought their deities along with

* See Reland's Palæſtine, under DORA.

† Hinc redeundum eſt ad oram, atque Phœnicen. Fuit oppidum Crocodilon, eſt (1) flumen: memoria urbium, Doron, Sycaminon. Plin. Nat. v. 17.

‡ Strabo, xvi. 758.

§ Johannis de Vitriaco Hiſtoria Hieroſolymitana, c. 86. Crocodili habitant in flumine Cæſareæ Palæſtinæ; as quoted in Reland's Palæſtine, lib. iii. under CÆSAREA. Breidenbac alſo mentions crocodiles in a lake to the eaſt of Cæſarea.

‖ See Reland's Palæſtine, ibid.

(1) Lege, & flumen,

them.

them. I obſerved to the ſouth of this river, a high ground, which might be the ſite of the antient city.

We came to Cæſarea, mentioned by the antients as ſixty-two miles diſtant from Jeruſalem, thirty from Joppa, and thirty-ſix from Acre; it was antiently called the tower of Strato, as it is ſaid, from a Greek, who was founder of it. A city was afterwards built here by Herod, and called Cæſarea, in honour of Auguſtus, and it was named Cæſarea of Paleſtine, to diſtinguiſh it from Cæſarea Philippi, or Cæſarea Paneadis, which was at the riſe of the river Jordan; it was made a Roman colony by Veſpaſian, and called the Flavian colony, from his family *. The antient city extended further to the north than the preſent walls; for I ſaw a wall on the ſhore, which I obſerved to run about half a mile to the north, near to ſome aqueducts.

Joſephus † particularly deſcribes the extraordinary port made by Herod; the entrance of it was to the north, probably near the head of land, which ſeems to be a work of later date: a mole is mentioned, as carried out two hundred feet into the ſea. It is probable that the round tower, called Druſus, in honour of Auguſtus's grandſon, was at the end of it, where there are now ſome ſmall ruins. I obſerved flat rocks about this port, on which, it is probable, ſome works were raiſed, to ſhelter the ſhips from the weſterly winds. Cæſar's temple, and the coloſſal ſtatues of Auguſtus and Rome, are mentioned as on a hill, towards the middle of the port. There are three riſing grounds at the bottom of the port; that in the middle might be the ſite of the temple; that to the north might be the forum; and the hill to the ſouth the theatre; behind which, to the ſouth of the port, he ſays, was the amphitheatre; and I ſuppoſe, the riſing ground was made by the ruins of it, which, in the ſituation, anſwers very nearly to his deſcription, that it commanded a fine view of the ſea. The aqueducts mentioned to the north, which might bring water from the river, run north and ſouth; the lower aqueduct, which is to the eaſt of the other, is carried along on a wall without arches, and of no great height; it is thirteen feet thick, and ſeems to have conveyed a great body of water in an arched channel, which is five feet ſix inches wide. This aqueduct, as well as the other, is almoſt buried in the ſand. The other aqueduct, forty yards nearer the ſea, is built on arches; the ſide of it next the ſea, is a ruſticated work; but the eaſt ſide is plaiſtered with a very ſtrong cement, probably to prevent any damage from the ſands that might be drove againſt it. The walls of the town, which are now remaining, are ſaid to have been built by Lewis the ninth of France, in the time of the holy war; they are of ſmall hewn ſtone, and about a mile in circumference, defended by a broad foſſe; from the ſouth weſt corner of them is the point of land before mentioned, where there are ruins of a very ſtrong caſtle, which ſeems to have been built at the ſame time as the walls, and is full of fragments of very fine marble pillars, ſome of which are of granite, cippolino, and a beautiful grey alabaſter; they ſhew a large ſtone of granite near it, which they call Hajar Murnoque, and tell ſome ſtories of it. To the north of this there ſeems to have been a ſmall port, perhaps of the middle ages. Within the walls of the city there are great ruins of arched houſes, which probably were built during the time of the holy war; but the ground is ſo much overgrown with briars and thiſtles, that it was impoſſible to go to any part, where there was not a beaten path; it is a remarkable reſort for wild boars, which abound alſo in the neighbouring plain; and when the Mahometans kill them, they leave their carcaſes on the ſpot, as it would defile them only to touch them. There

* On a medal of Marcus Aurelius, it is called COL. PRIMA FL. AVG. CAESAREA.

† Joſephi Antiq. Jud. l. xv. c. 13. & De bello Jud. i. 21.

are only two or three poor families that live here, and are in perpetual fear of the Arabs, againſt whom their poverty is their beſt ſecurity. There is no other remarkable ruin within the walls, except a large church, which probably was the cathedral of the archbiſhop, who had twenty biſhops under him; it is a ſtrong building, and appears to have been deſtroyed by war, as well as the caſtle. By what I could conjecture, it ſeems to have been built in the ſtyle of the Syrian churches, with three naves, which ended to the eaſt in ſemicircles, where they had their principal altars. The riſing ground to the ſouth, where I ſuppoſe the amphitheatre was built, ſeems to have been the ſite of a caſtle in later ages, and to have had a ſquare tower at each corner, and a foſſee on three ſides of it. This city is remarkable in ſacred writ upon ſeveral accounts; Cornelius * the centurion lived here, who was admoniſhed by an angel to ſend for ſaint Peter to Joppa, when the apoſtle had that remarkable viſion, by which he was directed to preach the goſpel to the Gentiles: They have a tradition, that Cornelius was the firſt biſhop of this city. Philip the evangeliſt lived here with his four ſiſters, who were propheteſſes †: Saint Paul was kept in this city in Herod's palace, and pleaded before king Agrippa and Felix, from whoſe judgment he appealed to Rome ‡; and on his departure from this place to Jeruſalem, Agabus propheſied of his future ſufferings, by binding himſelf with Paul's girdle, and declaring, that the perſon who owned it, ſhould be bound in like manner ‖: And as this harbour was then become the great port of Paleſtine, we find the apoſtles embarking and landing at it ¶.

We ſet out on our return from this place, taking ſome refreſhment when we came to the river, and went about half a mile to the eaſt of Tortura, not deſigning to ſtop there; but when we were oppoſite to that place, the ſhiek ſent out his people to call after us, and we found that we muſt go and dine with him, for if we had not, he would have taken it as a very great affront, eſpecially as he had prepared a dinner for us, which chiefly conſiſted of pilaw, with ſome ſmall pieces of boiled and roaſt mutton in it; and being entertained with coffee, we went on to caſtle Pellegrino; the next day we dined at the Latin convent on Mount Carmel, and the wind being fair, I took a boat, and croſſed over the bay to Acre.

CHAP. XVI. — *Of Sephor, Nazareth, Mount Tabor, and the plain of Eſdraelon.*

I SET out from Acre, in order to go to Nazareth, on the eighth of May, in the afternoon; having two Chriſtians, natives of Nazareth, to guard me, as I had in the journey to Cæſarea. We went eaſtward through the plain of Acre, and to the ſouth of a ſmall round hill, which lies north of the further end of the bay; the aſcent is ſteep, and there is a well at the foot of it. Bethedem might be ſituated here, which is mentioned by St. Jerom among the places of Paleſtine, as eight miles to the eaſt of Acre, though it is not ſo far from that city. To the eaſt of the bay is a low round hill, called Dhouk; I ſaw ſome walls on it, within which, they told me, they kept their oxen in the ploughing ſeaſon. Miſheal **, or Maſhal ††, of the Levites, is mentioned in ſcripture to be in the tribe of Aſher, and in the neighbourhood of Carmel; it is likewiſe ſpoken of by ſaint Jerom, as near that mountain and the ſea, and poſſibly it might be on this hill. The plain towards the eaſt is called the country of Saphet, being a juriſdiction under a city of the ſame name; it is an exceeding rich plain, but

* Acts, x. 24. † Acts, xxi. 8. ‡ Acts, xxvi. ‖ Acts, xxi. 10.
¶ Acts, ix. 30. xviii. 22. ** Joſhua, xix. 26. †† 1 Chron. vi. 74.

almoſt

almoſt impaſſable after rain, nor is it eaſy to ride through it in dry weather, except in the high road, on account of the clefts which are made in the earth by the heats. There are a great number of wild boars here. I obſerved, that the plain was well cultivated with corn and cotton; they ſow the latter in the beginning of May, and turn up the ground ſo lightly, that I ſaw the ſtalks of the laſt year's cotton remaining; for here the cotton is annual; whereas in upper Egypt and in America, they cultivate the perennial cotton, which I ſaw in bloſſom about Eſne in upper Egypt, at the beginning of February, but here it is not ripe till September; ſo that it muſt be a plant that thrives in a dry ſeaſon. We came to a well at the foot of a hill, on which there is a village called Perè; the oxen raiſe the water by a bucket and rope, without a wheel, and ſo by driving them from the well, the bucket is drawn up; the women carry the water in earthen jars up the hill to water the plantations of tobacco. They told me, there was a village called Damora, to the north; and beyond it is Swamor and Berroe; and weſt of it a mountain called Talkizon; we went up the hill by Perè; beyond it is Ethphahani; we then deſcended into a valley, which joins the great plain to the ſouth weſt, and ſoon aſcended another hill; and having travelled about two miles, we came to the village of Abylene. Though there were ſeveral places of the ſame name, yet I do not find any in this country that was ſo antiently called. Here one of the great ſheiks reſides, who would have prepared a collation for us, and aſked us to ſtay all night, but we only took coffee, and he ſent a man with us. I obſerved many ciſterns on the hill; and we deſcended into the pleaſant narrow vale of Abylene, having low hills on each ſide covered with trees, chiefly the Caroubi; and a ſort of oak with large whitiſh leaves, but I am doubtful whether it was ever-green or not; and ſome other trees not known in Europe.

Having travelled about three miles, we came into the fine plain or valley of Zabulon, called Zaal-Hatour; I ſuppoſe about Perè we entered into the tribe of Zabulon, which was bounded by the river Kiſhon to the ſouth, by the ſea of Tiberias to the eaſt, and on the north by a line from the north end of that lake to the tribe of Aſher; and probably it extended to the eaſt end of the bay of Acre, as it is mentioned to be at the haven of the ſea, and as an harbour of ſhips *; and the tribe of Aſher might, notwithſtanding, be both to the north and ſouth of this bay; the hills eaſt of the plains of Acre and Tyre, ſeem to have been the bounds between Zabulon and Aſher. Both this tribe, and Aſher, and all that country weſt of the ſea of Tiberias, and of the river Jordan, which is to the north of Carmel, is thought to have been Galilee. This plain, I conjecture, is about three miles broad and ten long, extending to the plain of Eſdraelon, being a fine fruitful ſpot, and all covered with corn: We paſſed to the left of a beautiful hill, which had a village on it called Bedoui; poſſibly the town of Zabulon might be ſituated on this hill, being ſpoken of as a ſtrong place †; or it might be on the hill, which I ſhall mention, to the ſouth. At the foot of the hill is what the monks call the well of Zabulon; the water is drawn by boys in leathern buckets, and carried in jars up the hill on women's heads. On the eaſt ſide of the plain is the village Romani, probably ſo called from the pomegranates that may grow there ‡; and on the other ſide of the vale is Gana or Kana, which I ſhall have occaſion to mention; and Der Hanan is to the north weſt, at ſome diſtance among the hills. They ſay it is now only a caſtle; but from the name it ſeems to have been formerly dedicated to ſaint John. When we were towards the eaſt ſide of the plain, the man ſent by the ſheik of Abylene ſaid he ſaw two horſemen to the ſouth, under a hill which ſtretches ſouthwards in the plain;

* Gen. xlix. 13. † Joſephus De bello Judaico, ii. 37. ‡ Romani ſignifies pomegranates in Arabic.

he rode towards the place, but could ſee nobody, on which he returned; ſoon after, they ſaid they ſaw about ten men riding ſwiftly towards us, and as many coming full ſpeed down the hill; my ſervant ſaid the ſame, though I did not ſee them, which poſſibly might be owing to the height of the ſtanding corn, for the corn was not then cut: a panic ſeized us all, not without reaſon, if they were ſo numerous, and we rode as faſt as poſſibly we could until we got to the foot of the hill that leads up to Sephoury.

We aſcended the high hill on which the antient city of Sephor or Sephoris ſtood, the ſtrongeſt of all this country; it was made the capital of Galilee; an honour which before was enjoyed by Tiberias. This place was alſo called Diocæſarea. One of the five judicatures of Paleſtine was held at it; the others being at Jeruſalem, Jericho, Gadara, and Amathus. This town was fortified by Herod, but upon ſome inſurrection of the Jews it was deſtroyed in the time of Conſtantius. There is a caſtle on the top of the hill, with a fine tower of hewn ſtone; and near half a mile below it is the village of Sephoury, called by the Chriſtians Saint Anna, becauſe they have a tradition, that Joachim and Anna, the parents of the bleſſed virgin, lived here, and that their houſe was on the ſpot where there are ruins of a church, with ſome fragments of pillars of grey granite about it. Here the Greeks have a ſmall chapel, and there are ſeveral broken ſtone coffins about the village.

As it was not thought ſafe to go further, the Greek prieſt invited us to his houſe; but it was proper we ſhould be with the ſheik, who made us a fire in a ruined Mocot, and ſent us boiled milk, eggs, and coffee, and we were obliged to lodge in a very bad place.

The next morning, the ninth, we ſet out for Nazareth: About a mile to the ſouth eaſt is the fine fountain of Sephoury, which probably is the fountain of this name, where the kings of Jeruſalem, during the holy war, encamped their armies, on account of the great plenty of water and herbage that there is about this place; and it is particularly mentioned in the account of the ſiege of Acre. We went through a ſmall plain or valley which ſtretches to the north eaſt, and ſaw a place called Reineh: we aſcended a hill, and ſoon after came into the high road to Nazareth, from the north; and turning to the ſouth, we went down a rocky hill to Nazareth, which is ſituated on the eaſt ſide of a low ridge of hills that run to the ſouth; there being another to the eaſt of it in the ſame direction, and a very narrow valley between them; all the hills are of a ſoft white ſtone.

The Latin fathers of the Holy Sepulchre have a large well built convent and church here, where I abode during my ſtay in this place. Near the preſent church are ſome remains of a much larger, which ſeems by the architecture to be of the time of the empreſs Helena; for there remain ſeveral capitals, and baſes of pillars, and other pieces of antient work, in a tolerable good taſte; and over a door there is an old alt-relief of Judith cutting off the head of Holofernes. The church is ſaid to be built over the place where the houſe of Joſeph and Mary ſtood, and they ſhew the ſpot, from which, they ſay, the holy houſe of Loretto was removed; there is a deſcent to it by ſteps, and within it there is a grot cut out of the ſoft rock, to which, it is ſaid, the houſe adjoined, ſo that the grotto was part of their habitation. The great church built over the houſe of Joſeph is mentioned by the writers of the ſeventh and twelfth century. To the north of the convent are ruins of a ſmall church, which, it is ſaid, was on the ſpot where Joſeph had his houſe, probably apart from the women, according to the eaſtern cuſtom, where they ſuppoſe he exerciſed his trade: to the weſt of this there is a ſmall arched building, which, they ſay, is the ſynagogue where Chriſt explained the text of Iſaiah

concerning himſelf, by which he gave ſuch great offence to his countrymen *. And on the other ſide of the hill to the weſt, they ſhew a large rock in a quarry, on which they affirm that Chriſt eat with his diſciples.

About a furlong to the north of the village is a fountain, over which there is an arch turned; it runs into a beautiful marble vaſe, that ſeems to have been a tomb. Beyond it is a Greek church under ground, where the Greeks ſay, the angel Gabriel firſt ſaluted the bleſſed virgin; there is a fountain in it, and formerly there was a church built over it †.

We went two miles ſouth to the mountain of the precipice, winding round to a part of the valley, which is very narrow, having high hills on each ſide of it. To the weſt is the mountain of the precipice, which is towards the ſouth end of a ſteep and rocky ridge of hills. We aſcended about a quarter of the way up the hill, where there is an altar cut in the rock, with an arch over it, and ſome remains of a Moſaic pavement; there are two ciſterns near it; the monks come here ſometimes to celebrate maſs. About forty feet higher is the place from which, they ſay, the Jews would have thrown our Saviour down ‡. There are two high ſtones at the edge of the rock, like a parapet wall, where they ſhew, what they ſay are the prints of Chriſt's hands and feet, when he reſiſted the violence they uſed againſt him. We aſcended to the top of the hill, which is ſo covered with great looſe pieces of rock, that it was difficult to deſcend into the valley to the north eaſt, in which we returned; and winding round in the vale to the weſt, came to Beer-Emir [The Well of the Prince], where I ſaw an ancient marble coffin, adorned with a relief of three feſtoons.

We went up the hill on the ſouth, to a village called Jaffa, which is to the weſt of the precipice. Beyond the village there is an altar to St. John the Evangeliſt, where, they ſay, the houſe of Zebedee ſtood, who was the father of James and John, and here the monks celebrate on St. John's day. From this place I had a fine view of the weſt part of the vale of Eſdraelon, which extends to Mount Carmel. The ſheik of the village entertained us with fried eggs, ſour milk, and coffee. We returned by the Prince's Well, and going near a mile further towards Nazareth, we aſcended a hill to the eaſt, on which there are the ruins of a church, called Our Lady of Fear, becauſe, they ſay, the bleſſed Virgin followed Chriſt ſo far, when they were leading him away, to throw him down the precipice.

On the tenth, we left Nazareth, very early in the morning, to go eaſtward to Mount Tabor, called by the people Jebel Tour; and travelling two hours between low hills, we came into the plain of Eſdraelon; the mount is on the weſt ſide of it, and about two leagues diſtant from Nazareth; it is one of the fineſt hills I ever beheld, being a rich ſoil, that produces excellent herbage, and is moſt beautifully adorned with groves and clumps of trees. The aſcent is ſo eaſy, that we rode up the north ſide by a winding road. Some authors mention it as near four miles high, others as about two; the latter may be true, as to the winding aſcent up the hill; this mountain is ſituated in the great plain of Eſdraelon; the top of it, which is about half a mile long, and near a quarter of a mile broad, is encompaſſed with a wall, which Joſephus built in forty days; there was alſo a wall along the middle of it, which divided the ſouth part, on which the city ſtood, from the north part, which is lower, and is called the Meidan, or place, being probably uſed for exerciſes when there was a city here, which Joſephus mentions by the name of Ataburion; within the outer wall, on the north ſide, are ſeveral deep foſſes, out of which, it is probable, the ſtones were dug to build the walls; and theſe foſſes ſeem to have an-

* St. Luke, iv. † See Reland, under Nazareth. ‡ Luke, iv. 29.

ſwered

ſwered the end of ciſterns, to preſerve the rain water, and were alſo ſome defence to the city. There are likewiſe a great number of ciſterns under ground, for preſerving the rain water; to the ſouth, where the aſcent to the hill, or approach to the walls was moſt eaſy, there are foſſes cut on the outſide to render the acceſs more difficult. Some of the gates alſo of the city remain, as Babel Houah [The Gate of the Winds] to the weſt, and Babel-Kubbe [The Arched Gate], which is a ſmall one to the ſouth. Antiochus, king of Syria, took the fortreſs on the top of this hill; Veſpaſian alſo got poſſeſſion of it, and, after that, Joſephus fortified it with ſtrong walls; but what has made it more famous than any thing elſe, is the common opinion from the time of St. Jerom, that the transfiguration of our Saviour was on this mountain, when Moſes and Elias appeared as talking to him in the preſence of Peter, James, and John *.

On the eaſt part of the hill are the remains of a ſtrong caſtle, and within the precinct of it is the grot, in which there are three altars, in memory of the three tabernacles, which St. Peter propoſed to build; and where the Latin fathers always celebrate on the day of the transfiguration. It is ſaid, there was a magnificent church built here by St. Helena, which was a cathedral when this town was made a biſhop's ſee. Some late authors have thought, that this was not the place of the transfiguration; but as the tradition has been ſo univerſal, their opinion is generally exploded. There was formerly a convent of Benedictine monks here; and on another part of the hill a monaſtery of Baſilians, where the Greeks have an altar, and perform their divine ſervice on the feſtival of the transfiguration; on the ſide of the hill, they ſhew a church in a grot, where, they ſay, Chriſt charged his diſciples not to tell what things they had ſeen till he was glorified.

Mount Tabor is not only a moſt beautiful hill in itſelf, but alſo commands a very glorious proſpect, eſpecially of many places famous in ſacred writ; as, to the ſouth, of the mountains of Samaria, and the hills of Engaddi; to the eaſt, what they call the hill of Hermon, and, at the foot of it, Nain and Endor, and, north eaſt of that, the mountains of Gilboa, ſo fatal to the family of Saul. As to Hermon, a mountain of that name is mentioned by St. Jerom † in this part; but it may be very much doubted, whether this is really the hill that is meant in ſcripture, for the reaſons I ſhall hereafter give. At the ſouth-weſt corner of the plain one ſees Mount Carmel; to the north, the mount on which our Saviour delivered his ſermon to the people, and, near it, the place where he bleſſed, and miraculouſly diſtributed the loaves to the multitudes. The ſea of Tiberias is likewiſe ſeen from this height; and to the north weſt of it, Sapet, on a very high mountain; to the north of which, a much higher is ſeen, called Gebel-Sheik, which ſeems to be Hermon, and is always covered with ſnow; at the foot of it the river Jordan riſes, a little more than a day's journey diſtant from Damaſcus.

At the foot of Mount Tabor, to the weſt, on a riſing ground, there is a village called Debourah, probably the ſame that is mentioned in ſcripture ‡ on the borders of the tribes of Zabulon and Iſſachar. There is likewiſe a ruined church at that place, where, it is ſaid, Chriſt left the reſt of the diſciples before his transfiguration. Any one who examines the fourth chapter of Judges, may ſee that this is probably the ſpot where Barak and Deborah met at Mount Tabor with their forces, and went to purſue Siſera; and, on this account, it might have its name from that great propheteſs, who then judged and governed Iſrael; for Joſephus § relates, that Deborah and Barak gathered the army together at this mountain ||.

* Matt. xvii. Luke ix. Mark ix. & xxi. 28. † Epiſtola 44. Paulæ ad Marcellam. ‡ Joſ. xix. 12. § Joſephus Antiq. vi. 5. || Joſeph. xix. 12.

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I returned from Mount Tabor, going to the ſouth through the plain of Eſdraelon, and came to the village of Zal, which is about three miles from Tabor, ſituated on a rocky ground, riſing a little above the plain; near it there are many ſepulchres cut in the rock; ſome of them are like ſtone coffins above ground; others are cut into the rock, like graves; ſome of them having ſtone covers over them; ſo that formerly this might be no inconſiderable place; and perhaps it was Xalod [Ξαλωδ] mentioned by Joſephus, in the great plain, as the bounds of lower Galilee to the ſouth. Turning weſt, I paſſed near the mountain of the precipice already deſcribed, and aſcending the hills near Jaffa, returned to Nazareth.

CHAP. XVII.—*Of Cana in Galilee, the Mount of Beatitudes, Bethſaida, the town and ſea of Tiberias, and ſome places near them.*

I SET out from Nazareth on the twenty-ſecond of May, and went northward to Meſhed, which, the Turks ſay, is the country of Jonah; they alſo ſhewed me a niche in a moſque, where it is ſaid his ſepulchre was. St. Jerom, in his preface to the book of Jonah, mentions Geth, two miles from Saphorim, in the way to Tiberias, which is ſuppoſed to be Gittah-Hepher, mentioned in ſcripture as the bounds of the tribe of Zabulon; and ſays, it was the country of Jonah, and the place where they ſhewed his ſepulchre; now this village is about three miles from Sepphoreh; ſo that probably the name of it is changed ſince his time. But there are ſome who mention Kirjath Jearim, or Kirjath Maura, near Azotus, as the country of this prophet *. The ſheik hearing that I belonged to the Engliſh conſul, brought us a collation of fried eggs, ſour milk, and coffee.

About two miles further is Kepher Kenna, where the Latins ſay our Saviour wrought his firſt miracle of turning water into wine, at the marriage of Cana †. On the ſouth ſide of the village is a fountain, out of which, they ſay, the water was taken that was turned into wine; and near it are the ruins of a church dedicated to St. Bartholomew, and ſaid to have been his houſe. In the village there is a large ruined building, the walls of which are almoſt entire; whether it was a houſe or church I could not well judge; but they ſay, that the houſe of the marriage was on this ſpot; near it is a large new Greek church; it is certain this ſituation ſo near Nazareth, makes it very probable, that it was the place where this miracle was wrought; but the Greeks have a tradition that it was at Gana, on the weſt ſide of the plain of Zabulon, about three or four miles north-weſt of Sepphoreh; and it is very extraordinary they ſhould allow, that the water was carried from this fountain, which is at the diſtance of four or five miles from it. Whichever was the place, it ſeemed to be a matter unſettled about the beginning of the laſt century, when a writer ‡ on the holy land endeavoured to fix it here, as the moſt probable place, though Adrichomius ſeems to give ſuch a deſcription of it from ſeveral authors, as would incline to think that it was the other Kana. About three miles further is the ſpot where they ſay the diſciples plucked the ears of corn, as they went through the fields on a ſabbath day §.

Twelve miles north north eaſt from Nazareth, we came to the mount of Beatitudes, where our Saviour delivered his remarkable ſermon ‖; it is about ten miles north of Mount Tabor. From the plain to the ſouth it appears like a long low hill, with a mount at the eaſt and weſt end, from which it ſeems to have the name of Kern-el-

* Epiphanius De vitis prophetarum, p. 246. † John ii. 1. ‡ Quareſmius. § Matt. xii. 1. Mark, ii. 23. Luke, vi. 1. ‖ Matt. v.

Hutin [The horns of Hutin] the village of Hutin being under it. At the firſt ſight the whole hill appears to be rocky and uneven, but the eaſtern mount is a level ſurface covered with fine herbage; and here, they ſay, it was that thoſe bleſſings proceeded out of the mouth of the Redeemer of mankind; the mount is ninety paces long, and ſixty wide. About the middle of this eaſtern mount are the foundations of a ſmall church twenty-two feet ſquare, on a ground a little elevated, which probably is the place where they ſuppoſed our Saviour was when he ſpake to his diſciples. To the weſt of it there is a ciſtern under ground, which might ſerve for the uſe of thoſe who had the care of the church. About two miles to the eaſt, near the brow of this high ground which runs to the ſea of Tiberias, there are ſeveral large black ſtones; two of them ſtand together, and are larger than the reſt; and, it is ſaid, Chriſt bleſſed the loaves on them, when he fed the five thouſand, whom he made to ſit down on the graſs *.

The hills called Kern-el-Hutin, though they appear low to the ſouth, yet are very high with regard to the plain of Hutin, which is to the north of them; to which I deſcended, and went to the village of Hutin, which lies at the foot of the mountain of Beatitudes, to the weſt. This place is famous for ſome pleaſant gardens of lemon and orange trees; and here the Turks have a moſque, to which they pay great veneration, having, as they ſay, a great ſheik buried there, whom they call Sede Iſhab, who, according to tradition, (as a very learned Jew aſſured me), is Jethro, the father-in-law of Moſes.

Two miles north eaſt of Hutin, and north of the plain of Hutin, is a narrow paſs called Waad Hymam [The valley of doves]. which is a deſcent between two rocky mountains into the plain of Genneſareth, which is weſtward of the middle part of the ſea of Tiberias. Theſe mountains are full of ſepulchral grots, which probably belonged to the towns and villages near; on the north ſide of the hill, over the plain of Genneſareth, there is a fortreſs cut into the perpendicular rock a conſiderable height, with a great number of apartments; the aſcent to which is very ſteep; it is ſaid by ſome to be the work, or at leaſt the improvement of Feckerdine. The reaſon of my mentioning this paſs ſo particularly is, becauſe ſouth of it in the plain of Hutin, and about two miles weſt of the ſea of Tiberias, are the ruins of a town, or large village, which is now called Baitſida, and muſt have been the ancient Bethſaida of Galilee, ſo often mentioned in the goſpel. I cannot find that this has been yet thoroughly ſettled by any authors; and the writers on ancient geography finding there was a Bethſaida eaſt of the ſea of Tiberias, or of Jordan, in Gaulonitis, have very much doubted whether there was another to the weſt of that ſea, and conſequently have concluded, that our Saviour ſpoke of that on the eaſt; but as the town on the eaſt had its name changed to Julias by Philip the Tetrarch, before our Saviour frequented thoſe parts, it may eaſily be concluded, that the eaſtern place was never intended, but always this town, which is in

* From the hill Kern-el-Hutin, I had a view of the country round about; to the ſouth weſt I ſaw Jebel-ſejar, extending to Sephor; Elmiham was mentioned to the ſouth of it: I ſaw the tops of Carmel, then Jebel Turan, near the plain of Zabulon, which extends to Jebel Hutin. Beginning at the north weſt, and going to the north eaſt, I ſaw Jebel Igermick, about which they named to me theſe places, Sekeneen, Elbany, Sejaour, Nah, Rameh, Mogor, Orady, Trenon, Kobreſiad; and further eaſt, on other hills, Meirom, Tokin on a hill, and Noueſy; and directly north of Hutin is Saphet; and to the eaſt of the hill on which that city ſtands, Kan Tehar and Kan Eminie were mentioned: and to the north of the ſea of Tiberias I ſaw Jebel eſheik. From Mount Tabor, Ouadelmedy was pointed out to the north weſt; Kan-Jeuna-Jear, in the middle of the plain to the north, from which that part of the plain is called Zaal-El-Rane; Kuphro and Sept were mentioned towards the north-eaſt. On the eaſt ſide, north of Gilboa, they ſhewed Kouphrokameh, Eſkaharah, Merſhah, Ouad-Elberry, Meador, Elhadely, Rounem, Syren, and on a hill Koukebel-Houah, and the river Jaulouc was mentioned; to the ſouth are Tiby, Tamerah, Kouproſde-Meſr, and Naourah, near Mount Hermon.

Galilee; and though it be two miles diſtant from the ſea or lake, yet it may be ſaid, without any impropriety, to be by the ſea of Tiberias; there are ruins of a large ciſtern, and other buildings here, and particularly great remains of a church, and of a very fine worked door caſe to it of white marble, and ſome columns.

Three miles to the eaſt ſouth eaſt is the town of Tiberias, ſituated on the ſea of that name, at the north end of a narrow plain, that runs along by the ſea of Tiberias, and extends farther ſouth by the river Jordan, being about half a mile broad. The town has indifferent walls on three ſides, on the fourth it is open to the lake, and is three quarters of a mile in circumference, being a quarter of a mile in length, and half a quarter of a mile broad; there are remains of a very large caſtle in it, and the ſheik has lately built one on the hill north of it; excepting that it is encompaſſed with a wall, this town is like a village; the few houſes in it being not built contiguous. At the north-eaſt corner of the town there is an oblong ſquare church, arched over, and dedicated to St. Peter; it is mentioned by ancient authors, and ſaid by ſome to be on the ſpot where the houſe of St. Peter was. The Latin fathers come to it from Nazareth every year, to celebrate on the day of his feſtival. As to the old city, ſaid to be built by Herod, and named in honour of Tiberias, it is not known, whether there was any town here before that time, or if there was, what name it bore; though ſome falſely think the town of Kenereth was here, which was in Napthali; whereas Tiberias was in the tribe of Zabulon; it is ſaid by ſome to have been built by Tiberius himſelf. The town extended about half a mile further to the ſouth than the preſent encloſure; where there are a great number of confuſed ruins, and I obſerved, that the ſuburbs extended ſtill further ſouth. Near the preſent town there are ruins of a church, and further ſome ſigns of a large ſquare building, about which there lie ſeveral pillars, which might be the houſe of the government; this having been the head city of Galilee, till that dignity was afterwards conferred on Sepporeh, as above mentioned. Juſtinian repaired the walls of the old city.

When Jeruſalem was deſtroyed, the Jewiſh rabbins came and lived here till the eleventh century; and at this time, when they were digging for ſtone on the north ſide of the town, in order to build the caſtle, they found a great number of ſepulchres made under ground, in which they ſaid, the Jews were buried; but whether they are of ſo great antiquity, or no, I will not venture to affirm; for the Jews have left the place above eight hundred years. Over the gate way that leads from the ſheik's houſe to this lake, there is one ſide of a ſtone coffin, adorned with reliefs; it has a crown of flowers in the middle, with a bull, or ſome other animal, within it; on each ſide of it there is a feſtoon, one end of which is ſupported by a ſpread eagle.

There are hot baths a quarter of a mile ſouth of the walls of old Tiberias; I obſerved a red ſettlement on the ſtones; the waters are very hot, and are uſed for bathing, being eſteemed good for all ſorts of pains and tumors, and, they ſay, even for the gout*. Authors commonly give this place the name of Emmaus, the Hebrew word for baths; but it is now called by the Arabian name of Hamam. There is a building over the ſpring, and ſome conveniency for bathing. I took a bottle of theſe waters, and had them aſſayed; and it was found, that they had in them a conſiderable quantity of groſs fixed vitriol, ſome alum, and a mineral ſalt.

When I came near Tiberias, I ſent a man before with a letter from the conſul to the ſheik, who, having much company with him, ordered his ſteward to entertain me

* Jordanis amnis——ubi prima convallium fuit occaſio, in lacum ſe fundit, quem plures Geneſaram vocant——amœnis circumſeptum oppidis——ab occidente Tiberiade aquis callidis ſalubri. *Plin. Nat. Hiſt.* v. 15.

at his houſe, and proviſions were ſent from the ſheik's kitchen. We ſupped on the top of the houſe for coolneſs, according to their cuſtom, and lodged there likewiſe in a ſort of cloſet, about eight feet ſquare, of wicker work, plaiſtered round towards the bottom, but without any doors; each perſon having his cell: they drive their cattle within the walls every night, leſt they ſhould be ſtolen, ſo that the place abounds with vermin; and as they have a great number of aſſes, as well as other cattle, we were frequently diſturbed with their noiſe. We dined there the next day, and went on the lake in a boat, which they keep in order to bring wood from the other ſide. We diverted ourſelves by fiſhing with caſting-nets, which they uſe here; and they ſtand on a rock, or on the ſhore, and throw whenever they ſee the fiſh. I waited on the ſheik to deſire two men to accompany me to Saphet.

When I was at Tiberias they were very buſy in making a fort on the height to the north of the town, and in ſtrengthening the old walls with buttreſſes on the inſide, the ſheik having a diſpute with the paſha of Damaſcus; who after this took his brother in a ſkirmiſh, and cauſed him to be publickly hanged in that city; but the paſha being ſoon after removed, they were freed from their apprehenſions on that account. They have often had diſputes with the paſhas of Damaſcus, who have come and planted their cannon againſt their city, and ſometimes have beat down part of their walls, but were never able to take it.

The ſea of Tiberias is a very fine lake; the mountains on the eaſt come cloſe to it; the country on that ſide has not a very agreeable aſpect: to the weſt of it is the plain of Tiberias, the high ground of the plain of Hutin, the plain of Genneſareth, and the foot of thoſe hills by which one aſcends to the high mountain of Saphet; to the north and ſouth it is a plain country. Joſephus computes it to be eighteen miles long, and five broad, though I think it is not above fourteen or fifteen miles long; it is reckoned to be about ſeventy five miles north of the Dead Sea. The water is eſteemed very good, and abounds much in fiſh, and has crabs in it, as there are in moſt of the lakes and rivers of Aſia. A learned Jew, with whom I diſcourſed at Saphet, lamented that he could not have an opportunity, when he was at Tiberias, to go in a boat to ſee the well of Miriam in this lake, which, he ſaid, according to their Talmudical writers, was fixed in this ſea, after it had accompanied the children of Iſrael through the wilderneſs, and that the water of it might be ſeen continually riſing up.

As Chriſt lived at Capernaum on this ſea, there were many very remarkable things done by him in and about this lake. There is nothing known of the places mentioned in ſcripture on the eaſt ſide of it.

I went along the weſt ſide of the lake to the ſouth end of it, which is four miles from Tiberias, and came to the place where the lake empties itſelf into Jordan; it is very narrow there, being not above two miles broad, and the channel of the river is rather nearer to the weſt ſide. Jordan firſt runs ſouth for about a furlong, and then turns weſt for about half a mile: in this ſpace, between the river and the lake, there is a riſing ground, called Il-Carak, which ſeems to have been improved into a fortification; and on the weſt ſide of it are ſome ſigns of buildings, where there is a very long bridge, or cauſeway, built with arches over a marſhy ground, under which the water flows into Jordan, when the lake is high, making the ſide of the above mentioned town or fortreſs an iſland; by cutting a channel here, they might always have a ſtream, which would make it a very ſtrong place, even at this time, as it is out of the reach of ordinary cannon from the weſtern hills, except from a ſmall height in the plain, which formerly might add to its ſtrength, by defending the paſs, there being on it ſome marks of an antient building. I find the old geographers place

Sennabris here, becauſe it is mentioned by Joſephus to be thirty ſtadia from Tiberias, in the way to Scythopolis; it is a place very little frequented. On the other ſide of Jordan, I ſaw very large herds of wild boars, and ſeveral of them on the ſame ſide lying among the reeds by the ſea. On the eaſt ſide of the ſea, towards this end, is a narrow plain, where ſome geographers place Hippos, mentioned as thirty ſtadia from Tiberias; I was aſſured, that a river runs through that plain, from a narrow vale between the hills, and continuing its courſe on the eaſt ſide of Jordan, falls into it four hours, that is, eight or ten miles, to the ſouth of the lake, below which there is a bridge over the river, probably where the antient Scythopolis ſtood; this river is called Sheriet Mouſeh [the Jordan of Moſes], and I was informed, that it is as large as the river Jordan, when the waters are high, and that it riſes at the diſtance of three days journey in the country of Tauran. This ſeems to be the river Hieromiace, that ran by Gadara*, which was a town ſeven miles and a half diſtant from Tiberias; it is thought to be Jarmuth of the Talmudiſts; and may be Jabbok, the northern bounds of the kingdom of the Amorrhites, as Arnon bounded it to the ſouth: it conſiſted of the tribes of Gad and Reuben; as the countries north of it, which were Galaad and the kingdom of Baſhan, contained the half tribe of Manaſſeh beyond Jordan; and in caſe this is Jabbok, it is that river over which Jacob went when he had wreſtled with the angel, near which he met his brother Eſau.

CHAP. XVIII. — *Of Magdola, Capernaum, Tarichæa, the waters of Merom, the riſe of the river Jordan, Cæſarea Philippi, and Mount Hermon.*

WE ſet out to the north from Tiberias, and the firſt place we came to was Magdola, which is at the ſouth eaſt corner of the plain of Genneſareth on the ſea; where there are conſiderable remains of a very indifferent caſtle: this does not ſeem to be Magdola, mentioned in ſcripture, becauſe that is ſpoken of with Dalmanutha, which was to the eaſt of the ſea. This plain, which is a fine ſpot, muſt be what Joſephus calls the country of Genneſareth, which he deſcribes as thirty ſtadia broad from north to ſouth, and twenty deep, that is from the Vale of doves to the ſea, which appears to be very juſt. This plain is a very fertile ſpot of ground, but I could not find that they have ripe fruits in it all the year, as ſome have affirmed, excepting a little ſort of apple, which is not diſagreeable, and, if I do not miſtake, is the Nabbok; it grows on a thorny tree, and they ſay, that they ripen at all ſeaſons. About the middle of the plain, or rather towards the north ſide, there is a very fine fountain about one hundred feet in diameter, encloſed with a circular wall ſix feet high, on which account it is called the round fountain; it runs off in a ſtream through the plain into the lake, and is probably the fountain mentioned by Joſephus, by the name of Ceſaina, as watering this plain. The water ſeems to be that which was called the ſpring of Capernaum, from which one may ſuppoſe, that Capernaum was at the lake where this rivulet falls into it.

Capernaum is mentioned as on the borders of Zabulon and Napthali; theſe tribes were probably divided by the brook Lemon, which having paſſed the vale of Lemon, that is weſt of the vale of Hutin, runs through the Vale of doves, and then goes through the plain of Genneſareth to the ſouth of the ſpring, and falls into this lake. As our Saviour lived at Capernaum, after he was ill treated by the people of Nazareth, and had heard that John was impriſoned†, which was about the time that he

* Gadara Hieromiace præterfluente. *Plin. Nat. Hiſt.* v. 18.

† Matt. iv. 13. Luke, iv. 31.

entered

entered on his miniſtry, ſo this place is very often mentioned in ſcripture. Here he frequently taught in the ſynagogue, and by the ſea ſide *: Many likewiſe of his moſt remarkable miracles were done in this place; as the paralytic was healed here, who was let down from the top of the houſe †; here he alſo reſtored two men to their ſight, and cured one who was poſſeſſed of a devil; he healed likewiſe the centurion's ſervant, only by ſpeaking a word ‡; and raiſed from the dead the daughter of Jairus, the chief man of the ſynagogue §. They now commonly ſhew another place for Capernaum, called Telhoue, at the eaſtern foot of the hills which are north of the plain of Genneſareth; where I ſaw ruins of a ſmall church of white marble, with ſome remains of pilaſters about it; the ruins extend conſiderably to the north along the lake, and I could plainly obſerve a round port for ſmall boats, ſo that this, without doubt, was the antient Tarichea, which Joſephus ‖ deſcribes as ſituated under the hills like Tiberias, in which particular it very much reſembles it, but ſeems to be farther diſtant from Tiberias than thirty ſtadia; it had its name from being the place where they chiefly ſalted the fiſh of the lake ¶. The ruins extend along the ſhore for two or three miles; it was fortified with a wall by Joſephus, on the parts that do not lie on the ſea; and I ſaw ſigns of a wall to the weſt of the ruins. Joſephus ** gives a particular account of the manner of taking this city by Titus, and of a fight on the water with the inhabitants, who eſcaped in boats.

I enquired for Chorazin, but could find nothing like the name, except at a village called Gerafi, which is among the hills, weſt of the ſuppoſed ruins of Tarichea; though ſome think, that it was on the eaſt ſide of the lake, over againſt Capernaum. Oppoſite to Tarichea was Gamala, a ſtrong place, famous in the hiſtory of Joſephus.

I went to the north end of the ſea of Tiberias, where the river Jordan falls into it, after it has taken its courſe for near two miles through a fine plain: On the eaſt ſide of it, at its entrance into that plain, is a hill, on which there ſeemed to be ſome ruins; it is called Telouy, and ſeems to be a corruption from Julias, which was the ancient Bethſaida in the Gaulonitis, and muſt have been about this place; there being another Julias in Peræa, on the eaſt ſide of the lake, which before was called Beth-arampta; both having their names changed to that of Julias, in compliment to Auguſtus's daughter.

From the lake Samachonitis or the waters of Merom, to this place, the river Jordan runs about ten miles; it paſſes between the hills over the rocks with a great noiſe, except for the two firſt and two laſt miles; and the ſtream is almoſt hid by the ſhady trees, which are chiefly of the plantanus kind, that grow on each ſide of it, and make it a moſt delightful view. I took this road in my return from Saphet, but ſhall give an account of it here. About four miles to the north, on the ſide of the weſtern hill, is a mount, on which I ſaw ſome ruins, but could not judge whether they were of any great antiquity. Some writers of the Holy Land ſpeak of Lakum about this place, I ſuppoſe, becauſe it is, in Joſhua, as the bounds of the tribe of Napthali, and is alſo ſpoken of as on the river Jordan: they place likewiſe about this part of the river, Jabneel and Thelia. A mile and a half to the ſouth of the lake Samachonitis, there is a bridge of three arches over the river Jordan, which is called Geſer-benet-Jacob [Jacob's bridge], becauſe, as it is ſaid, Jacob paſſed over here, when he returned from Padan-Aram. On the other ſide of the bridge, there is a large Kane, where they lay the ſecond night from Damaſcus, it being the high road from that city to Jeruſalem:

* Matt. xiii. 1. Mark, i. 21. ix. 33. † Matt. ix. 2. Luke, v. 18. Mark, ii. 1.
‡ Matt. viii. 5. Luke, vii. 1. § Mark, v. 21. Luke, viii. 41. ‖ Joſephus De bello Jud. iii. 9.
¶ From the Greek word ταριχεία, pickling, or ſalting. ** Joſephus De bello Jud. iii. 9.

On

On the eaſtern ſide of the bridge, Baldouin, the fourth king of Jeruſalem, built a fortreſs againſt the Saracens on a riſing ground, probably on this very ſpot. I went over this bridge into that country that was called Gaulonitis, which was part of the kingdom of Baſhan, and afterwards made the half tribe of Manaſſeh beyond Jordan. In this country, to the eaſt of the bridge, they mentioned two places; one is called Edouera, and the other Zoar.

A ſmall mile below the bridge, there is an oblong ſquare hill, which ſeems to have been made by art; round the ſummit of it are the foundations of a ſtrong wall; and at the ſouth end, and on the eaſt ſide, I ſaw the remains of two very handſome gates of hewn ſtone, with round turrets at the corners: at the north end there is a great heap of ruins, probably of a caſtle; the whole is about half a mile in circumference; there are ſome ſigns of a ſuburbs, to the ſouth, on a lower ground, which ſeems to have been fortified. This place is now called Kaiſar-aterah, or Geſer-aterah, and it ſeems to have been an improvement of the Romans; but what place it could be, I cannot conjecture, unleſs it was Thelia. A mile above the bridge is a mineral water, which ſeemed to be of ſulphur and iron; it is walled in, as if it had been formerly frequented. About half way between this place and the lake Samachonitis, is a little hill with ruins on it, which they now call the town of Jacob; ſome, by conjecture, place Haroſheth here, which was the city of Siſera, general of Jabin king of Hazor, being in the tribe of Napthali, and on this lake.

We came to the lake Samachonitis, called in ſcripture the waters of Merom, and at this time Bahr-el-Houly; it is mentioned by the antients as a hundred and twenty ſtadia, or fifteen miles from Julias, though I think, it cannot be above ten or twelve miles at the moſt; it is ſituated on the eaſt ſide of an uneven country, which extends above five miles weſt to the mountains of Napthali: Joſephus ſays the lake was ſeven miles long, but it is not above two miles broad, except at the north end, where it may be about four; the waters are muddy, and eſteemed unwholeſome, having ſomething of the nature of the water of a moraſs, which is partly cauſed by their ſtopping the brooks on the weſt ſide, in order to water the country; ſo that the water paſſes through the earth into this lake; it is alſo in ſome meaſure owing to the muddineſs of its bed. After the ſnows are melted, and the waters fallen, it is only a marſh, through which the river Jordan runs. The waters, by paſſing through the rocky bed towards the ſea of Tiberias, ſettle, purify, and become very wholeſome. I obſerved two riſing grounds on the weſt ſide of it, and a third towards the north weſt corner, on which probably were ſome of thoſe ancient towns mentioned on this lake, particularly Saanaim, placed by ſome geographers here; it was in this country, and at theſe waters, that Joſhua ſmote Jabin king of Hazor, and all his allies.

From the waters of Merom, we ſaw very plainly Jebel-Sheik; at the foot of it the river Jordan riſes, which is called in Arabic, Shriaah. Antiently it was the common opinion, that the Jordan roſe north weſt of Paneas, afterwards called Cæſarea Philippi; until Philip the tetrarch made an experiment, which proved, that it roſe out of the lake Phiala, fifteen miles to the north eaſt of that city *, and is now computed to be about four hours diſtant from it. This diſcovery was made by throwing ſtraw into the lake, which appeared at the place where the river comes out near Paneas †; the river might alſo be enlarged by other ſprings. I cannot certainly find how far the city Paneas was from the lake Samachonitis, but it is thought to have been very near it ‡.

* Joſephus De bello Judaico, iii. 9. † Ibid.

‡ It is ſomewhere mentioned, if I do not miſtake, that it was a hundred ſtadia from Cæſarea Phillippi to Sephama, weſt of Jordan, where it falls into the lake Samachonitis.

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The ſite of Cæſarea Philippi is now called by the ancient name Paneas: it was diſtinguiſhed from Cæſarea at the ſea, by the name of Philip the tetrarch, who improved this city, and called it Cæſarea in honour of Tiberius. St. Jerom mentions a village called Dan, four miles from this place, though the general opinion has been, that this is the ancient Dan; and if ſo, it muſt have been Leſhem *, or Laiſh †, taken by the children of Dan. The Jews ſay, Dan was buried at that village, and call the place Hedjeoua.

The hill called Jebel-Sheik which is over this place, had antiently the name of Panius, from which the city and country was called; and though ſome think that this name was derived from Dan, yet there are others of opinion, that it was from the worſhip of Pan, their having been a temple on the top of it, ſuppoſed to be dedicated to that deity. This hill is called in ſcripture mount Hermon, and is mentioned as the northern bounds of the land of Iſrael on the other ſide of Jordan, and as part of the poſſeſſion of Gad and Reuben ‡, as over the valley of Libanon §, and as the bounds of the country of the Hivites in mount Libanon, that extended from Baal-Hermon to Hamath ‖, which name of Baal ſeems to refer to the heathen worſhip that was carried on here; perhaps to the ſame deity that was adored at Baal-beck, which is not a great way from the foot of it, and probably in that very valley of Libanon, which is ſaid to be under this hill ¶. The deſcription alſo of Hermon, as a mountain of ſnow, agrees with its preſent appearance, being always covered with it; and interpreters of ſcripture have called it, The mountain of ſnow **. The Targum alſo calls mount Hor, a hill of ſnow; which is mentioned as the northern bounds of the country given to the children of Iſrael ††; ſo that it may be conjectured that Hor is the ſame as Hermon. But a great difficulty occurs in the compariſon which the Pſalmiſt ‡‡ makes to the dew of Hermon that fell on the hill of Sion; which might eaſily be interpreted, if it had been obſerved, that the clouds which lay on Hermon, being brought by the north winds to Jeruſalem, cauſed the dews to fall plentifully on the hill of Sion. But there is a Shion mentioned in the tribe of Iſſachar §§, which may be Seon, ſpoken of by Euſebius and St. Jerom, as near mount Tabor; and there might be a hill there of that name, on which the dew of the other Hermon might fall, that was to the eaſt of Eſdraelon. However, as there is no certainty, that mount Hermon in that part is ever mentioned in ſcripture, ſo I ſhould rather think it to be ſpoken of this famous mountain, and that Tabor and Hermon are joined together, as rejoicing in the name of God, not on account of their being near to one another, but becauſe they are two of the higheſt hills in all Paleſtine. So that if any one conſiders this beautiful piece of eloquence of the Pſalmiſt, and that Hermon is elſewhere actually called Sion ‖‖, he will doubtleſs be ſatisfied, that the moſt natural interpretation of the Pſalmiſt would be to ſuppoſe, though the whole might be called both Hermon and Sion, yet that the higheſt ſummit of this mountain was in particular called Hermon, and that a lower part of it had the name of Sion; on which ſuppoſition, the dew falling from the top of it down to the lower parts, might well be compared in every reſpect to "the precious ointment upon the head that ran "down unto the beard, even unto Aaron's beard, and went down to the ſkirts of "his clothing," and that both of them in this ſenſe are very proper emblems of the bleſſings of unity and friendſhip, which diffuſe themſelves throughout the whole ſociety.

* Joſhua, xix. 47. † Judges, xviii. 27. ‡ Joſ. xiii. 11. § Joſ. xi. 17.
‖ Judges, iii. 3. ¶ See note in p. 458. ** Relandi Palæſtina, i. 49. †† Numb. xxxiv. 7, 8.
‡‡ Pſal. cxxxiii. 3. §§ Joſhua, xix. 19. ‖‖ Deut. iv. 48.

CHAP.

CHAP. XIX. — *Of Saphet and Dothan.*

FROM the plains that are weſt of the waters of Merom, there is a ſteep aſcent up the hills to Saphet. We went to this place from Tiberias: aſcending the hill, north of the vale of Hutin, we deſcended into that valley, and came to Bethſaida already mentioned. We went through the Paſs of Doves into the Vale of Gennesareth, which is a rich ſoil. We viewed Magdolum on the lake, and then went to the round fountain, where we repoſed a while, and took ſome refreſhment; and going north paſſed by a ſpring called Moriel, and began to aſcend the hills towards Saphet, which I take to be the eaſt end of that chain of hills which run from the ſea, northward of the plain of Acre. There are ſeveral ſummits ſeparated from one another by ſmall vallies, one of the firſt of which is called Rubaſy. On the top of the northern ſummit, we paſſed by Aboutbeſy; in the valley beneath it, is a bridge, called Geſer-Aboutbeſy. Here there is a ſtream, which runs to the plain, that is to the weſt of the lake of Tiberias. We aſcended this firſt part of the hills, and ſtopped at a tent of Arabs, it being very hot weather; here they prepared for us eggs, and alſo ſour milk, in which they had cut raw cucumbers, as a cool diet in this ſeaſon. We afterwards went along theſe hills for about an hour and an half, if I miſtake not, to the north weſt, and deſcended into the gut or valley that encompaſſed the higheſt part of the hills on which Saphet ſtands. About a place called Akeby, there are grottos cut in ſeveral parts of the perpendicular rocks: further on is Ceſy: we went to the right of a place called Adborow, and paſſed through a narrow vale known by the name of Waad Elakab; it is a gentle aſcent. I ſaw on the left a hill, which ſeemed to have been improved by art into a fortreſs, and might be Nephtali, placed by geographers about a mile ſouth of Saphet on the top of the hill.

We arrived at Saphet, where I was recommended to the cadi, who received me with great civility, and entertained us with coffee; I had alſo a letter to the cocam, or head prieſt among the Jews, a fine old man, and very learned in his way: when I came in, he was ſaying a grace to himſelf, which he finiſhed before he ſpoke to me; and when I gave him a letter, as it was their Sabbath day, he put it into the hands of another to open it, and then he read it. I was very civilly entertained by him, and gave him ſeveral hints, that I was deſirous to take up my abode with him; but he would not ſeem to underſtand me, and I afterwards found the reaſon of it, that it would have been an unpardonable affront to the cadi, if he had invited me to his houſe, after I had been recommended to that magiſtrate, and had been under his roof; ſo I returned to the cadi's, where a great ſupper was prepared, there being an aga of Sidon there, and much company: we all lay on the ſopha, without any accommodations of beds or coverings, but what we brought with us. The next day was the day of pentecoſt of the Jews, where I ſaw the chief prieſt very decently habited in white ſatin, receiving the compliments of the inferior rabbi's, who came with great reverence and kiſſed his hand.

Saphet is not mentioned by name in our tranſlation of the Bible; but in the vulgar Bible, Tobias is ſaid to be "of the tribe and city of Nephtali, in the upper parts of Galilee, beyond the road that leads to the weſt, having on the left the city of Saphet *." The city of Nephtali is ſaid to be a mile ſouth of it; Saphet is mentioned by ſeveral

* Tobias ex tribu et civitate Nephthali, quæ eſt in ſuperioribus Galilææ ſupra Naaſon, poſt viam quæ ducit ad occidentem, in ſiniſtro habens civitatem Sephet. Tobit, i. 1. juxta vulgatam editionem.

writers of the middle age; its ſituation is very high, and commands the whole country round; on the very ſummit of the hill are great ruins of a very ſtrong old caſtle, particularly of two fine large round towers that belonged to it. The Jews think part of this caſtle to be as old as the time of their proſperity. The Chriſtians had poſſeſſion of it in the time of the holy war; and I ſaw on a building in the town a relief of the arms of the knights of St. John of Jeruſalem; it was ſurrendered by them to Saladin, ſultan of Egypt, and afterwards came into the poſſeſſion of the Ottoman family, together with all the country round about it. The town is a little lower down, on three ſides of the hill on which the caſtle ſtands; it is a conſiderable town, having been formerly the place of reſidence of the paſha of this country, on which account it was called the paſhalic of Saphet; and the whole territory now goes by the name of the country of Saphet, but the paſha reſides at Sidon, and a cadi from Conſtantinople lives here. There are many Jews in this place, it being a ſort of univerſity for the education of their rabbies, of whom there are about twenty or thirty here, and ſome of them come as far as from Poland; they have no leſs than ſeven ſynagogues: ſeveral doctors of their law, who lived in the time of the ſecond temple, are ſaid to be buried here, three of whom lie in a place, which is now turned into a moſque; and the Turks ſay, they are three of the ſons of Jacob. The Jews have a notion, that the Meſſiah will reign here forty years, before he will take up his reſidence at Jeruſalem. To the north of the hill, on which the caſtle of Saphet ſtands, there are ſeveral wells, which they ſay Iſaac dug, and about which there were ſuch contentions between the herdſmen of Iſaac and Gerar; but they have much miſtaken the place, the valley of Gerar, in which they were dug, being at a great diſtance on the other ſide of Jeruſalem. If mount Tabor were not the mountain on which Chriſt was transfigured, this would ſeem to be the moſt probable place for that extraordinary event.

I ſet out from Saphet, went down the hills towards the north eaſt, and deſcended into the uneven country to the weſt of the lake Samachonitis: we came up with a party of men, who belonged to the Sheik of Samwata, and lay there to guard the country againſt robbers; they enquired who we were; and our men anſwered, they would ſtop and give them the ſatisfaction they deſired. We went a little beyond them, and one of their party coming to us, we informed them, that we had a letter from the conſul to their maſter, which we ſent to their chief, and then they all came and eat with us, were very civil, and ordered two men to attend me wherever I had a deſire to go. We went to the lake, and travelled by the ſide of it ſouthwards to all thoſe places I have already deſcribed: we lay at an encampment of Arabs, near the mineral water before mentioned, called Hamam [the bath]; we went the next morning to the bridge of Jacob, and continued our journey on the weſt ſide of Jordan: when we were at Kaiſar-aterah, I went from the company to view the ruins of the town to the ſouth, and one of the Arab ſoldiers of the Sheik of Samwata followed me, and offering to take one of my piſtols out of my holſter, I laid my hand on it, but he took it from me by force; on which I rode back to the company, and his companion ordered him to return it, which he immediately did: we came ſoon after to the end of their maſter's territories, where I made them a preſent, and they returned. We went to the lake of Tiberias, and Tarichea, and ſeeing ſome horſemen in the road, we were afraid of each other, and going out of the way, kept at a diſtance, until we found there was no danger. Having travelled about a league from Tarichea, along the ſide of the hills, as I think, to the weſt, we came to the plain of Sephorin, and to Jeb-Joſeph at the ſouth end of it, near the high road from Damaſcus to Jeruſalem; it is a ciſtern under ground, into which, they ſay, Joſeph's brethren threw him; but this was at Dothan, which is mentioned as near

Bethel

Bethel or Bethulia; and as Saphet has falsely been thought by some to be Bethulia, which was besieged by Holofernes, this seems to be the occasion of that mistake. It is said in scripture, that Jacob, when he returned from Padan-aram, went first to Shalem, a city of Shechem, and afterwards to Bethel, then called Luz; and it is probable from the history of Joseph, that Dothan was near Shechem, because when he was sent to his brethren to Shechem, he was told they were gone to Dothan, which was probably to the east of Shechem. Dothan also could not be a great way from Bethulia, because Holofernes's army extended from Bethulia to Dothan; and though this place might antiently have been called Dothan, as it is at present by the Jews, yet its great distance from Shechem makes it unlikely to be the place where Joseph went to his brethren, as it is at the distance of two or three ordinary days journey, and could not be performed in less than five or six days, with the cattle which they were charged to feed. The well of Joseph is within an enclosed court, in which there is a Turkish praying place: as it was very hot, we reposed there till night, and then went on. A little to the north is Jebbal, a hill with a ruined village on it, and also a place called Renety, and near the cistern of Joseph is a mosque, and a sheik's burial place, called Sheik Abdallah. About midnight we halted and slept under a tree, and at break of day pursued our journey: we stopped at a village three hours from Acre, where the sheik entertained us very handsomely, and presented me with a live partridge, of a large beautiful kind, called the Francoline, which is thought to be the birds that Horace calls Attagen Ionicus *.

CHAP. XX. — *Of Libanon and Antilibanon, and of the Fountains, Aqueducts, and City of Tyre.*

I SET out from Acre northward on the twenty-eighth of May; we passed by Semmars, or Saint Mary's, on a low hill, where there are remains of a wall of hewn stone, so that probably it was a convent; and about this place might be the castle of Lambert, mentioned in the account of the holy wars, as four miles north of Acre. We passed by Mesrah, and came to Zeb, near the sea, which is thought to be Achzib, in the tribe of Asher, mentioned in scripture †, and was one of those cities, out of which the children of Israel could not drive the ancient inhabitants ‡. Saint Jerom says, it was afterwards called Ecdippa, which is spoken of by several authors §, who place it indeed further from Acre ‖; it is mentioned as on a low hill over the sea; and Josephus ¶ seems to say, that the old name of it was Arce; there are some ruins about this place. I observed, that at a distance in the water there are large flat rocks; and as it is a sort of bay, sheltered by the hills to the north, it is probable, that it was antiently a port. To the south of this place is the bed of a winter torrent, over which there is a fine bridge of one arch; and to the north east there is a covered fountain and a ruin near it. About three miles further there is a fountain, called Miesherty; west of it are remains of a strong wall to confine the water that ran from this spring. Under the northern hills there is a village called Berœa, which is to the east of the road. This is the first village under the great sheiks of the sect of Ali, of which there are three between Acre and Sidon.

We began to ascend the hills to the north, falsely called by the writers of the middle ages the mountains of Saron, which were between Cæsarea and Joppa.

* Epodon libri, Od. 2. † Jos. xix. 29. ‡ Judges, i. 31.
§ Plin. v. 17. it is called Acdippus; and Ecdippon by Josephus, Antiq. v. 22. let De bello Jud. i. 13.
‖ Ptolemæus, v. 15. S. Hieron. De locis Ebraicis. ¶ Antiq. Jud. v. 1.

This end of the mountain, which is probably the beginning of Antilibanon *, muſt be the ancient Scala of the Tyrians, mentioned by Joſephus †, as about eleven miles north of Ptolemais, and by St. Jerom as only nine miles ‡. It ſeems alſo to be the white promontory of Pliny §, and is known by the ſame name among Europeans, which is derived from the white cliffs to the north; on it is the famous road, which is ſaid to have been made by Alexander; and the writers of the holy war ſpeak of that part by this name. Under the ſouth ſide of this cape, there is ſaid to be a very extraordinary large grotto, at ſome height from the water, to which they can go only in a boat.

Before we went up the mountain, I croſſed a rivulet called Aikmanè; it runs by a hill of the ſame name, which has ſome ruins on it; on the top of the hills called by the inhabitants Nakoura, and which I ſuppoſe to be Antilibanon, we came to a ſmall tower, called Borge Nakoura. I ſaw ſeveral of theſe towers to the north; and the people ſay, they were built all the way to Conſtantinople by the empreſs Helena, in order to give notice by ſome ſignal, when they had found the croſs; but it is more probable, that they were built either by the Greek emperors, when they apprehended that theſe countries would be invaded by the Saracens, or they might be the work of the Chriſtians during the holy war. We afterwards paſſed over a river called Diſlemet, and came to another tower called Kaphar-latick, which has its name from a kaphar, formerly taken there; it is a very pleaſant road, great part of it being on a fine green ſod, beautifully ſhaded with trees. Having travelled about an hour near the ſea, we turned out of the road, and aſcended the hill to the eaſt, to the village or encampment of the new kaphar, where the Arabs live in a ſort of open huts made with boughs, raiſed about three feet from the ground, and encompaſſing a ſquare ſpot of ground; in theſe they lie at night; I laid my carpet on the outſide of them; the ſheik attended with great civility; they made a fire near; and here I repoſed all night.

The next morning we deſcended the hill towards the road, and came to a ruin about five miles from the tower of Nakoura; it ſeemed to be the remains of ſome antient

* Theſe hills ſeem to be the beginning of Libanon or Antilibanon to the ſouth. Strabo, in his 16th book, page 754, ſays, Libanon began near Tripoli, and Antilibanon about Sidon; probably he means at thoſe hills which are to the ſouth of that city, about Sarepta. But Pliny makes Libanon to begin about Sidon, Nat. Hiſt. v. 20. Though at which ſoever of theſe places that chain of mountains began, this may be Antilibanon, which in breadth might extend from Sidon to this place; as it certainly ſtretched to the eaſt near as far as Damaſcus, and probably to the north near to Hems, the antient Emeſa. Libanon, whether it began near Sidon, or at the famous promontory ſouth of Tripoli, which is more probable; it certainly extended to the north, almoſt as far as Simyra, which is near Arradus, and that in a parallel line with Antilibanon; ſo that from this place all the mountains near the ſea, as far as to that part where Libanon began, ſeems to be Antilibanon. The valley between theſe mountains, and the flat country on the ſea, to the weſt of Libanon and Antilibanon, is Cœleſyria properly ſo called; for Strabo ſpeaks of Cœleſyria proper, as on the ſea, and particularly mentions the length and breadth of it. This author alſo ſpeaks of the hills of Arabia and Trachonitis, over the country of Damaſcus; which ſeems to be a ridge of mountains to the eaſt of theſe (as I ſhall explain more fully) that might be diſtinguiſhed by this name, and ſeems to have been divided by a valley from Antilibanon: though, if Ptolemy's authority is to be regarded, Antilibanon might end at the river Chryſorrhoas, which runs by Damaſcus, as he makes it begin and end a degree ſouth of the beginning and end of Libanon; and in this caſe the hills of Trachonitis and Arabia could not be part of Antilibanon, though, from the common deſcription we have in other authors, the mountains of Libanon and Antilibanon ſeem to have run parallel for a conſiderable way towards the north. They are both comprehended under the name of Libanon in ſacred writ; and Hiram ſupplied Solomon with the Cedars of Libanon, which probably were the produce of the mountains near Tyre.

† Joſephus De bello Jud. ii. 10. ‡ Hieronymus.

§ Promontorium album. Plin. Nat. Hiſt. v. 19. Europeans call it Capo Bianco.

temple, about thirty feet ſquare, with a colonade round it, which appeared to have been double to the eaſt, where the entrance probably was; there are many broken columns about it, and two ſtanding which are two feet in diameter; one of them has a fine capital of the Ionic order; it is probable there was ſome town in this place. We came into the road, where I ſaw an antient way about eighteen feet broad, paved with large round ſtones, having a margin on each ſide, partly of hewn ſtone: there is a caſtle on the hills called El-Kapharlah; at ſome diſtance from it is the tower Bourge El-Kaphar: we came to a fountain called Scandaretta, near which there are ruins of a wall of hewn ſtone. In about an hour and a half from New Kaphar, where we lay, we came to the north part of the hill, which is on the ſouth ſide of the bay Nakoura, that extends to Tyre. The road here very much reſembles thoſe in North Wales, being a great height above the water, on the ſide of the mountain, which is almoſt perpendicular, both above and below the road; the way in moſt parts is thirteen feet wide, though in ſome places it is not above ſix: there is a parapet towards the ſea, partly builts, and in ſome place cut out of the rock. Authors of the middle age ſpeak of this road as made by Alexander, which tradition ſeems to have its riſe from the name of ſome places here. At the firſt aſcent to this road, there is a tower called Bourge-Scandarette [the Tower of Alexander], which the Europeans here call Scandaloon, probably from a town of that name, which is near; this road is about a mile in length. We deſcended into the plain, and came to ſome ruins about a mile from the hill, which extend toward the ſea, and may be Scandalium, mentioned by the writers of the holy war, who ſay, it was firſt built by Alexander, and that it was repaired by Baldwin, king of Jeruſalem, when he was about to undertake the ſiege of Tyre. This place is probably Alexandroſchœne, of the Jeruſalem Itinerary, placed twelve miles from Tyre, which muſt be an error in relation to the diſtance, as it is not ſo far.

Here we came into that part of Syria, which was the ancient Phœnicia, a country always remarkable for its commerce, the inhabitants of which went out in many colonies, and peopled Carthage, Sicily, and ſeveral other countries. Ptolemy, indeed, makes it to begin about Dora, near Cæſarea on the ſea, and to extend northward to the river Eleutherus, beyond Tripoli, which empties itſelf into the ſea not far from the iſle of Aradus.

Near the ruins beforementioned, is a place called Elminten, and a little further the ſpring Ein-el-Hamerah [the red ſpring], we came to the bed of the torrent Shebria, acroſs which there are remains of a wall fifteen feet thick, that was probably made to keep up the water for the uſe of the armies that were in theſe parts. The guides mentioned a place on the hills, called Cana; and if a paſſage of Joſhua *, and St. Jerom's comment on it, may be interpreted of a town in this part, and not of the noted Cana of Galilee, poſſibly this may be the place.

We came to the fountains which ſupplied the aqueducts of Tyre; they are called, as they informed me, Talioun †; we found the great ſheik of theſe parts with a conſiderable company of attendants who had ſtopped there, but ſoon went away; it being uſual for them to halt wherever they meet with a ſpring ‡. Theſe fountains are about a league and a half ſouth eaſt of Tyre, and are called, the Fountains of Solomon; they are ſaid, though I know not on what foundation, to have been made by him, at the time when he cultivated an alliance with Hiram, king of Tyre, to facilitate the building

* Joſhua, xix. 28.

† They ſhewed me here a hill, called Jebel-Sheik, and villages on the hills of the following names, viz. Shamah, Emuran, Elalily, and a part called, Ouad Shayty, which I ſuppoſe is a vale among the hills.

‡ Maundrel was told, that it was called Roſelayu, that is, the head of the ſpring.

of

of the temple of Jeruſalem; and are ſuppoſed to be the well mentioned by him in the Canticles *, "as a fountain of gardens, a well of living waters, and ſtreams from Lebanon."

Near the north-eaſt corner of the great bay, which is ſouth of Tyre, there is a fountain incloſed in the ſame manner as the others, except that the walls are not ſo high; and I ſaw the foundations and remains of an aqueduct, which appears to have been low, and not to have been built on arches; it probably went to old Tyre, which ſeems to have been in this corner * of the bay, becauſe near the ſpring there is a little hill, which, in all probability, is the very mount that Nebuchadnezzar raiſed in order to take that city, which was deſtroyed, as deſcribed by the prophet Ezekiel †; and I ſaw a ruin to the ſouth eaſt of this hill. It is no wonder, that there are no ſigns of the ancient city, ſince Alexander carried all the remains of it away, in order to join new Tyre to the continent; and as it is a ſandy ſhore, the face of every thing is altered, and the great aqueduct, in many parts, is almoſt buried in the ſand.

New Tyre is now called Sur, which is the ancient name of Tyre, and this having been the chief city of the whole country, poſſibly Syria might receive its name from Sur. The Tyrians retired to this place, which was then an iſland, and made ſo great a ſtand againſt Alexander the Great, that though it is ſaid to have been half a mile from the land, yet he joined it to the continent, and made it a peninſula ‡; if it was ſo far from the land, which, I think, is much to be doubted, it muſt have been a very ſmall iſland, and a work of very great expence to join it to the continent. I obſerved a hollow ground that croſſed the peninſula; and the higher ground to the weſt of it was probably the eaſt part of the iſland. There are ſome few remains of the walls all round, and of a port on the north ſide, defended by ſtrong walls; at the eaſt end alſo there are ruins of two great ſquare towers, very ſtrongly built, which ſeem to have ſerved for reſervoirs of water from the aqueduct, in order to diſtribute it all over the city; for there are foundations of a thick wall from one to the other, which probably are remains of the aqueduct. The eaſt of the city appears to have been defended by three walls, and as many foſſes. As we approached towards Tyre, we ſaw ſeveral vultures, and ſhot at them. I went to the houſe of a Maronite, who was agent for the French here, it being a place where they export great quantities of corn, and even Malta itſelf is ſupplied from this place.

Within the walls there are ruins of a very large church, built of hewn ſtone, both within and without, in the Syrian taſte, with three naves, each of them ending in a ſemicircle; there are alſo very perfect remains of ſeveral buildings to the north of it, which probably belonged to the archiepiſcopal palace. I ſaw alſo ſome granite pillars, which, they ſay, are the remains of a church dedicated to St. John, and near it is the ruinous church of St. Thomas, part of which is repaired, and ſerves as a church for two or three Chriſtian families that are there; beſides theſe, there are few other inhabitants, except ſome Janizaries who live in a mean caſtle near the port; to the weſt of which is the cuſtom-houſe; there are alſo ruins of two or three other churches, but nothing that carries any great ſigns of antiquity. Both Origen and the emperor Frederic Barbaroſſa were buried in the cathedral church.

According to Pliny's account, there ſeems to have been a ſuburb that extended to old Tyre, the whole city and ſuburbs having been nineteen miles in compaſs, for old

* Solomon's Song, iv. 15. † Ezek. xxvi. 7.

‡ Tyrus quondam inſula, prælto mari ſeptingentis paſſibus diviſa, nunc vero Alexandri oppugnantis operibus continens.——Circuitus xix. mill. paſſuum eſt, intra Palætyro incluſa. Oppidum ipſum xxii ſtadia obtinent. Plinii Nat. Hiſt. v. 17.

Tyre

Tyre was three miles and three quarters distant from this island. He makes Tyre also to be near two miles and a half in circumference, though it does not seem to be half a mile long, nor a quarter of a mile broad.

Tyre was at first governed by its own kings; it was besieged, without success, by Salmanasar, king of Assyria *; and afterwards taken and destroyed by Nebuchodonosor, king of Babylon, as it is computed, near seventeen hundred years after its foundation †. Tyre was then on the continent, though without doubt the island was inhabited, because we find mention made of it in scripture ‡, and elsewhere, even in the time of Solomon §; but the prophecy that Tyre should be built no more ‖, must be understood of the ancient city on the continent. The city on the island seems anciently to have been considered as the new city; here the government seems to have resided, and it is probable went to the island on the invasion of Salmanasar. The city on the continent probably then began to be distinguished from it by the name of old Tyre, or Palætyrus; for it is said, that old Tyre and some other cities revolted from the government of the Tyrians to the kings of Assyria ¶. The city on the island was rebuilt seventy years after it was destroyed, and, about two hundred years after that, it was taken by Alexander the Great, and joined to the continent. The inhabitants of this place became very zealous Christians; and it was made the first archbishopric under the patriarchate of Jerusalem; it was taken by the Saracens, and afterwards by the Christians, in the time of the holy war; in one thousand two hundred and eighty-nine, it was retaken by the Saracens, and the Christians were permitted to go away with their effects; from this time it is probable its ruin may be dated. This city was anciently famous for the worship of Jupiter Olympius, and Hercules; and there were temples in it built to them; it is not at present noted for the Tyrian purple, which was extracted from the shell fish called Murex **, and was so dear, that it was only used by princes; though without doubt it might still be made, if other materials were not found to serve for this purpose at much easier rates. The harbour north of the peninsula is so good that all ships, whose business in the winter leads them to traffic with the merchants of Sidon, are obliged, by the contract of insurance, to harbour here, where they take in their loading.

Near the aqueduct, without the town, I saw a ruin, which probably is the place, where, according to a tradition, which they had in the middle ages, though it is now lost, our Saviour preached, when he came into the parts of Tyre and Sidon; and on this coast it was that he cured the daughter of the Canaanitish woman ††. And St. Paul was at Tyre when they dissuaded him from going up to Jerusalem, on their apprehending what dangers would befall him ‡‡.

Chap. XXI. — *Of the river Casmy, of Sarepta, and Sidon.*

TWO miles to the north of Tyre, in the road to Sidon, there is a spring called Bakwok; it appears to have been enclosed with a wall; the waters are not very good, being a little salt. I observed the foundations of a wall that went from it to Tyre, which may be the remains of an aqueduct to convey the water to the city for common uses.

Two leagues further is the river Casmy, commonly called by travellers The Casimir,

* Joseph Antiq. Jud. ix. 14. † Vide Joseph. Antiq. Jud. ix. 14. ‡ Isaiah, xxiii 2. 6. Ezek xxvi. 17. xxvii. 4. 32. xxviii. 2. § Joseph. Antiq. viii. 2. ‖ Ezek. xxvi. 14. 21. xxviii. 19. ¶ Joseph. Antiq. ix. 14. ** Nunc omnis ejus nobilitas conchylio atque purpura constat. Plin. Nat. Hist. v. 17. et Strabo xvi. 757. †† Matt. xv. 21. Mark, vii. 24. ‡‡ Acts, xxi. 3, 4.

which the writers of the middle age falsely imagine to be the river Eleutherus, whereas that river was beyond Tripoli. This must be the reason why the historians give an account, that the emperor Frederic Barbarossa was drowned in the river Eleutherus, falling off from his horse as he was pursuing his enemies, and sunk under the weight of his armour; but as they call it also the Casamy, it determines that remarkable piece of history to this river. There is now a bridge over it of two arches; it is probable that the old bridge was destroyed in the time of the holy war, to prevent the pursuit of the Christian forces, and that the emperor lost his life by attempting to ford the river; it is a very deep rapid stream, insomuch that travellers do not think it safe to water their horses in it unless they dismount. This seems to be the river mentioned by Strabo, as falling into the sea near Tyre *. On the other side of this river, the hills approach very near to the sea, and some spacious sepulchral grots are cut in them. The city called Ornithon might be here, which is mentioned as half way between Tyre and Sidon †; it being a place which might easily be defended, having the river to the south, and the hills to the north, between which there is a narrow pass into the plain where the famous city of Sidon stands.

Here I cannot but make a conjecture, that these hills were probably the bounds between the states of Tyre and Sidon; as the southern bounds of the former were the hills of Nakoura; and probably the river which runs four miles north of Sidon, was the northern bounds of that state; and also of the tribe of Asher, and of the Holy Land; and though these territories might extend some way into the mountains, yet it naturally leads to this reflection, how great any state may become by commerce; since neither of these plains are above twenty miles long, or more than five broad; and yet these Republics make a very extraordinary figure in ancient history; and Tyre alone gave those two powerful princes, Nebuchadnezzar and Alexander the Great, more trouble than any other state in the course of all their wars.

We ascended the hills near the sea to a village called Adnou, where we lodged in a Mocot, which was in the yard of an uninhabited house. The next morning, the twenty-ninth, we descended the hills northwards into the plains of Sidon, near to the sea side, and passed by a rising ground towards the sea, which seemed to be a good situation for a town, and I observed some ruins at a little distance from it. We then ascended the hills to the east, to a village called Serphant, supposed to be a corruption from the old Sarepta ‡. There are great marks of improvements about the hills, and at the foot of them are a great number of sepulchral grots cut into the rock: it is said, that the house of the widow who received Elias, and was so miraculously supplied during his stay with her ‖, was by the sea side, where there now stands a small mosque, into

* Strabo, lib. xvi. p. 758. † Strabo, ibid.

‡ Inde Sarepta et Ornithon oppida Plinii Nat. Hist. v. 17.——After we had passed this place, I saw on the hills to the east Ecri Elkanrah; we passed over a stream called Sakat Elourby, on an old bridge. Near this there is a castle on a promontory, strongly situated by nature, and called Bourge Elourby, there being a village near called Elourby. To the east we passed over the river Nosey, and saw Cubegou; we then came to the fountain Elborok, mentioned below. To the south of it is Tel-Eborok; we went over the bed of the winter torrent Ezuron, and afterwards that of Zaheitanete. Near this is the way to Damascus, which goes by the village of Gasih, which I saw, and further north Mahmetsiry; between them is a vale called Zaal-el Gasih. We went over the river called Nar-Sinet, and saw the village Darbeseiah; to the right beyond it is the mountain called Jebel Macduta. Near Sidon we passed over the river Nahr-Iheiah, and saw the hill Jebelsaida-Mar-Elias, commonly called the hill of Sidon, which is to the east of the city; at the foot of it is Elharah; and just at the entrance of the town I passed over the river Narel-Barout, which I conjectured might be the southern bounds of the old town.

‖ 1 Kings, xvii. 9. Luke, iv. 26..

which

which I entered. There is a little cell in it, where they ſay, the prophet lay. The old Sarepta was moſt probably here, for I ſaw ſeveral foundations of walls; and thoſe ſepulchres muſt have belonged to the people of this town. About a quarter of a mile north of the moſque are ſome ruins of a very ancient building, as I conjectured it to be, from a round plinth, which projected about a foot beyond the pillar, and the edges of it were taken off; the whole being exactly after the manner of the very ancient architecture, which I ſaw in Upper Egypt. If this place was not Sarepta, it might be Ad Nonum of the Jeruſalem Itinerary, which is computed about four miles from Sidon, and twelve from Tyre.

A little further to the north, is a fine ſpring called Elborok; it had a wall round it, in order to raiſe the water, as there is about thoſe of Tyre; and I could ſee the foundations of the aqueduct from that place to Sidon, of which they have an account by tradition.

The plain of Sidon is not above two miles wide; to the eaſt of it there are fine fruitful hills; whereas the plain of Tyre is four or five miles broad, but the hills to the eaſt of it are high, and covered with wood, and do not ſeem to be capable of any other improvement. When we approached Sidon, I ſaw, about a mile from the town, an antient Roman milliary in the road, ſet up in the time of the emperor Septimius Severus; it is a round pillar of grey granite.

When I arrived at Sidon, I went to the convent of the monks of the Holy Sepulchre, to whom I was recommended, and was entertained by them during my ſtay at Sidon. I alſo received many civilities from the French merchants, and I was one day entertained by them with a collation in a garden, under the ſhade of apricot trees, and the fruit of them was ſhook on us, as an inſtance of their great plenty and abundance.

Some think that Sidon, or Zidon, was built by Sidon the ſon of Canaan, the grandſon of Noah *; others ſuppoſe that it had its name from the fiſhing trade carried on here, which is called in the Syrian language Sida; Bethſida being the houſe of fiſhermen. It is a city of very great antiquity, being mentioned by Jacob in his prophetic ſpeech concerning the country which his ſons were to inherit †. And we have an account that Joſhua chaſed the kings from the waters of Merom to the great Zidon ‡, as it is called in another place §. This city was in the tribe of Aſher, but the Iſraelites could not drive out the inhabitants of it ‖. It always underwent much the ſame fate as Tyre. During the time of the holy war, Lewis the ninth of France repaired the city. It was a place of great trade, and was famous for a manufacture of glaſs ¶. The Sidonians are alſo ſaid to be the inventors of arithmetic and aſtronomy **. This city is now called Saida, and is thought to be older than Tyre; the ancients ſay it was twenty-five miles diſtant from that city to the north, though it is not ſo much ††; and is computed to be ſixty-ſix miles about weſt ſouth weſt of Damaſcus, and a day's journey from the riſe of the river Jordan; it was ſituated on a riſing ground, defended by the ſea on the north and weſt. The preſent city is moſtly on the north ſide of the hill; the old city ſeems to have extended further eaſt, as may be judged from the foundations of a thick wall that extends from the ſea to the eaſt; on the ſouth it was probably bounded by a rivulet, the large bed of which might ſerve for a natural foſſe; as another might, which is on the north ſide, if the city extended ſo far, as ſome ſeem to think it did, and that it ſtretched to the eaſt as far as the high hill, which is about three quarters of a mile

* Gen. x. 15. † Gen. xlix. 13. ‡ Joſhua, xi. 8. § Joſhua, xix. 28. ‖ Judges, i. 31.
¶ Sidon, artifex vitri. Plin. Nat. Hiſt. v. xvii. et Strabo, xvi. p. 758. ** Strabo, xvi. p. 757.
†† Strabo, ib.

from the preſent town. The ſpace between that hill and the town is now all laid out in gardens, or orchards, which appear very beautiful at a diſtance. On the north ſide of the town, there are great ruins of a fine port, the walls of which were built with very large ſtones, twelve feet in length, which is the thickneſs of the wall, and ſome are eleven feet broad, and five deep; the harbour is now choaked up; and this, as well as ſome other ports on the coaſt, are ſaid to have been deſtroyed by Feckerdine, that they might not be harbours for the Grand Signor's galleys to land forces againſt him. This harbour ſeems to be the inner port, mentioned by Strabo *, for the winter; the outer one probably being to the north in the open ſea between Sidon and Tyre, where the ſhipping ride in ſafety during the ſummer ſeaſon. In a garden to the ſouth of the town, there is a ſmall moſque called Nebi-Sidon, where the Turks ſay the patriarch Zabulon was buried; though it does not appear that his bones were brought out of Egypt; but, if I miſtake not, the Jews ſay that he was buried in Sichem. In another garden to the eaſt is ſuch another moſque, called by the Mahometans, Zaloufa, who pretend alſo that ſome holy perſon is buried there; the Europeans call it La Cananea, being, as it is ſaid, the place where the Canaanitiſh woman cried out, "Bleſſed is the "womb that bare thee, and the paps that thou haſt ſucked." This building has the appearance of an ancient chapel. On the high ground to the weſt of the town, there is a large old church turned into a moſque.

The higheſt ground of the old city ſeems to have heen a litlle hill on the north ſide, where there are great remains of an old caſtle, ſaid to be built by Lewis the ninth of France; but on the ſummit of the hill there is a work of an older date, which is a ſquare caſtle of hewn ſtone ruſticated, and there are remains of a circular wall, with which that building was probably encompaſſed; it might be a work of the Greek emperors, repaired or rebuilt by Lewis the ninth. On the north alſo, by the bed of the torrent El-hamly, to which I ſuppoſe the town extended, I obſerved an old building, which they call the Venetian Kane, and probably it belonged to them when they traded to theſe parts. Three quarters of a mile eaſt of the town is a hill called Saida-Mar-Elias; at the foot of it there is a village called El-hara, and about three quarters of the way up the hill, there is a moſque with a ſepulchre named Jeb-Zachariah; on the top of the hill there is a ciſtern called by the name of Elias. The Turks have a public praying place here. On the right I ſaw Ein-Dielp, on the left Avara, and further El-Helely.

Sidon is the place of reſidence of a paſha, and there are in it a great number of new well-built houſes. The trade here is carried on entirely by the French, the export being chiefly raw ſilk, cotton, and corn. Their conſul obliges them to live all in one Kane, in which the Jeſuits, Capuchins, and the fathers of the Holy Sepulchre, have their reſpective convents.

Going out of Sidon, I ſaw ſeveral ſepulchral grots cut in the rock at the foot of the hills; ſome of them are adorned with pilaſters, and painted in a very handſome manner.

* Strabo, xvi. p. 756.

A DE-

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Second. Of Syria and Meſopotamia.

CHAP. I. — *Of Syria in general. Of the places between Sidon and Bayreut.*

SYRIA extends northwards from Paleſtine to the mountains of Amanus and Taurus, having the Euphrates and Arabia Deſerta to the eaſt, and the Mediterranean ſea to the weſt; it was divided into ſeveral parts, which chiefly had their names from the principal cities of thoſe territories. Paleſtine indeed is looked on by ſome as a part of Syria. Phœnicia was another diſtrict, part of which was the Holy Land, and began, as ſome ſay, about the ſouthern part of the territory of Tyre, or, as others affirm, near Cæſarea by the ſea, and extended northward to the river Eleutherus beyond Tripoli. Theſe countries were antiently divided into ſmall kingdoms, ſuch as were thoſe of Damaſcus, Hamath, Zobah, and Geſher; and in Phœnicia, thoſe of Tyre, Sidon, and Aradus. They were all conquered by the Aſſyrians, and afterwards by the Greeks. Syria was made a kingdom, under the ſucceſſors of one of Alexander's generals; the Romans put an end to their power; and from the eaſtern emperors, it came into the hands of the Saracens, from whom it was taken by the preſent Ottoman family, that enjoy the Turkiſh empire.

I ſet out on the thirty-firſt from Sidon, and paſſed ſeveral rivulets, and by two fountains, one called Elepher, and the other Brias. About two miles north of Sidon, we came to a conſiderable rivulet called Elouly, very near the hills that are to the north of this plain; which river, I conjecture, might be the bounds of the tribe of Aſher, and of the Holy Land; there is a large bridge over it of ruſtic work, conſiſting only of one arch.

We paſſed over the hills, which are called the Mountains of the Druſes, from the people that inhabit them; there is a tower at the end of them, called Bourge Romely, from a village on a hill of that name *; we came to a bay about four miles over; oppoſite to the middle of it is a village called Jee, and a moſque near the ſhore, with a well by it, called the well of Jonah, where, they ſay, the prophet Jonah was thrown out by the whale: here I ſaw ſome broken pillars, a Corinthian capital, and ruins on each ſide of a mountain torrent, which may be Parphirion of the Jeruſalem Itinerary, eight miles from Sidon. After ſome time we came to the tower Bourge-Damour, and ſoon after to the river Damour, which muſt be the Tamyras of Strabo, half way between Sidon and Berytus, and may be the river mentioned by Ptolemy, as four miles ſouth of Berytus, which he calls The Lyon, [Λέων], though it does not anſwer to that diſtance, but there is no other river in this road nearer to that city; and this ſeems

* We paſſed this part of the hills, and came to a plain between the hills about a mile over, and then to Ouad-el-Gederah, which, I believe, may be a mountain torrent; in this plain there is a village called Gederah, which is to the eaſt on the hills, and likewiſe Kephermaiah. We then went about a mile over a low hill, and came to a plain half a mile broad. We croſſed ſuch another hill, and in about a mile came to the bay.

the more probable, as Strabo mentions the city of Lyons, and the grove of Æſculapius, with this river*. A few miles further we paſſed by a village called Carney; at a well that is near it, I ſaw an ancient ſtone coffin, a fine piece of entablature, ſome large hewn ſtones, and two round vaſes of red and white marble. At ſome diſtance from this place to the north, on a riſing ground, are ſeveral ſtone coffins cut out of the rock, with large covers, very much like thoſe at Zal near mount Tabor; and beyond them I ſaw the remains of a wall twelve feet thick, which was continued along on the eaſt ſide of them: this might be Heldua, mentioned in the Jeruſalem Itinerary, as twelve miles from Berito, though this place is not above ſix or ſeven; ſo that there may be a miſtake in the Itinerary, as there certainly is in the diſtance between Berito and Sidon; it being put down as twenty-eight miles, though it is not above twenty, as the lateſt ſea charts make it. The diſtance alſo of eight miles from Parphirion, on this ſuppoſition, is much too great; this may be the ſame as the city of Lyons of Strabo†. We ſoon came to the tower of Bourge-Hele, and then paſſed over a rivulet, called Alopha; from a village of that name, which is to the eaſt. We then came to a very fine country, between the cape on which Bayreut ſtands, and the hills to the eaſt: on the ſide of theſe mountains we ſaw three large villages that are contiguous, and are called Sukefet, from which that hill and country have their name. If I do not miſtake, I was informed, that one of theſe villages was inhabited by Druſes, the other by Chriſtians, and the third by that ſect of Mahometans, called Amadei, who, as I was informed, are followers of Ali. After my return from the eaſt, I was informed by a conſiderable Maronite of great credit, that there had been an Arabic preſs among the Maronites for many years; and by the deſcription he gave of that place, I concluded, that it was at this village, though I omitted to take down the name from him. Further in the country is Itefe, and beyond it Jebel Sewene. We paſſed through Bourge Elgrage, and ſaw Edſhaim in the bottom, and higher up Elmeleeles. We paſſed through a large grove of olive trees, and as we approached near Bayreut, I found the country exceedingly pleaſant, being a rich ſoil finely improved. About two miles before we came to this city, we paſſed through a fine grove of tall pines on the promontory; which, it is ſaid, the famous Feckerdine planted with his own hands, though it ſeems to be a miſtake, as this grove is mentioned to have been of great uſe to the Chriſtians in beſieging Bayreut, in the time of the holy war. A finer ſituation cannot be imagined; it is a green ſod, and ends on the eaſt ſide with a hanging ground over a beautiful valley, through which the river of Bayreut runs; the north end commands a view of the ſea, and a proſpect of the fine gardens of Bayreut to the north-weſt.

The city of Bayreut is the ancient Berytus. Auguſtus when he made it a colony, called it after the name of his daughter, with the epithet of happy, naming it Colonia Felix Julia‡. This town was taken from the Saracens by Baldwin, king of Jeruſalem, after a vigorous ſiege, in one thouſand one hundred and eleven; and was retaken by Salladine in one thouſand one hundred and eighty ſeven; it was afterwards often taken and retaken during the holy war. This city was antiently a place of ſtudy, more particularly of the civil law, and eſpecially about the time that Chriſtianity began to be publickly eſtabliſhed §.

* Strabo, xvi. p. 756. † Ibid. and ſee note ‡ following:

‡ In ora maritima etiamnum ſubjecta Libano, fluvius Magoras: Berytus colonia, quæ Felix Julia appellatur, Leontos oppidum, flumen Lycos, Palæbyblos, flumen Adonis. Oppida, Byblos, Botrys, Gigarta, Trieris, Calamos. Plin. Nat. Hiſt. v. 17.

§ See the Eccleſiaſtical Hiſtories of Euſebius and Socrates.

It is ſituated over the ſea on a gentle riſing ground, on the north ſide of a broad promontory. The gardens appear very beautiful on the hanging ground over it: the old port is a little bay, and was well ſecured by ſtrong piers, which were deſtroyed by Feckerdine, as mentioned before, for he had poſſeſſion of this city; and his ſucceſſors, the princes of the Druſes, have moſt of them been made governors of it, till of late years the Turks have thought proper to take it out of their hands: to the eaſt of the port is a caſtle built on two rocks in the ſea, with a bridge to it. Eaſt of this, over the ſea clifts, is another caſtle; and to the eaſt of that, are remains of a very large one, defended with a foſſe, where I ſaw ſome broken pillars. About a furlong to the eaſt of this place, I came to the old city walls on that ſide. The town may be near two miles in circumference, and is defended with a very indifferent wall, which on the weſt ſide, is built of hewn ſtone, with ſome ſmall ſquare towers, and part of it may be the remains of the ancient wall. At a little diſtance to the weſt of the town is a ſmall bay, which opens to the north, where I ſaw ſome ſigns of ruins, but I could not judge what they were; it is poſſible the theatre built by Agrippa might be here, and be contrived ſo as to have the advantage of the hill, like thoſe of Pola and Frejus, and the ſea may have waſhed it away. Some authors alſo mention an amphitheatre in this town. I copied an ancient Greek inſcription over the ſouth gate. In the middle of the city there is a large well-built moſque, ſupported by Gothic pillars, which was formerly a church dedicated to St. John. There are ſeveral granite pillars about the town, and particularly ſix or ſeven of grey granite in one part, ſome ſtanding, and ſome lying on the ground.

The things moſt to be remarked in this city are the improvements of Feckerdine; that prince having acquired a taſte for architecture, during his ſtay at the court of Florence. His ſeraglio, which is now only the ſhell of a building, has the air of a Roman palace; water was conveyed by channels in the walls through all the apartments, and in the middle of it is a garden of very large lemon trees: the ſtables are truly magnificent, built with ſeveral rows of ſquare pillars, and there are niches on the ſides within, with a ſtone manger at the bottom of each of them for the horſes provender. There are ſeveral other unfiniſhed buildings, that have even a greater air of magnificence in them, and look more like the remains of antient Roman buildings, than unfiniſhed modern ones.

This town is under the influence of the Maronites and Druſes, as many other places are under the Arabs, and the inhabitants of mount Libanon or Antilibanon dare not go to any other town. When I came to Bayreut I went to the Capuchin convent, where I was very civilly received; there was only one monk in it, who reſides there chiefly on account of the French ſhips that come into this place.

CHAP. II. — *Of the river Lycus. The territory of the prince of the Druſes; and of the Maronites and Druſes.*

I SET forward on my journey from Bayreut on the firſt of June, and went to the eaſt along the ſide of the bay; after having travelled about a league, we came to the place where, they ſay, St. George killed the dragon which was about to devour the king of Bayreut's daughter: there is a moſque on the ſpot, which was formerly a Greek church; near it is a well, and they ſay, that the dragon uſually came out of the hole, which is now the mouth of it. The writers of the middle age ſay this place was called Cappadocia. In this moſque I ſaw an extraordinary ceremony performed on one of the Turks that was with me; who ſitting down on the grouud, the religious

perſon,

perſon, who had the care of the moſque, took a piece of a ſmall marble pillar, in which, they ſay, there is an extraordinary virtue againſt all ſorts of pains, and rolled it on the back of the Turk for a conſiderable time. About a mile to the eaſt of this place we croſſed over the river of Bayreut, on a bridge of ſeven arches, ſome of which are of antient workmanſhip. This river runs to the north, along the plain which is eaſt of the grove of pines: it may be the river Magoras, of Pliny, and agrees with his order in ſpeaking of places; though ſome think that it is the ſame as the Tamyras. Soon after we had paſſed this river, we turned to the north, and went along the ſtrand under the high clifts for about an hour and a half, and came to the famous road, which is cut like a terrace on the weſt and north ſides of the mountain, over the ſea, and on the ſouth ſide of the river Lycus; the road being, as I conjecture, about half a mile long; it is very much like that road which is near the fountains of Tyre, and is ſaid to have been made by Alexander. We aſcended it going to the north; over the higheſt part there are remains of a tower; we then deſcended, and turning to the eaſt aſcended again. This road was formerly called Via Antoniniana; the aſcent to it is difficult, and a Latin inſcription is cut on the rock, mentioning the name of the road; and that it was made by the emperor Aurelius. I ſaw ſome ſmall figures of men in relief, cut in different compartments, but very much defaced by time; one, I obſerved, wore a particular cap like the Phrygian bonnet; probably it was the Perſian habit, and may be as old as the time when the Perſians had poſſeſſion of theſe countries. Under this road runs the river Kelp, as it is called in Arabic: it is the Lycus of the Greeks, that is, the Dog river; ſo called, as it is ſaid, from the ſtatue of a dog, which was formerly there. On one ſide of the road there is a ruin ſomething like the pedeſtal of a ſtatue, and below it in the ſea, at the mouth of the river, is a large ſtone, which the people ſhew for the ſtatue of the dog, from which, they ſay, the river received its name; and there is a relief on the rock over the river at the end of the bridge, which is much defaced, and ſeems to have repreſented a dog. This river was formerly navigable, though the ſtream is very rapid*. Oppoſite to the ſouth end of the bridge, is an inſcription in an eaſtern character, which ſeemed to be very ancient. The bridge over the river has four arches, one of which is large, being built, as they ſay, by Feckerdine; this river was the bounds between the Patriarchates of Jeruſalem and Antioch. On the other ſide of the bridge is an aqueduct brought four miles along the ſide of the hill, and is of ſo great a height, that ſeventeen arches about twenty feet high, are built againſt the hill near the bridge, for the water to run on; it is the work of one of the ſucceſſors of Feckerdine, in order to water a ſmall plain by the ſea, from which one aſcends the Caſtravan mountains, which extend northward near to the ancient city Byblus, now called Eſbele, where alſo the dominions of the prince of the Druſes end, which begin near Sidon, and only include the mountains. This part, called the Caſtravan mountains, is inhabited ſolely by Maronite Chriſtians; the other parts being poſſeſſed by the Druſes and Chriſtians promiſcuouſly. The mountains of Caſtravan are part either of Libanon or Antilibanon, according as the bounds of thoſe mountains are fixed. The name of Libanon is now given only to thoſe mountains that are north eaſt and ſouth eaſt of Tripoli, which ſtretch northwards to Laodicea Cabioſa, near the ancient Hems or Emeſa. Theſe mountains are high and rocky, but the aſcent is not very difficult; the higheſt parts are almoſt all the year covered with ſnow. It is ſurpriſing to ſee ſuch barren hills ſo well inhabited and improved; they are chiefly cultivated with mulberry-trees for ſilk-worms, and alſo with

* Strabo, xvi. p. 755.

vineyards, which produce excellent wine, far preferable to any other wines of Syria. On theſe mountains, a conſiderable way up, I ſaw the rocks riſing above the ground in ſuch extraordinary figures, for about two miles, that at a little diſtance they appeared like a ruined city, reſembling caſtles, towers, and houſes, and even ſome of them like men. Such a ſcene as this probably gave riſe to the fable of a petrified city beyond Tripoli in Africa. The mountains are inhabited altogether by Chriſtians, and they do not ſuffer Mahometans to ſettle on them, nor even the paſhas themſelves to come up the hills. The prince of the Druſes pays a certain ſum for his whole country to the Grand Signor, which conſiſts of theſe mountains from Sidon to Eſbele or Byblus; and he reſides at a place called Der-el-Kemer, [The Convent of the Moon]. The people pay for their lands to this prince. It is a place of refuge for Chriſtians from the tyranny of the Turkiſh governors, and eſpecially for thoſe unhappy wretches, who, having denied the faith, repent of it, and become Chriſtians again. Every village has a well built church, and there are almoſt as many monaſteries as villages, and to all their churches they have a bell, which is an extraordinary thing in theſe parts.

As I obſerved before, they are all Maronites on theſe mountains, and acknowledge the pope. The patriarch of the Maronites, who, as I apprehend, is a ſort of Legatus natus, is elected by the biſhops, about ten in number, and the governors of the country; every diſtrict having over it a ſheik or head; the uſual reſidence of the patriarch is at Cannobine on mount Libanon, but I waited on him at a little convent near the top of theſe mountains, he having retired to this part on account of ſome diſturbances in the country where he uſually reſides; he is one of the principal families of the Maronites, was married, and has children; but being a widower, he became a monk, and was promoted to this dignity. The biſhops have their ſees at ſome cities near, many of which are ruined, ſo that they moſtly reſide in convents on the mountains. The monks are of the order of ſaint Antonio the Egyptian; if I do not miſtake, moſt of them are reformed by a monk of Aleppo, and called Aleppines. Many of theſe convents have been built within thefe fifty years paſt, and moſt of them have a nunnery adjoining; but they have uſually only poor old women in them for the ſervice of the convents. The monks, both prieſts and others (as in all the eaſtern churches), are employed in taking care of their lands, being perſons of no learning. They uſually perform their long offices of devotion by night, which are in the Syriac language, that they do not underſtand; and being uſed to that character, both they, and the Syrians, or Jacobites, write the Arabic, their native tongue, in Syrian characters. In the reformed convents the ſuperior is choſen every three years; whereas in the others they continue during life; and, if I miſtake not, take the vow of poverty, which the eaſtern monks generally do not, and the inconvenience of not taking ſuch a vow in that ſtation of life, appears very much, in a people who have naturally ſuch an exorbitant love of money, as it neceſſarily expoſes them to many temptations. There are alſo ſome few nunneries that are not dependant on the monaſteries, though they are very rare in the eaſtern countries, and are rather like hoſpitals for the aged and decrepit; and if any young women are in them, they generally continue in a ſtate of probation, rarely taking the vow, and ſo may change their manner of life when they pleaſe; which might be an improvement on that kind of inſtitution. I was at a nunnery of Greek catholics on theſe mountains, which had been very lately founded by ſome young ladies of Aleppo, on the rule of St. Francis de Sales, under the direction of the Jeſuits, who have a convent near. Theſe ladies were at this time retired to it, to perform their two years of probation, in order to take the vow. There is alſo an Armenian catholic convent, founded by a biſhop, whom I ſaw there, and who was obliged

obliged to retire to these parts, on account of some distresses. The Latin fathers, those of the Holy Sepulchre, the Jesuits, and Capuchins, have commodious convents on this mountain; and the Jesuits have erected a seminary, both to prepare the youth for the education at Rome, and to fit those in a better manner for the Maronite church, who cannot be sent to that place of education. The Maronites are esteemed more honest, simple, and less intriguing than any other Christians in the east.

If any account can be given of the original of the Druses, it is, that they are the remains of the Christian armies in the holy war; and they themselves now say that they are descended from the English *. They are esteemed men of courage, and of greater probity than any others of these eastern parts. As they, and their prince, are protectors of the Christians that live among them, so they seem to have the best opinion of Christians, and the greatest regard for them; though, in reality, it is to be feared that they have little or no religion at all; they occasionally profess themselves Mahometans, but go as seldom as possible to their mosques, which they do only to enjoy the privileges of the established religion; and I have been informed, that in some of their books that have accidentally been found, they both blaspheme our Saviour, and speak evil of Mahomet. They have among them a sort of religious persons, whom they call by the name of Akel; these drink no wine, and will not eat any thing that belongs to the prince, because, they say, it is rapine; they have private places under their houses for their ceremonies of worship; and I was informed they do not perform any openly, except reading out of their books over the dead, before they are carried to burial, though, as to this, I much doubt my authority. These religious people meet together in their private places, and seem to be rather like the wise men, or philosophers of old, than the chief persons of a religion, in a community that has little or none. I rather think, if these in particular have any, that they are worshippers of nature. I was, indeed, told that by some accident, the statue of a calf had been seen in their retired places; but if the information of one who pretended to have discovered some of their secrets, is to be depended upon, they have a small silver box, closed in such a manner as not to be opened, and many, even among them, know not what it contains: they pay a sort of worship to it; and he said he was informed, that there were in these boxes the images of the nature of both sexes.

CHAP. III. — *Of the Castravan Mountains, of Esbele the antient Byblus, and other places in the Way to Tripoli.*

WE ascended the Castravan mountains, and went two miles eastward to the convent of St. Antony Elisy, where I was civilly entertained by the monks. We then travelled near a mile to the village of Elisy, where they have a handsome new built church: we went about three miles north to the nunnery above-mentioned, called Derbenady, and were invited into the apartments allotted for strangers, where we were entertained with conserve of roses, a dram, and coffee, a young Maronite sheik being with us. We went a mile eastward to the Jesuits convent at Ontua, where I was very civilly received by the general of the mission in these parts, who frequently resides in this convent. On the second, I went up the hill to the north east, in order to wait on the Maronite patriarch: after having travelled four or five miles we came to Ajalton, where one of the great families of the Maronite sheiks resides. The mountains, though very rocky,

* Somesya they are descended from the Franks, whom Godfrey of Bull ign brought with him to the holy war; and that Feckerdine pretended to be related to the house of Lorrain.

are

are well improved, as high as this place, with mulberry trees, and even with corn, wherever there is any ſoil. We went northward, and aſcended for three or four miles to a part of the hill, where the rocks appeared in extraordinary figures, like a ruined town, as mentioned before. We came to the convent of Refond, where the monks are of the antient order of St. Antony not reformed, and have a nunnery to ſerve them; all the monks work in cultivating the ground: this is the uſual reſidence of the biſhop of Patronè: here they entertained us with roaſted eggs, ſoup made with kidney beans, ſour milk, and excellent white wine, of a good body and flavour. We travelled northward down a very gentle deſcent, and paſſed by the village of Aſhout and Einegratè, and ſoon after by two high rocks, that appeared at a diſtance, like the ruins of ſome antient building. We aſcended and came to Eirſkeen, where we found the patriarch, and the biſhop of Patronè ſitting under a tree near the convent, after the eaſtern manner: the patriarch was a very venerable old man, and received me with great civility, though by ſome accident I had not my letter to give him from the Maronite interpreter of the Engliſh conſul at Acre. The biſhop having been many years miniſter of the church at Tripoli ſpoke Lingua Franca. Bread, wine, and coffee were brought; and, after ſome time, the patriarch went in; and I was ſoon called to dine in an open cloyſter or portico of the convent. Pilaw, fried eggs, honey, and ſome other things were ſet before us; the patriarch ſat a while at ſome diſtance, and when he went away, the biſhop came and ſat with me. After dinner I went out to the patriarch, who was ſitting under the tree, and coffee was ſerved; when I talked of departing, the patriarch preſſed me much to ſtay, and ſeemed almoſt angry when he found I was determined to go. This is a very high cool retreat, and we ſaw the tops of the mountains near this place covered with ſnow; we deſcended by the ſame way we came, to Aſhout, and then turned to the right, and went on to the top of the mountains, about five miles to the ſouth weſt, and found the country both uninhabited, and without any improvement. We deſcended to Aoſta, which is ſituated on a hill not a great way from the ſea ſhore; the houſe of the patriarch is there, with a church or chapel built to it, which is the family burial place. We found the patriarch's brother ſitting under a tree. I alighted and ſat a while with him, and he invited me to ſtay all night. The cuſtom of ſitting under trees at this time, and many others I had obſerved, led me to reflect on the great reſemblance there is between the manners and ſimplicity of the antients, and thoſe of the eaſtern people at this day; which is very remarkable only in one ſhort part of the hiſtory of Abraham. Thus, for inſtance, as air and ſhade are very deſirable in hot countries, ſo we find them often ſitting under a tree: thus, we ſee Abraham, when the Lord came to him in the plains of Mamre, deſiring the three angels to reſt themſelves under the tree. Fine meal was made ready for them, kneaded and baked on the hearth; and now it is the cuſtom to make bread whenever they eat, and they bake it on iron hearths, which are heated, or on the embers. It is uſual alſo to ſerve, to ſit, or ſtand by the gueſts without eating with them; and ſo Abraham ſet the butter and milk, and the calf that was dreſſed, before them, and ſtood by them under the tent when they did eat: the wife Sarah alſo did not appear, but ſtood in the tent within the door, according to the cuſtom among the eaſtern women at this time. From Aoſta we went on that evening two miles ſouth to Ariſſa, to the new-built convent of the Holy Sepulchre: it is moſt pleaſantly ſituated on a high hill, over the plain which is by the ſea ſhore; there being a village below it, near which, I was informed, they find thoſe white ſtones which have the figures of fiſh in them. We ſtaid there all night.

We ſet out northward on the third, and returning near as far as Aoſta, we went down the hill to the catholic Armenian convent, called Elerem, which is under Aoſta;

it was not then finiſhed. The biſhop ſhewed me the convent with great civility, and ſet before us an elegant collation of dried ſweetmeats, prunellas and piſtachio nuts, and we were ſerved with coffee and wine. We aſcended up to Aoſta, where I ſat under a tree, with the patriarch's two brothers and nephews, and drank coffee; they preſſed us to ſtay, but we went on ſouthward in a very bad ſtony road, and paſſed by Der-morran-Keiroula, a Maronite convent, and afterwards by Eran and Lubſan. We had a gentle deſcent down the hill going near Sdidieh and Aramoſt, and came to the village called Gaſier, where there is a Capuchin convent, which was ſhut up, all the monks being abſent; ſo I repoſed under a lemon-tree, until the ſervant came, and let us into the garden where I dined. The Maronite ſheik came to me, who talked Italian, and had travelled eight years in Europe; there were two or three who had travelled, and probably went with him as ſervants; one of them had been in England, I ſuppoſe he went under the name of a prince of mount Libanon; for thoſe who have travelled under that character, are the ſons of thoſe ſheiks who rent the pariſhes of the prince of the Druſes, and being chiefs of the country, the monks here give them certificates to Rome, under the name of Principi di monte Libano; and they often return home very much enriched; for they aſk charity in a genteel manner, on a pretence of ſupporting the Maronites under the hardſhips which they ſuffer from the Turks. I was informed, that one of them lately returning home, was murdered in Sicily, for the ſake of the treaſure which they were informed he had with him. This ſheik invited and preſſed me to go to his houſe and take coffee: I went with him; and a carpet being ſpread, we ſat down in the court, on a raiſed place over a running ſpout of water: he told me, that his brother, a young man who was there, deſigned to travel into Europe, and even hinted that he would be glad to join me. He appeared extremely civil, and offered to ſend one with me to the prince of the Druſes, and all over the mountains. Coffee was brought up, and a fowl roaſted in quarters, a kind of European diſh, the reſt being after the Arab manner. Toward the evening, a relation of the ſheik's came from Bayreut, where, he ſaid, he had heard that I walked about the city, and had obſerved every thing very curiouſly, which had alarmed the people; on which I immediately found that their behaviour was altered towards me; and they began to adviſe me to lay aſide the thoughts of going to the prince of the Druſes; and it is probable that they were afraid of being ſuſpected, in caſe they ſhould conduct me to that prince, at a time when the Turks were in war with the emperor; the prince of the Druſes having ſometimes given the government great trouble, when they were engaged in wars with the Chriſtian princes. I found it was too late to go away, ſo I ſtaid all night, and went to ſee the convent near, where they ſhewed me a monk who was a hundred and ten years old.

I hired a man from this place to go with me to Eſbele: ſetting out the next morning on the fourth, I ſaw a great number of young mulberry-trees on the foot of the hills, which had been cut down by a paſha who had ſome demand on them, which they did not anſwer; ſo he came with his men to the ſkirts of the mountain, and cut down the mulberry-trees; which was doing them a very conſiderable damage, as theſe trees are abſolutely neceſſary for their ſilk. We deſcended into a narrow valley, in which there runs a ſmall river, and over it there is a bridge, in the high road from Sidon, which is near the ſea; I take this river to be the northern bounds of the Caſtravan mountains. We aſcended and came into the high road, paſſing by the vale Ouad-Enamar, on the ſouth of which I ſaw ſome grottos. We paſſed by Ouad-Eteheny, and the church called Maria Mari. We then croſſed the river Ibrim on a large bridge; this river was anciently called Adonis. Travellers obſerve, that the water

water of it is red after great floods, which is occaſioned by the nature of the ſoil through which it runs; and that this having happened about the time of the feaſts of Adonis, the ancients ſaid the river ran with blood on account of his death. It is probable that Palæbyblos * was on this river.

A little beyond the Ibrim, we came to Eſbele, called by the Franks Gibele; it is the antient Byblus, ſuppoſed to be the country of the Giblites, mentioned in Joſhua †. Here, it is ſaid, Cinyras, the father of Adonis, had a palace; and the city became famous for the temples and worſhip of Adonis. The walls of the town remain, which are about a mile in circumference; and at the ſouth eaſt corner there is a very ſtrong caſtle of ruſticated work, built of hard ſtone that has pebbles in it. Towards the foundation are ſome ſtones twenty feet in length: there are very few inhabitants in the town, but many ruinous houſes are ſtanding, which ſhew that it has been well inhabited, and probably within two or three ages paſt. There are remains of a beautiful church, which ſeems to have been the cathedral; it is of the Corinthian order, and appears plainly to have been built before the entire corruption of architecture, probably about the fourth or fifth century. This town was taken by the Chriſtians in the time of the holy war, and followed the fate of Tyre, and other cities of this coaſt.

When we came to Eſbele, I ſtopped at a tree a little without the gates: having heard a bad character of the inhabitants, I had procured a letter to the ſheik, which I ſent to him. He came out to me, with his brother and relations, and ordered his Chriſtian ſteward to ſhew me every thing about the town. The ſheik happened to caſt his eyes on a pair of my piſtols, which he liked, and immediately ordered his man to propoſe an exchange for his, which I refuſed. When I returned from viewing the town, the ſheik and the elders were ſitting in the gate of the city, after the antient manner, and I ſat a while with them; but when I came to my place, I was informed that the ſheik intended to take my piſtols by force, if I would not agree to his propoſal. The ſheik himſelf came ſoon afterwards, took my piſtols out of the holſters, and would have put his own in their place, which I would not permit; he then put his piſtols into the hands of one of my men, whom I ordered to lay them down on the ground; they offered to give me ſome money alſo in exchange; but I intimated, that if they did not return them, I would complain to the paſha of Tripoli. I departed, and they ſent a man after me to offer ten dollars; two or three meſſages paſſed, and when we were about a mile from the town, they ſent the piſtols to me; for, as they knew the character of the paſha, it is probable that they apprehended, he would be glad of ſuch a pretence to come and raiſe money on them.

After having travelled near the ſea about three leagues we came to Patronè, a furlong to the weſt of the high road. This is thought to be the antient Botrus, placed by Ptolemy ten miles north of Byblus ‡; it is a biſhop's ſee, and gives title to one of the Maronite prelates, as well as Eſbele. There are remains of a large church, which

* Strabo xvi. 755.

† See Maundrel. As the Septuagint tranſlate it Βυβλιοι, and that was part of the land given to the Iſraelites, ſo it ſeems probable that the people of this place are meant in 1 Kings, v. 18. and Ezekiel, xxvii. 9. though the names Giblites, and Gebal, according to our literal tranſlation from the Hebrew, would incline to think that Gabala, north of Orthoſia, was meant; but as this muſt be Alcabile of the Jeruſalem Itinerary, it is very probable that Gabal was the antient name, and that a name ſomething like it was always retained by the people of the country, and that the Greeks gave it the name of Byblus.

‡ It ſeems by miſtake to be called Boſtria, in Strabo, xvi. p. 755. probably it is Bruttoſalia of the Jeruſalem Itinerary. This city was built by Ithobalus, king of Tyre, about the time of the prophet Elias, according to Menander, quoted by Joſephus, Anti. Jud. lib. viii. cap. 13.

was probably the cathedral, and of buildings about it, which might ſerve for the prieſts; there are ruins alſo of a ſmaller church, which is well built; but nothing is to be ſeen of the walls of the city, nor is there even a village on the ſpot. The rocky clifts on the ſea ſide have been much worked with the tool; and I obſerved a ſort of a canal cut between them from the ſea, running north and ſouth, which probably might ſerve for a harbour for boats and ſmall veſſels in bad weather, as it is an open port without any ſhelter. All theſe towns of Phœnicia are ſuppoſed to be of very great antiquity.

We went on and paſſed by a village called Maſid; it is to the left, at the end of the plain, under the great cape; near it is a church on a ſmall hill; about this place poſſibly might be Gigartum *. Four or five miles from Patronè, we entered in between thoſe mountains, which ſtretch weſtward to the ſea, and make that cape, which was called by the antients Theoproſopon, where, ſome ſay, mount Libanon began. Here thoſe Arab and Ituræan robbers, who infeſted the country, had one of their ſtrong caſtles, which, with many others belonging to them, were deſtroyed by Pompey †. Between theſe hills we croſſed the river Nar-el-Zehar on a bridge, and came to a very extraordinary rock about a hundred feet high, a hundred yards long, and twenty broad: there is a caſtle on it, and it is called Empſiles. We intended to have ſtaid all night, though there was no place to lodge in, nor any other accommodation; but a Maronite prieſt coming by, to whom we ſhewed ſome civility, he very kindly invited us to go two or three miles further to his houſe; we went on with him, and when we came into the plain that leads to Tripoli, we turned to the eaſt, and aſcending the hills, came to the poor cottage of the prieſt; he prepared a ſupper for us, and we lay on the top of the houſe, which is a very common practice in this country during the ſummer ſeaſon.

We ſet out on the fifth, travelled along the narrow plain that runs to Tripoli, and went near a ſmall town on the ſea called Enty, where, they ſay, there are remains of a large well-built church. I came to ſome ruins that ſeemed to be the remains of an ancient temple; and there are ſeveral heaps of ſtones about it for a conſiderable way. This might be Trieris, mentioned by Strabo ‡ between the promontory and Tripoli, and may be the ſame as Tridis, placed in the Jeruſalem Itinerary twelve miles from that city: to the eaſt there is a low ridge of mountains that extend almoſt as far as Tripoli; they are chiefly inhabited by Greeks, as well as the vale to the eaſt of them; there are ſome convents on the hills, particularly the large monaſtery of Bellemint, which is delightfully ſituated; and another called Mar Jakob, (Saint James), where the Europeans that die at Tripoli are uſually buried. Beyond Enty I ſaw a Greek monaſtery near the ſea, called Der-Naſſour. After having paſſed under the Greek convent of Bellemint, we came to Calamon, where there is a ſmall ſtream, and a ruined building: this, without doubt, is the antient Calamos.

CHAP. IV. — *Of Tripoli.*

TRIPOLI, now called Traplous, is ſituated at the entrance of a narrow valley between the hills, and to the eaſt of a low promontory, that extends about a mile into the ſea, but is not above half a mile broad: on this promontory were the three cities which were colonies from Tyre, Sidon, and Aradus; they were a furlong diſtant from each other, but ſeem at length to have been joined by their ſuburbs, and to have made

* Strabo, xvi. p. 755.
† Strabo, ibid.
‡ Strabo, ibid.

one

one city; on that account it was called Tripolis. One of them, probably the moſt ancient, which might be that peopled from Tyre, was at the end of the point, and ſo might be eaſily fortified, by building a wall acroſs the promontory on the eaſt ſide of the city: there are great ruins of this wall, which appears to have been fifteen feet thick; and it ſeems to have been thrown down by force: it was caſed with hewn ſtone, which is now carried away; about the middle of it was the gate of the city, and near the wall there are ſeveral pieces of large pillars of grey granite. The ſecond city, which probably was the colony from Sidon, might be at the angle made by this promontory to the north, where the river which runs through the preſent city falls into the ſea; but there are no ſigns either of this or of the third city; for that part is all converted into gardens, and is a ſandy ſoil eaſily driven by the wind, which has probably covered whatever remained of thoſe antient cities. The third city, was the colony from Aradus, and might have been at the ſouth angle, where there is good water, and a ſmall ſtream; but as it is a rocky ground, and expoſed to the ſouth weſt wind, which is the moſt dangerous, and conſequently could not be a port, it is more probable that this city was in the middle between the other two on the north ſide; where there is a tolerable good harbour, which is uſed at this time, being ſheltered by ſome iſlands and rocks to the weſt. There are ſix large towers, about a quarter of a mile diſtant from each other, on the north ſide of the cape: but I could not be informed whether they were joined with a wall (which might formerly have been raiſed for defence along the ſhore), or deſigned only to protect the place againſt privateers, for which they ſerve at preſent. On this ſide, where the wall croſſed the promontory, is a little town called the Marine; it is inhabited moſtly by Greeks: the cuſtom-houſe is there, and all goods are landed in ſmall boats from the ſhips, which lie at a diſtance. The Greeks ſome years ago built a fine church here, which was ſoon after pulled down by a paſha.

When the Saracens took the city of Tripoli, they conſtituted a king to govern this country. Baldwin, king of Jeruſalem, took it with the help of the Genoeſe fleet, after ſeven years ſiege, and made Bertrand count of it, who was ſon of Raymond, count of Toulouſe. His territory extended from the river Lycus to the river Valania, as it was then called, being the river Eleutherus of the ancients, which falls into the ſea near Aradus. In the year one thouſand one hundred and ſeventy, the city was almoſt deſtroyed by an earthquake. The Saracens took it by ſap, in one thouſand two hundred and eighty nine, and entirely deſtroyed it, but the city was afterwards rebuilt by them *.

The preſent city of Tripoli is about two miles in circumference; it ſtands low, and a river runs through it, which, after great rains, overflows, and does much damage to the city; there are alſo ſome buildings on the ſide of the hills: over the ſouth eaſt corner of the city there is a large caſtle on a hill, thought to be built during the time of the holy war; for there is a moſque in it which was a church dedicated to St. John. There are five or ſix moſques in the city, which they ſay were churches; they have ſquare towers to them, one of which in particular, is built after the European manner; but the fineſt moſque has an octogon tower, and was formerly the church of St. John. Ther are a conſiderable number of Greeks here, who have a handſome cathedral, near which the biſhop reſides: the Maronites alſo have their church: many of the Bazars, or ſtreets of ſhops, ſeem to have been made out of old convents and nunneries, as may be ſeen by the manner of the buildings. The monks of the Holy Sepulchre, the Jeſuits, and Carmelites of mount Libanon have their convents here; the latter

* See the writers of the holy war.

reſiding

reſiding in this city only during the exceſſive cold weather in the winter ſeaſon, when mount Libanon is covered with ſnow. This is the reſidence of the paſha of Tripoli, from wich city the whole paſhalic is denominated.

The river of Tripoli runs through a moſt delightful narrow valley from the eaſt: there is a convent of Derviſes on the ſide of the hill over the river, about half a mile out of the town; it is one of the moſt beautiful ſituations I ever beheld, being adorned with ſeveral water-works, ſupplied by an aqueduct that runs through it. On this aqueduct the water runs from the foot of mount Libanon about eight miles diſtant; it is carried along the ſide of the hills by a channel to the north of the river, till it comes within a mile and a half of the city, when it croſſes the valley and river, on an aqueduct of four arches, which is one hundred and thirty paces long; the aqueduct is ſeven feet eight inches broad, and ſerves for a bridge; the two middle arches, which are Gothic, have been probably rebuilt, but the others are fine arches, and ſeem to be of a more antient date. The bridge is ſaid to be built, or rather repaired by Godfrey of Bulloign, though it is more probable that it was done by Baldwin king of Jeruſalem, and upon that account it might have been called the Prince's bridge, for I obſerved a croſs cut on the ſtones: from theſe arches the water runs on the ſouth ſide of the vale by the Derviſes convent.

The trade of Tripoli conſiſts chiefly in exporting raw ſilk to Europe, and the cotton and ſilk manufactures of Damaſcus to the different parts of the Levant; they have alſo a manufacture of ſoap made with the oil of olives, for which they were formerly more famous than Joppa, though now the latter has rather the preference. There is only one Engliſh houſe here, which is the conſul's, but there are ſeveral of the French nation.

The paſha was lately returned from his voyage towards Mecca, it being his office always to ſet out with proviſions to meet the caravan in its return; they go about half way to Mecca, ſetting out the ſame day that the caravan uſually leaves Mecca. When I was there the conſul went in ceremony to compliment the paſha on his return, and all the Engliſh nation accompanied him. The Janizaries went firſt; then the two dragomen or interpreters; after them the conſul in the Turkiſh dreſs, having on a purple ferijee, or gown of ceremony, but with a perriwig and hat. Soon after we came into the apartment, the paſha entered between two perſons, gave the welcome as he paſſed, and ſat down croſs-legged in the corner to the right, having a cuſhion on each ſide, and one over them behind him; he had on the garment of ceremony, lined with ermine, and a knife ſtuck in his girdle with a very fine handle, the end of it being adorned with a large emerald; no perſon moved his hat. The conſul ſat down facing the paſha, on a ſtool covered with red cloth; and thoſe of this nation, and the ſecond dragoman ſtood at his left hand; and his firſt dragoman, and the dragoman of the paſha on the right, who was to interpret between the dragoman of the conſul and the paſha; the former ſpeaking Arabic and the latter Turkiſh. After compliments were paſſed the conſul made a requeſt for juſtice in ſome caſe, and delivered a letter from Latichea relating to buſineſs: Sweet-meats and coffee, and afterwards ſhirbet were brought to all; but only the conſul was perfumed and incenſed. The two dragomen of the conſul kiſſed the hem of the paſha's garment, and put it to their foreheads, as ſoon as he was ſeated, when he granted the requeſt, and when they went away. The conſul demanded permiſſion to take leave, and riſing put his hand to his breaſt, but the paſha kept his ſeat. We then went to the caia, or chief miniſter of the paſha; a ſtool was ſet for the conſul; but he ſat down on the ſopha, which is more honourable. A ſtool is uſed at the paſha's on account of the ſhort habit which the French always

wear, and ſo the other conſuls ſit on it likewiſe, though they are in the long garb. At the ca'a's thoſe who attended the conſul kneeled on the ſopha, reſting behind on their hams, which is a very humble poſture; we were ſerved here in the ſame manner, except that all were perfumed and incenſed.

CHAP. V.—*Of Cannobine. The cedars of Libanon, and other places between Tripoli and Balbeck.*

WE ſet out from Tripoli * eaſtward on the twefth, and aſcending the low hills which are over the city, we came in three hours to the foot of Mount Libanon. We aſcended about four hours, and then went along the ſide of the hills, over a moſt romantic valley, which appeared as if it was ſhut in on every ſide by high pointed rocky mountains, almoſt covered with wood. The river Abouali ruſhes through it with a great noiſe, but is ſo covered with trees, that it is ſeen in very few places; we went almoſt half round the valley, and turning to the left, came to the Maronite convent of St. Antony Caſieeh; the convent is almoſt all cut out of the rock; the large church being a grot, and ſo are ſeveral other parts of the convent. There is alſo a large natural grot, that extends a great way under ground, in which there are what they call petrifications of water, that being hewn, appear to be very fine white alabaſter, like that in the grots of Carniola. In a dark part of this grot they diſcipline mad people; this place being, as they ſay, famous for miraculouſly curing the diſorders of the brain; the patients are commonly brought to their ſenſes in three or four days, or a week, and rarely continue longer, and even ſometimes are cured in their way to the convent, according to their account. They bury the monks in a vault above ground in their habits, in which they appear like ſkeletons; and I ſaw one whoſe ſkin ſeemed to be uncorrupted, who, they ſay, was a holy man. This place is famous for excellent

* In this journey we aſcended up the hill at Tripoli: the country to the foot of Mount Libanon, for about two leagues, is called a plain, though it is a very uneven ground; there are two rivulets run through it, one coming from the eaſt, called Gutban; the other from the ſouth ſouth eaſt, Abouali; they run into one valley to the weſt north weſt, and, uniting, run under the prince's bridge, and retain the name of the former. We firſt croſſed a hill, and then paſſed over a ſmall track of ground planted with olive-trees; we went a little way to the north, and turning eaſtward croſſed the valley in which theſe rivers unite, and turning ſouthwards into the vale of Abouali, we went over the river on a narrow bridge of ſix arches; ſaw Coura on a hill to the right, and further ſouth Nakely and Erkael; going further, we ſaw Kephteen to the ſouth, where there is a Greek convent, and further Kephercakey, where there is a ruined caſtle, and a large pillar that ſeemed to be built. We paſſed by Boukpherhouah to the left, near the road; we afterwards went by ſome vineyards on a hill near the foot of the mountains; when we began to aſcend the mountains. I ſaw Argy, in the valley of Biſbath to the left; we paſſed by Turſinah on the left, and Shinen on the right; the convent Antoura is on a mountain over it; further on we had Ibeſah to the right, and over it Ramaſkah; to the north, beyond the river Gutban is Mount Turbul, which runs to the eaſt ſouth eaſt, there being a valley between it and the high parts of Mount Libanon. We aſcended up a hill to Caremſidy, and then another ſteep hill, down which there is a narrow channel cut to convey the water to the villages beneath. I ſaw a church called St. John, on a hill to the right, and afterwards Enite, likewiſe to the right, and Aito on the left; we deſcended down the hill to Orby, oppoſite to which on the right, is Tourſa: in this part there are many pines, and ſome cypreſs. We went along the ſide of a hill, and deſcended towards the romantic valley, deſcribed below, in which the river Abouali runs, and came to the convent of St. Antony Caſieeh, over which, on the point of the high mountain, is Marſakeis, under which is the pleaſant village of Aden. We croſſed the valley from St. Antony, and went up the hill to the ſouth, and paſſed by Ban, where I obſerved a red earth like iron ore, and ſaw a ſingle church on the right, called Aouka, and deſcended to Cannobine. Returning up the hill the ſame way, we paſſed by Ban, and afterwards Capede, and Achig, pleaſantly ſituated on a rock over a valley; we went near Biſtureh, finely ſituated on a well-improved hill, over the river Kaliſhe, which below is called Abouali, the river I have mentioned before; we came to the Carmelite convent, from which one ſees the village of Sheraiſe to the ſouth.

wine,

wine, which they preſerve, as they do in all theſe parts, in large earthen jars, cloſe ſtopped down with clay, but being ſent to diſtant places in ſkins, it receives a ſtrong flavour from them which is diſagreeable. I ſaw the monks in their church, ſtanding four and four at two ſquare deſks, chanting their hymns alternately, and leaning on crutches as ſome eaſe during the long time they are obliged to be at their devotions.

From this place I went towards Cannobine, the convent where the Maronite patriarch uſually reſides; the deſcent to it is very ſteep, by a narrow winding road. The convent, which is about three quarters of the way down the hill, chiefly conſiſts of ſeveral grots cut into the rock; the river, which empties itſelf at Tripoli, runs in a narrow valley below it, having on both ſides two very high ridges of mountains, covered with pines; this ſituation is the moſt extraordinary and retired that can be imagined, there being only one way to it, which makes it a very ſecure retreat, and is probably the reaſon why the patriarchs have taken up their reſidence here. The church is a fine large grot, and there are three bells hung in a window of it; the biſhop of mount Libanon was there, who generally reſides with the patriarch, and is a ſort of vicar to him. Near the convent is the chapel of St. Marina, which is a grotto; it is ſaid ſhe lived as a monk at Tripoli, and on the mountains, in the habit of a man; near this chapel there are deſcents to two vaults, in one the patriarchs are buried, and in the other the monks.

On the thirteenth, we aſcended the hills by the ſame way, and returning, we overtook a Maronite prieſt; as I was leading my horſe, on account of the bad road, out of his great civility, he would take the bridle out of my hand, preſſed me to go aſide to his houſe, and conducting me to his ſhady tree near it, brought us a collation of fried eggs, ſour milk, and olives; as they are very poor, it is proper in theſe caſes to make a ſmall preſent of money. About theſe parts I ſaw a great number of young mulberry trees that had been cut down, of which they have conſiderable plantations on account of their ſilk manufacture; for the paſha having let this diſtrict to a new Amadean ſheik, the old one made war on him, ravaged the country, and did this miſchief; for theſe hills are inhabited partly by Maronites, and partly by Amadean Arabs, who are followers of Ali. Going eaſtward we paſſed near a village called Aden, which is reckoned one of the moſt pleaſant places in the world, on account of its ſituation and proſpect, its waters, and the fine improvements about it. We ſaw ſeveral beautiful caſcades on both ſides, and came to the convent of the Latin Carmelite fathers, called St. Sergius, which is a moſt delightful retirement in ſummer; the beauty of the oppoſite hills, the ſeveral caſcades, and ſtreams of water, and the perpetual freſhneſs of the air in theſe high regions, make the place very agreeable, whilſt the heats in the plains are almoſt intolerable; but in the winter the fathers reſide in Tripoli.

From this convent there is a gentle aſcent for about an hour to a large plain, between the higheſt parts of mount Libanon; towards the north-eaſt corner of it are the famous cedars of Libanon; they form a grove about a mile in circumference, which conſiſts of ſome large cedars that are near to one another, a great number of young cedars, and ſome pines. The great cedars, at ſome diſtance, look like very large ſpreading oaks; the bodies of the trees are ſhort, dividing at bottom into three or four limbs, ſome of which growing up together for about ten feet, appear ſomething like thoſe Gothic columns, which ſeem to be compoſed of ſeveral pillars; higher up they begin to ſpread horizontally; one that had the roundeſt body, though not the largeſt, meaſured twenty-four feet in circumference, and another with a ſort of triple body, as deſcribed above, and of a triangular figure, meaſured twelve feet on each ſide. The young cedars are not eaſily known from pines; I obſerved they bear a greater quantity of fruit than the large

large ones. The wood does not differ from white deal in appearance, nor does it ſeem to be harder; it has a fine ſmell, but not ſo fragrant as the juniper of America, which is commonly called Cedar; and it alſo falls ſhort of it in beauty; I took a piece of the wood from a great tree that was blown down by the wind, and left there to rot; there are fifteen large ones ſtanding. The Chriſtians of the ſeveral denominations near this place come here to celebrate the feſtival of the Transfiguration, and have built altars againſt ſeveral of the large trees, on which they adminiſter the ſacrament. Theſe trees are about half a mile north of the road, to which we returned; and from this plain on the mountains, aſcended about three hours up to the very higheſt ſummit of Mount Libanon, paſſing over the ſnow, which was frozen hard. Theſe mountains are not inhabited higher up than the Carmelite convent, nor all the way down on the eaſt ſide, which is very ſteep, and a barren ſoil. I obſerved that Cypreſs are the only trees that grow towards the top, which being nipped by the cold, do not grow ſpirally, but like ſmall oaks; and it may be concluded that this tree bears cold better than any other. From the top of Mount Libanon there is a fine proſpect of the beautiful parts of the mountain below, and of the ſea beyond Tripoli to the eaſt, of lake Lemoun at the foot of the hill, which ſeems to be two or three miles in circumference, and beyond it, of that great plain, which was Cœleſyria, on the eaſt ſide of which I ſaw Baalbeck.

Though all the people about Libanon drink of the ſnow water, yet they have not that ſwelling in the neck which the people are ſubject to who drink of the ſnow water of the Alps; which may be owing to a greater freedom of perſpiration; and poſſibly this ſnow may not be charged with ſo great a quantity of nitre as it is in the northern parts. It is obſerved on Mount Libanon, that in the ſpring time, when the ſnows begin to melt, the waters of the rivers riſe, but the fountains continue as before; after a certain time the fountains flow plentifully, and the waters of the rivers abate; and then the fountains continuing to flow, the waters of the rivers increaſe again; the reaſon of which ſeems to be, that when the ſnows firſt melt, the waters run down on the ſurface of the frozen ſnow without ſoaking into the ground to feed the ſprings; and ſo the greateſt part of it runs into the rivers; but when the ſnow is melted towards the lower parts of the mountains, the water begins to be drunk up by the earth, and conſequently increaſes the fountains; and when the earth is almoſt full of water, and of courſe does not imbibe ſo much of that element as before, it then runs more plentifully into the rivers, continuing ſtill to feed the fountains. At the foot of the mountains of Libanus there is a narrow valley, in which the ſmall lake Lemoun, before mentioned, is ſituated to the ſouth of the road. We travelled to the eaſt for two hours, between low hills covered with wood, and came into the plain of Baalbeck, which is about eight miles broad, extends a conſiderable way to the ſouth, and much farther northwards, where it opens into a plain; to the north eaſt of which are the deſerts that extend eaſtward to Palmyra; and northwards to Hems, the ancient Emeſa. Towards the north part of this plain the river Aſè riſes, which is the Orontes of the ancients; it is a barren red ſoil, very little improved, and the crops it produces are ſo poor, that it hardly anſwers the expence of tilling and watering; and they cannot ſow it two years together, this part having no water but what is brought from a ſtream that riſes plentifully half a mile ſouth eaſt of Baalbeck, which runs through the city, and is loſt in the fields and gardens.

We deſcended into the plain to Delehameit, a ſmall village on the left hand, inhabited by Maronites, where there is an old church that has been repaired, and ſeems to have been built after the model of the temple of Baalbeck, except that it has no colonnade round it. It is of the Corinthian order, and is doubtleſs of great antiquity. As

Aphaca, remarkable for an infamous temple dedicated to Venus, is said to have been between Heliopolis and Byblus *, one might conjecture that it was here, if it was not described as on the top of Mount Libanon, and probably the lake Lemoun is that which is mentioned near it, as having such extraordinary properties in it †. The sun was very low when we came to this place, and we had some thoughts of staying there all night, but the people gave us no great encouragement, and very honestly informed us, that we might run some risk of being plundered by the Amadean Arabs, if any of them should chance to come that way; so we proceeded on our journey, and arrived very late at Baalbeck.

Chap. VI. — *Of Baalbeck, the ancient Heliopolis.*

THERE are many cities in Syria that retain their ancient names; which is a proof that the Greek names, introduced under the Macedonian kings, were rarely received by the common people; of this Baalbeck, or rather Baalbeit, is an instance, which signifies the house or temple of Baal. This deity is supposed to be the same as the Sun; accordingly the Greeks in their language call this place Heliopolis, or the city of the Sun ‡. It stands on the east side of that plain, which is between Libanon to the west, and what is commonly supposed to be part of Antilibanon to the east, and consequently was in that part of Syria, which was called Cœlesyria proper. The river Asê or Orontes, rises in this plain about eight hours north of Baalbeck, near a village called Ras. The mountains to the east are very near the town; to the south-east side of which there is a hill that stretches southwards, part of it being taken within the city walls, which are low, and about four miles in circumference; they are built with square towers, and though probably on the same site as the ancient walls, yet the greatest part of them appear to be the work of the middle ages, from the great number of broken entablatures, pillars, defaced reliefs, and imperfect inscriptions, both Greek and Latin, that are placed in them §. It is very extraordinary that ancient authors should be so silent in relation to Heliopolis, which must have been very famous for the worship of Baal, and where there are at present such remains, as may be said to exceed every thing of antiquity in that kind. It is probable there was some very considerable building on the part of the hill enclosed within the city to the south east; for there I saw in the walls a great number of broken entablatures, reliefs, pedestals, and several small fluted Corinthian pillars in a fine taste, and imperfect Greek inscriptions, which seemed to be of great antiquity; and within the walls there is a large stone adorned with carvings of a most exquisite workmanship, which seems to have served for the covering of the colonnade round the building, being like that of the temple below. On the highest part of the hill within the walls there is a very fine Tuscan pillar, which probably had some relation to this building. It is raised on a square foundation, five feet seven inches high, consisting of three steps up; the two uppermost, which are not high, might be

* Zosimus, i. 58. † Eusebius De vita Constantini, iii. 55.

‡ The Itinerary of Antonine, and the tables agree so exactly in a very great error, as to the distances between Baalbeck and Damascus, that this as well as other instances, are a great circumstance to make one conjecture that one was copied from the other; they make Abila thirty-eight miles from Damascus, which ought to be corrected to eighteen; though I did not compute it to be above twelve. From this place to Heliopolis, it is twenty-two, according to those accounts, and the real distance may be about twenty.

§ I saw one inscription in the ancient Syriac language, and in the arched way leading to the famous temple, these words in large capitals, MOSCHIDIVISI, which probably were on a triumphal arch. On a pedestal of a statue or pillar, at the grand entrance of the imperfect temple, is this inscription, DIIS HEL. VI., by which it seems to be signified, that something was dedicated to the gods of Heliopolis.

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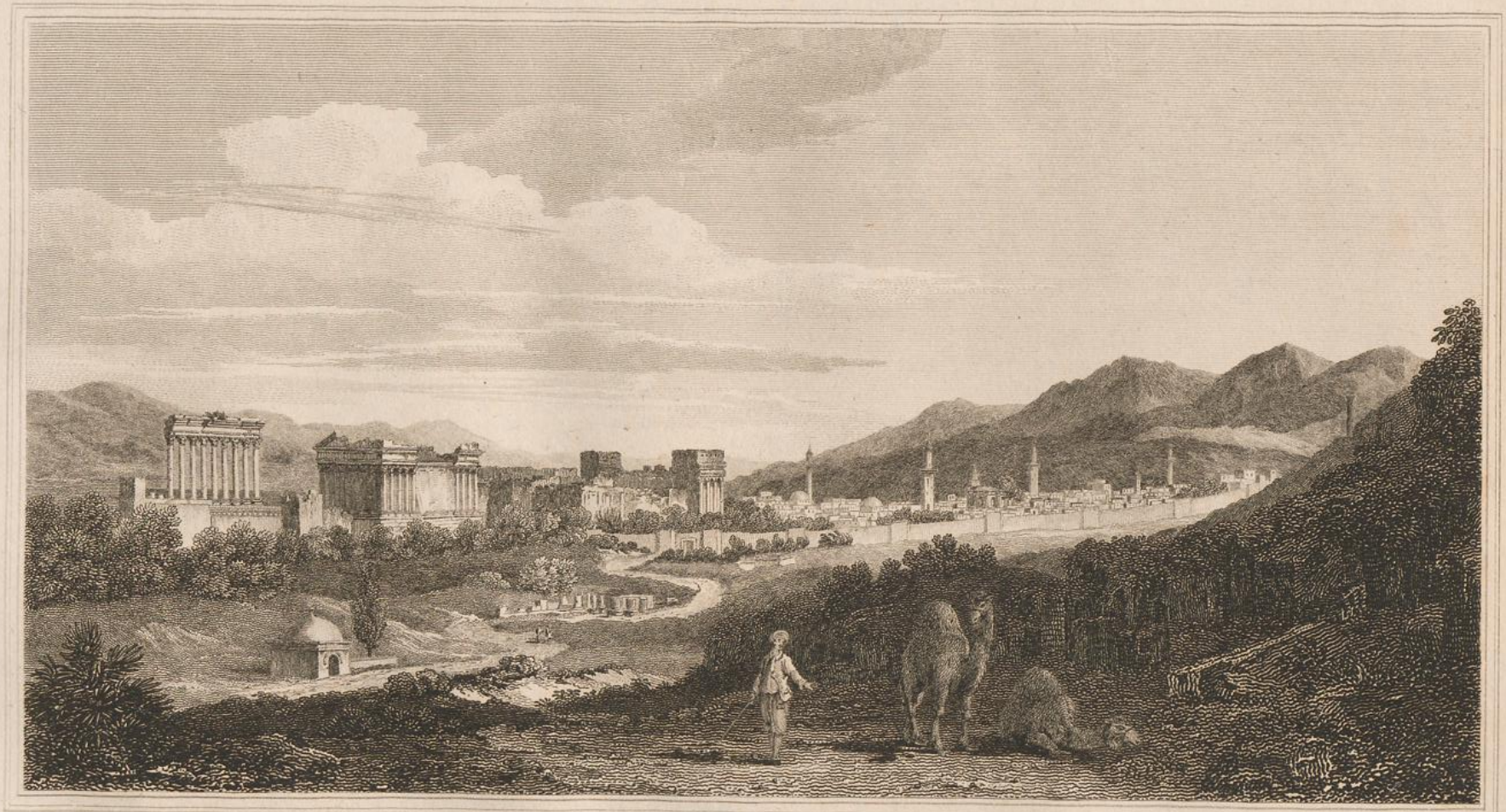

Engraved by George Cooke.

View of the City of Balbec.

(from the South.)

London: Published by Longman, Hurst, Rees, Orme & Brown, Paternoster Row, March 1, 1820.

deſigned to be wrought into a baſe and plinth: the ſhaft and capital are compoſed of eighteen ſtones, each about three feet thick: near ten feet below the capital it is encompaſſed with an ornament of five feſtoons, very finely wrought; and on the top of the capital, there are two tiers of ſtone, which make a ſmall baſin, about three feet deep. From this baſin there is a hole through the capital, and a ſemicircular channel nine inches wide and ſix deep, cut down the ſouth ſide of the column and ſteps; it is ſuppoſed, that this was a paſſage for water; the tradition is, that the water was conveyed from this pillar to the top of the famous temple, on which the people are ſo weak as to imagine there was a garden; but it is moſt probable, that the rain waters were conveyed from the building, which I ſuppoſe to have been here, into this ſmall baſin, and run down the channel, which was probably covered ſo as to make it a tube, and might be conveyed to ſome part of the city, poſſibly to the temple, where it might be neceſſary to raiſe the water to a certain height; or it might relate to ſome machinery of the ancient ſuperſtition.

In the plain, about two leagues weſt of the city, and a league from Mount Libanon, there is another pillar. The pillar is called Hamoudiade; the capital is of the Corinthian order, and is much injured by the weather; it ſtands on a foundation ſix feet three inches high, which is built ſo as to make five ſteps. The ſhaft of the pillar conſiſts of fourteen ſtones, each of them about three feet thick; on the north ſide, about twenty feet from the ground, there is a compartment cut on the pillar, which ſeems to have been intended for an inſcription, but there is no ſign of any letters; they have a tradition that it is hollow within, and that, being filled with water from ſome ſprings on the neighbouring hills, the waters were conveyed from the pillar to a hill, which is at the diſtance of a league, on which there was a monaſtery; but it is more probable, that this pillar was erected either in memory of ſome great action, or in honour of a heathen deity.

On the outſide of the city walls, to the ſouth eaſt of the famous temple, there are fragments of pillars of red granite, and ſome ſigns of the foundations of a building, which might be a temple. There is alſo a Mahometan ſepulchre of an octagon figure to the ſouth eaſt of the town in the way to Damaſcus; the dome of which is ſupported by granite pillars of the ſame kind, which probably were brought from that place; they are about twelve feet long, and five feet in circumference, ſo that probably each pillar was ſawn into two parts; they are of the moſt beautiful granite, in large ſpots, and finely poliſhed. The river of Baalbeck riſes half a mile ſouth eaſt of the city, and runs through it; the ſprings ſeem to have riſen in three very plentiful ſtreams, under three ſemicircular walls that might be contiguous, two of which remain; that to the ſouth is the larger, and has a Greek inſcription on it. I was informed, that half a day's journey ſouth of Baalbeck, there is a place called Elarach; and there is a tradition, if I miſtake not, among the Jews, that Noah was buried there.

In the city, about half a quarter of a mile ſouth eaſt of the famous temple, there is a beautiful ſmall temple almoſt entire, of a very ſingular architecture, which is now uſed by the Chriſtians for a church; it is a ſemicircle *. The ſteps and the baſement, which are repreſented entire, are only ſuppoſed: the ground being riſen up to the cornice of the latter, and ſo it is likewiſe near the top of the baſes under the pediments within; the pillars alſo that ſupport the pediments are not now ſtanding. The

* Monſieur de la Roque, in his account of his journey to Mount Libanon and Syria, affirms, that this temple is an octagon within; but, as he ſays, that the temple was round on the outſide, he may be miſtaken in the one as well as the other.

room ſeems to have had no light but from the door; on each ſide of which there are two round pilaſters.

The famous temple of Baalbeck, which has been ſo often mentioned by travellers, is a moſt exquiſite piece of workmanſhip, on which the utmoſt art has been beſtowed; it is built of a fine white ſtone, that approaches very near to the nature of marble, but grows yellow when expoſed to the air.

The ſeveral members of the columns and pedeſtals of the pilaſters, both within and without, are carried all round the building, and the whole temple is built as on one ſolid baſement. The ground is riſen near to the top of this baſement, both within and without, except on the ſouth ſide without, where the baſement is ſeen in all its proportions. The architecture of the ſides within, and of the further end, is of two kinds, that of the main body of the temple being in one ſtyle; but the ſmall pillars that ſupport the pediments are only ſuppoſed, thoſe places ſeem to have been deſigned for ſtatues. I went down into the vaults under this part by the light of wax candles; they conſiſt of two rooms; going into the inner vault I was ſtartled to ſee a dead body lie in its clothes; the murder was committed about ſix months before by a Greek for the ſake of his money, and the body was never removed. The entablatures of the temple, both within and without, are exceedingly rich; in the quarter round of the cornice without, there are ſpouts carved with a lip and flowers that do not project; and the frieze is adorned with feſtoons, ſupported by heads of ſome animal. Nothing can be imagined more exquiſite than the door-caſe to the temple: almoſt every member of it is adorned with the fineſt carvings of flowers and fruits; the frieze, particularly, with ears of corn, moſt beautifully executed. The top of the door-caſe conſiſts of three ſtones; the middle ſtone is finely adorned with reliefs; poſſibly the eagle which is carved on the door-caſe might repreſent the ſun, to whom this temple was dedicated; the winged perſons on each ſide of it may ſignify the zephyrs, or air, which operates with it: and by the ſeveral other particulars may be figured, that the ſun produces fruitful ſeaſons and plenty: the caduceus, which the eagle has in its claws, may be an emblem of commerce and riches, which are the conſequence of this bounty of nature.

This fine temple is deſervedly admired as one of the moſt beautiful pieces of antiquity that remains; and yet it is a melancholy thing to ſee how the barbarous people of theſe countries continually deſtroy ſuch magnificent buildings, in order to make uſe of the ſtone; they privately chip the pillars in order to undermine them, and when they fall, the ſtones are ſo large that they can carry away but very few of them. The pillars of the portico before the temple are ruined, except four at the ſouth eaſt corner; and four of the pillars on the ſouth ſide are fallen. There is a wall likewiſe built acroſs the portico before the temple, inſomuch that a great part of the beauty of it is deſtroyed; and yet the admiration of every one muſt be greatly raiſed, who has the leaſt taſte of architecture, and conſiders all the particular parts of it. It appears, that the temple was converted into a church by the Chriſtians.

There is another piece of antiquity in Baalbeck near the famous temple, which has been taken very little notice of by travellers; it ſeems to be part of a grand temple which was never finiſhed; the entrance is very magnificent, conſiſting of two grand courts, encompaſſed with buildings. This temple, which ſeems to have been deſigned in a very fine taſte, is ſixty-eight paces north of the other, and extends farther to the weſt, very near to the city walls; ſeveral ſtones of theſe buildings are left rough, and others only marked out to be hewn into baſes, or other forms; which is a plain proof that this temple was never finiſhed. As the other temple was dedicated to the ſun, ſo it is probable this

was

was erected in honour of all the gods of Heliopolis, from the inſcription before mentioned, which I ſaw on one of the baſements of the colonnade at the front of the entrance *. This temple ſtands on higher ground than the other, the bottom of its baſement being near as high as the top of the other; the wall of the baſement is left ſough, and ſeems deſigned either to have been adorned with all the members of a redeſtal, or to have been joined by ſome other building: it is twenty-ſeven feet above the ground on the ſide next to the old temple; there now remain but nine pillars, each conſiſting only of one ſtone; they ſupport an entablature, which is very grand, but exactly of the ſame architecture as that of the other temple, except that in the quarter round of the cornice lions heads are cut, as ſpouts for the water: I meaſured the top of a baſe of one of the pillars, on which there was no column, and found it ſeven feet ten inches diameter; they are eight feet and an inch apart, ſo that the intercolumnation is but little more than one diameter, of which, I believe, there are few inſtances; what is called the Pycnoſtyle, which is a diameter and a half, being the leaſt that is mentioned by the antients. To the weſt of the nine pillars is the baſe of a tenth; and in a line from it, I ſaw the baſes of pillars acroſs, which ſhewed the end of the colonnade; and by the meaſures, I imagine it conſiſted of ten pillars in breadth; ſome of the broken ones are ſtill remaining on their baſes. To the eaſt of the nine pillars, I found that there were ſix more in the ſame row, ſo that there were in all ſixteen in length; and I had reaſon to conclude, that there were no more; ſo that this temple was pretty near in the ſame proportion as the other, which has eight pillars in breadth, and fourteen in length.

The ſouth ſide of the two courts which lead to the temple, were either never finiſhed, or have been much ruined, but the other ſide remains ſo entire, eſpecially that of the inner court, that it was not very difficult to make a plan of them. The ſpaces on each ſide were doubtleſs deſigned for ſome apartments, of which there are remains to the north. There are pedeſtals in the front, which ſeem to have been deſigned for ſtatues, being too ſmall for pillars: if there had been a colonnade, this building would have very much reſembled the deſign of Bernini, executed at the Louvre in Paris. There is a ſquare pavilion at each end, and the rooms within are adorned with the ſame architecture as the walls in the front. This magnificent entrance is at leaſt twenty feet above the ground to the eaſt, and without doubt a grand flight of ſtairs was deſigned to it, the foundation wall being left rough between the two pavilions; and in De la Roque's time there ſeem to have been ſteps to this terrace. This grand entrance leads to a court, which ſeems to have been an octagon of unequal ſides, of which there is very little remaining. Beyond this is a large court of an oblong ſquare figure. On each ſide of the middle of the court, there are remains of two low walls, adorned with the members of a pedeſtal; they have doors through them, and it is probable there was a magnificent colonnade on them leading to the grand temple, and this colonnade ſeems to have been ſtanding in De la Roque's time, who ſays, there was a double row of pillars, which formed porticos or galleries ſixty fathom long, and eight broad. Under theſe buildings, on each ſide of the two courts, is a long arcade; there is alſo a croſs one under the buildings, which divides thoſe courts; the arcade to the ſouth ſeems to have been a private entrance to both the temples; it leads to the area near the north-eaſt corner of the old temple; the other is a way to go round the walls of the city, which there ſet in to the ſouth. In theſe arcades I ſaw two buſts in mezzo relievo; one was very ſingular, being the face of a young perſon, with

* See note § in p. 490.

bull's

bull's horns coming out of his ſhoulders, and a particular relief at the bottom, ſomething like a coronet reverſed. All theſe buildings in later times were turned into a caſtle; and an addition was made of a very ſtrong building near the ſouth-eaſt corner of the old temple, and another to the ſouth-weſt on the town wall, which they have almoſt deſtroyed for the ſake of the ſtones. It is ſaid this fortreſs was demoliſhed by Feckerdine, and mounds of unburnt brick ſtill remain in ſome parts, which were put up in the breaches, and againſt the walls, as if they were deſigned to reſiſt the force of cannon.

About twenty feet to the north and weſt of the unfiniſhed temple is the town wall, which is only of the height of the ground within, though between twenty and thirty feet above the foſſe without. The walls are built of very large hewn ſtones, which are laid in ſuch a manner as if they were deſigned to form the members of a baſement; it is probable they propoſed to have built ſuch another wall to the ſouth of the temple, and to have adorned the whole with a magnificent colonnade or coloſſal ſtatues of the gods of Heliopolis. But what is very ſurpriſing, in the wall to the weſt of the temple there are three ſtones near twenty feet above the ground, each of which are about ſixty feet long; the largeſt of them is about ſixty-two feet nine inches in length. On the north ſide there are likewiſe ſeven very large ſtones, but not of ſo great a ſize: what I wanted in the meaſures of theſe ſtones as to their thickneſs and breadth, which is ſaid to be about twelve feet, I preſume I found pretty near in the quarry half a mile from the town, out of which theſe ſtones were doubtleſs taken. I ſaw there a ſtone hewn out, but the bottom of it was not ſeparated from the rock, which meaſured ſixty-eight feet in length, is ſeventeen feet eight inches wide, and thirteen feet ten inches thick. Theſe ſtones were probably conveyed to the walls on rollers through the city; the ground on the inſide being levelled for that purpoſe; for though the wall is near thirty feet above the ground on the outſide, it is notwithſtanding on a level with the top of the wall within. The quarry in which this ſtone lies is very large, and the place is called St. Elias; there are ſeveral little grots round it; they ſhew one, where, they ſay, that prophet really was; though it is moſt probable, that theſe grots were inhabited by the Greek monks, or hermits of St. Elias, now called the Carmelites by the Latin church; and on this account the place might have its name; this quarry conſiſts of a fine white ſtone, but ſomewhat brittle. There is a quarry of finer ſtone at a ſmall hill a mile to the weſt of the city, which appears to have been much worked, and it is probable, that they took their pillars and ſtones for the fineſt work from that place.

As I came to Baalbeck after it was dark, I lodged the firſt night in the Kane. The next morning I carried a letter from the conſul of Tripoli to the Chriſtian ſecretary of the paſha; this being a ſmall paſhalic; he was at that time with the paſha, who deſired to ſee me; on which I informed the ſecretary that I had a letter for the paſha, though for certain reaſons I had determined not to deliver it, unleſs I ſhould find it neceſſary to be introduced to him. When I came, he was ſitting with the mufti, as they call him, or rather the mulla, who is head of the cadis in a paſhalic; the cadi alſo and ſome others were with him. I delivered him my letter, which he read with a pleaſant countenance, being a very good man, and particularly civil to the Franks, having lately been a paſha in Boſnia; he appeared very fond of his ſon, who was about five years old, and told me that when he returned from Boſnia by Raguſa, a gentleman there cauſed both his and his ſon's pictures to be drawn. When I aſked his leave to ſee the antiquities, he told me I might go were I pleaſed, and called for a janizary

to attend me. Sweetmeats and coffee were brought; both at my coming and going he ſaluted me with Hoſgelde, as much as to ſay I was welcome. I took up my abode at the Secretary's; and in the afternoon went to ſee the famous temple. In the evening I was elegantly entertained by the ſecretary in an open mocot in his court, a fountain of water playing into a baſin in the middle of the court. We had for ſupper a roaſted fowl ſtuffed, pilaw, ſtewed meat with the ſoup, a dulma of cucumbers ſtuffed with forced meat, and a deſert of apricots, apples, and mulberries, both red and white, for here they have not the black kind. On the ſixteenth, I viewed the two other temples, and went round part of the walls. On the ſeventeenth, I went in the road to Tripoli, about a league to a village called Nead, where there are ſome ruins, particularly of a building about forty feet long; near a league further we came to the pillar Hamoudiade, already mentioned. We returned towards Baalbeck, came to the quarry of fine ſtone, which is a mile to the weſt of it, then to the Turkiſh ſepulchres, which are to the ſouth of the town, and to the quarry of Elias; and went all round the city walls, and to the riſe of the river, which is divided into two or three ſtreams. When I returned, the ſecretary told me, that the paſha wondered that he had not ſeen me again, and ordered him to bring me to his houſe; and whilſt I was at ſupper, a meſſenger came from him to conduct me to him. When I came to the paſha, he was ſitting alone on an open raiſed ſopha in the court, near a baſin of water; he deſired me to come up to him, and put me on his right hand; and ſignified to me, that I ſhould not put myſelf in the kneeling poſture, as is uſual, when inferiors are before ſuperiors; but that I ſhould ſit as I found moſt convenient. He aſked me, why I did not come oftener; and ſhewed me a young tiger that had been caught in the mountains, and was brought to him that day; he talked to me about the war with the Germans, and aſked ſeveral times who was the greateſt prince in Europe. He had ſent all the company away except his own interpreter, and as I could not well underſtand him, he called for mine, and talked on ſome ſubjects that I thought had relation to his own intereſt. He aſked me what I had ſeen, and why we did not faſt as the Greeks do; he told me I was welcome to ſtay three or four days, or as long as I pleaſed, and treated me in every reſpect as an equal, and with the utmoſt politeneſs, of which there are very few examples in theſe countries. On the eighteenth, I reviewed every thing, ſaw one of their moſques, and a great number of old pillars in and about it. On the nineteenth in the evening, we lay with the caravan near the fountains of the river, in order to ſet out the next morning for Damaſcus.

CHAP. VII. — *Of the places in the road from Baalbeck to Damaſcus.*

IT is ſixteen hours or two ſmall days journey with a loaded caravan from Baalbeck to Damaſcus; the courſe altogether being about eaſt ſouth eaſt. The road is moſtly between hills, there being three chains of mountains divided by narrow valleys, which extend in breadth from Baalbeck to Damaſcus. The moſt weſtern mountains, I apprehend, are thoſe which begin to the north of Acre, and ſtretch away to Jebel Sheik, from which this middle chain of mountains ſeems to extend; both theſe being probably Anti-Libanon. The third and moſt eaſtern ridge of the mountains, begins to the north eaſt of Jebel Sheik, as I ſhall have occaſion to obſerve: theſe ſeem to be the mountains over Damaſcus, called by the antients the mountains of Trachonitis and Arabia, to which, they ſay, Antilibanon extended. Mount Libanon began at the cape ſouth of Tripoli, and is that chain of mountains which is to the weſt of the plain of Baalbeck.

Having

Having laid with the caravan by the river without the town of Baalbeck, we ſet out on the twenty-firſt, very early in the morning for Damaſcus, and went two hours ſouth ſouth eaſt on the ſide of the mountains which are to the left; theſe mountains are called Jebel Cheke; thoſe eaſt of them, I ſuppoſe to be the ſecond ridge of hills, and are called Jebel Jourgie Charkieh: we had the great plain ſtill to the right, which here inclined a little more to the eaſt, where the Caſtravan mountains begin; to the ſouth we ſaw the village of Doris in the plain. We turned to the eaſt, and went on the ſide of the hills over a river called Neytane, I ſuppoſe the ſame as Leytane, which, if I do not miſtake, runs into the plain of Baalbeck; and after three hours travelling we turned ſouth, and paſſed over it on a bridge. About this place two ſtreams unite, which make this river. We paſſed by the ſource of the ſourthern branch of it, which riſes at the foot of the hills from three or four ſprings that flow very plentifully; from the name of it, I ſhould take this to be the river Letana of the map publiſhed in a printed account of a journey from Damaſcus to Aleppo, and mentioned alſo by Maundrel in the road from Sidon to Damaſcus, which is made to fall into the Caſmy. We went an hour further to a village called Ainhour, on a rivulet of that name which runs to the ſouth. A ſoldier of Damaſcus, who was in the caravan, aſked my ſervant ſome time before we came to this place, why he wore the cap which the Turks call a carpack, turned up with fur, ſnatched it from his head, and took away his gun, and to frighten him, deſired one of his companions to aſſiſt him to bind him and carry him to the paſha; and aſked our conductor why he brought Franks into that country. We ſtopped at Ainhour, each company getting under the ſhade of a tree; a very obliging Mahometan youth came, and aſked us why the ſoldier took away our arms, and enquired if we had any wine, and deſired us to give him ſome: we readily complied with his requeſt; and he and the ſoldier both grew cheerful with it; and the youth brought us what the fellow had taken. Afterwards, when I was aſleep, they came to us, and aſked if we had more wine; the ſoldier threatened much, would have waked me, and threw ſome ſtones at me; and ſaid, that if it were not for the janizary, our conductor, he would carry us bound to the paſha, and in his drunken fit threatened to murder us; the youth all the time endeavouring to ſoften him; and at laſt he parted. We went on in the evening, and came in an hour to a fine round plain called Gebeliſha, about ſix or ſeven miles in circumference; on the weſt ſide of it there is a pleaſant village called Septany, which has much wood about it. We travelled near an hour on the ſouth ſide of the plain and ſtopped under the village of Modoia, near a ſpring and rivulet; we lay all night in the open air. A little further is a village called Edaidy; the place where we lay is computed to be eight hours from Damaſcus, and the ſame diſtance from Baalbeck.

On the twenty-ſecond we ſet out very early, travelled near an hour in the plain, and turning to the ſouth eaſt, aſcended the middle ridge of hills. To the ſouth of them is a river which ruſhes through the trees and ſtones, and runs to Damaſcus; it is here called by the country people the Shamaweys, but it is the Barrady, which ſeems to have been called the Bardines, as Stephanus mentions Damaſcus on that river, but the more ancient name of it is Chryſorrhoas, and it is probably the Abana of ſcripture, mentioned as a river of Damaſcus. They ſay it riſes in the mountains towards Bayreuht, and being divided into ſeveral ſtreams, they are either loſt or fall into a lake three or four leagues eaſt of Damaſcus. We went along by the ſide of it; and after ſome time turned northwards; the road here is cut through the rock in three places; firſt for about twenty yards, the rock being near twenty feet high on each ſide; then

for about forty yards, the rock being fifty feet high; the third paſſage is near the ſame length, but the rock is only about ten feet in height. We croſſed the river on a bridge, a little below which it falls into a large baſin; part of it ſeemed to run under ground; however, a little below this place, the river turns again to the eaſt, and then it is called the Barrady.

I was informed, that about eighteen miles from Damaſcus, ſomewhere near the road, there is a village called Zebdaineh *, where, according to their tradition, Cain ſlew Abel. Four or five miles north of it, among the mountains, there is a place called Nebi Shiit [Prophet Seth], where, it is ſaid, there is a very long tomb, which they ſhew for the ſepulchre of Seth, the ſon of Adam; it was not ſafe to go to that place. At ſome diſtance from the road to the north is a village called Sukè, where, as I was afterwards informed, there is an inſcription on a ſtone near the river; to the eaſt of this, and north of the river is Burhaliah; I ſaw this place from Nebi Abel, which I ſhall mention hereafter: I obſerved two pillars with their entablature at a place called Koſehadah, on the north ſide of the river, oppoſite to a hill called Kepher, and about half a mile north of the village of Kepher; there are ruins about them, particularly to the north, where I thought I ſaw the foundations of ſome building, which might be an antient temple: there is alſo an old tower near the road, called Bourge Hamane; it is beyond Kepher, on the hill to the north eaſt. About two miles from the bridge, and twelve from Damaſcus, we ſaw to the right a mountain, which is very high and ſteep; there is a ruined church on the top of it, the place is called Nebi Abel [Prophet Abel]; here, they ſay, Cain buried Abel, having carried him on his back, lamenting (as the vulgar have the ſtory), and not knowing what to do with the dead corpſe, till he ſaw a raven making a hole in the ground to bury one of his own ſpecies, which gave him the hint to inter his brother. I went to ſee this place from Damaſcus, and found a moſt beautiful church uncovered, which ſtands north and ſouth; the wall is three feet thick, and is built with ſingle ſtones of that dimenſion; the building is plain within, and the door-caſe is very beautiful: about five feet from the portico there are two pillars three feet and a half in diameter, with round Doric capitals, one is broke, and the other remains entire; they ſeem to be of very great antiquity; that to the weſt correſponds to the wall of the church, but the other is five or ſix feet within it, which convinced me that either they were ſome monument erected in memory of an extraordinary action, or belonged to a building of leſs dimenſions than this, or might have been part of a portico before a large temple, for it is ſituated juſt over the cliff; and there are ſeven ſteps from the cliff to theſe pillars, which probably led to the portico †: I find there was a tradition ſome years ago, that this church was built by St. Helena; though they ſay the ſame of almoſt every old church that remains, but I could learn nothing of ſuch a tradition now. I hoped for ſome light as to the founder of it, from a Greek inſcription which I ſaw on a ſtone about four feet wide, and three deep, that was fixed in the inſide of the church, but ſome of it has been broke off; ſo that the latter part of the lines are loſt; it ſeems to conſiſt of verſes in honour of the builder, and to run in the firſt perſon, beginning with the year, and afterwards makes mention of Lyſanias, tetrarch of Abilene; and by the laſt line it ſeems to be

* This may be the ſame as Septany above-mentioned.

† 2 Kings, v. 12.—— There are ſome particularities in the architecture of this building; that part of the cornice, which is over the pilaſters, projects like another capital, and about two feet below the capital, the pilaſter widens ſix inches, and projects four inches in front.

the devotion of a lady of the name of Euſebia. This inſcription is a confirmation that Abila was near, which doubtleſs was the capital of the tetrarchy of Abilene, mentioned in ſcripture as under the government of Lyſanias *; and probably from him this city was diſtinguiſhed by the name of Abila of Lyſanias †, on account of his being a benefactor to it. Oppoſite to this, in the valley on the north ſide of the Barrady, I ſaw two pillars, with their entablature, which ſeemed to be the remains of a portico to ſome conſiderable building, there being ſeveral large ſtones about them on the ground. I am apt to think that Abila might be there, and probably extended on both ſides of the river. In the tables it is placed eighteen miles from Damaſcus, and thirty-two from Eliopoli, but theſe diſtances are much too great. Every one may judge as he thinks proper, whether this place or country had its name from any memorable action of Abel, or whether the people, being fond of fables, might not be deſirous to derive the name from Abel, and invented ſtories to confirm it. This is certain, that as the Damaſcenes think their ſituation a ſort of earthly paradiſe; ſo they would make one believe, that it really was the ſpot where our firſt parents were happy; and accordingly they ſay, that Adam was created in the field of Damaſcus to the weſt of the city, and formed out of the red ſoil which is found there; and to confirm this ſtory, have others of places near, relating to Abel and Seth.

At the village Seneiah, at the foot of this hill, there is a ſhort marble pillar, on which are ſome imperfect remains of a Greek inſcription, ſo that probably it was an antient milliary. Going on near an hour further, we aſcended a little hill; the river winding round it to the north, paſſes by a village called Iſhdaidy; then turning eaſt, and afterwards to the ſouth, it runs by a village called Dummar, about a league and a half from Damaſcus. Here we croſſed the Barrady on another bridge; from this village we went over a high hill, from which there is a glorious proſpect of Damaſcus, and of the country about it. One ſees the Barrady dividing into many ſtreams, coming from between the hills, and running to the city through the fine field of Damaſcus, which appeared more beautiful, as the paſha's army, with their beautiful green tents, was encamped at one end of it: this is the place where, they ſay, Adam was made. On each ſide of it are gardens and villages, which extend two or three miles to the north, and five or ſix to the ſouth; this, with the view of Damaſcus itſelf, and its towers, minarets, and cypreſs trees growing all over the city higher than the houſes, makes a moſt glorious appearance.

We came to a little town called Selheiah at the foot of the hill, and arrived at the city, where I took up my abode at the convent of the monks of the Holy Sepulchre, who were all Spaniards.

CHAP. VIII. — *Of Damaſcus.*

DAMASCUS was the capital of that part of Cœle Syria, which was called Damaſcene. The Hebrew name of this city was Damaſek, and the inhabitants now call it Demeſk. The Arab hiſtorians ſay it was built by Abraham, and that he gave it the name of the ſervant preſented him by Nimrod, who, they ſay, was called Demſchak, and ſuppoſe him to be the ſame as Eliezer mentioned in ſcripture ‡; it is commonly called by the Arabs Sham, which is the name they give to Syria, this having been the capital of that country. Some think that this country is ſo called by the Arabs,

* Luke, iii. 1. † Ptolemæi Geographia, v. 15.

‡ But it could not well be true, that he was preſented to him by Nimrod, as he was born in Abraham's houſe. Gen. xi

becauſe

becauſe it is the country to the left, and that Arabia Felix is called Jemen, as it is to the right; that being the ſignification of theſe words in Arabic.

This city is of great antiquity, being, without doubt, at leaſt as old as the time of Abraham, in whoſe hiſtory it is mentioned, though it may be doubted very much whether he was the founder of it *. Joſephus traces its beginning higher up, to Uz, great grandſon of Noah †; his father, Aram, the ſon of Shem, having poſſeſſed himſelf of Syria, from which the country was called Aram, and ſometimes Padan Aram, or the field and champaign country of Aram. This country and city were conquered by David, after the people of it came to the aſſiſtance of the king of Zobah on the Euphrates, whom he vanquiſhed, and put garriſons in Syria of Damaſcus, or Syria-Damaſcus ‡; that is, probably in the part of Syria called Damaſcene. But when Solomon went after other gods, he was puniſhed by the revolt of the people that were ſubject to him, who ſtirred up Rezon againſt him, who reigned in Damaſcus, and was an enemy to Iſrael all the days of Solomon §. From that time they were governed by their own kings, among whom was Hazael ‖, and alſo Rezin ¶, both of them mentioned in ſcripture. It remained under them until it was taken from the latter, in the time of Ahaz, by Tiglath-Pileſer, king of Aſſyria **. This city afterwards followed the fate of Syria, and became ſubject to the Greeks, Romans, the emperors of the eaſt, the Saracens, and laſtly to the Turkiſh emperors, having been the reſidence of the Saracen kings of the Ommiade race, who removed to this place from Medina in the ſeventh century, about forty years after Mahomet.

The city of Damaſcus is encompaſſed with walls, extending about two miles from eaſt to weſt, and a mile and a half from north to ſouth; but the ſuburbs are much larger than the city; that to the north is ſmall; part of it is called the Meidan, where they have an open place for riding, and other exerciſes; and there are likewiſe ſeveral burial places and gardens in it: but on the ſouth, the ſuburb extends for two miles, and is inhabited chiefly by Turcomen; it is called Babel Elah [The gate of God], becauſe the gate at the end of it leads both to Jeruſalem and Mecca. From the former it is computed to be ſix days journey, that is, about a hundred and twenty miles. The Barrady, and two or three ſtreams of water that are brought from it, run through ſeveral parts of the city. Damaſcus does not anſwer within to its outward appearance; the ſtreets being all narrow, there is a foot way on each ſide of them, and a lower way in the middle for horſes and cattle, juſt large enough for one beaſt, which ſerves alſo to carry off the water after rain. Moſt of the houſes are built for a few feet from the foundation, with hewn ſtone, the reſt with unburnt brick; their palaces are very magnificent within, and are built round a court, but make no manner of appearance without, and it is very rare that more than a dead wall is ſeen from the ſtreet. The bazars, or ſhops make a better appearance, which have wide ſtreets between them, and many of them are open only to foot people; they are covered over at top with roofs or arches, which are a ſhelter from the ſun and keep them cool; they have water in ſuch abundance at Damaſcus, that all parts are ſupplied with it, and every houſe has either a fountain, a large baſin of water, or at leaſt a pipe or conduit.

The walls of Damaſcus are probably built on the foundations of the ancient walls of the city; for I obſerved, in many places, towards the bottom of them, large ſtones of

* The ſteward of Abraham is called Eliezer of Damaſcus, Gen. xv. 2. But the Arab hiſtorians ſeem to interpret it that his name was Demſchak; ſome think that he was a great improver of this city.

† Joſephus Antiq. i. 6. ‡ 2 Sam. viii. 3, 4, 5, 6. 1 Chron. xviii. 3, 4, 5, 6.

§ 1 Kings, xi. 23, 24, 25. ‖ 1 Kings, xix. 15. 2 Kings, viii. 13.

¶ 2 Kings, xv. 37. and xvi. 5. ** 2 Kings, xvi. 9.

ruſticated work, different from the other parts; which ſeem to have been built in the middle ages, being in the Gothic manner with battlements, and ſemicircular towers, and holes over the gates to annoy the enemy; and there is a low wall without the foſſe, defended alſo with ſemicircular towers. The eaſt gate, called by the Chriſtians The gate of St. Paul, may give one ſome idea of the magnificence of the ancient walls of Damaſcus; the gateway is about ten feet wide, it is arched over, and adorned wih a kind of Doric pilaſters, and all round the arch there is a plain architrave well executed; without the walls, a little more to the ſouth, is a very large gateway near thirty feet high, executed in the ſame manner; and it is probable, that beyond this, that is ſouth of it, there was another gate like the firſt, to anſwer to it, the middle one being the grand gate for carriages to paſs, and thoſe on each ſide for foot people.

The caſtle, which ſeems to be older than the preſent walls, is towards the ſouth-weſt part of the town; it is a noble ruſtic building with three ſquare towers in front, and five on each ſide, and is about three quarters of a mile in circumference; it ſeems to be the work of the middle ages, either of the Greek emperors, or of the firſt Mahometan conquerors of Syria; it appears within like a little town, and one ſees nothing of the form of a caſtle; at the entrance are ſome old arms; one of them is mentioned as an ancient Baliſta, which is a large croſs bow, ſuch as they had in the ages before the invention of gunpowder. This caſtle was probably inhabited by the kaliffs of the Ommiade race.

As to what relates to ſacred hiſtory in this city, beſides what I have already mentioned, it chiefly regards the converſion of St. Paul; half a mile without the city, to the eaſt, they ſhew the place where, they ſay, he fell from his horſe; near it is a maſs of cemented gravel about four feet high, and from ten to ſeventeen feet wide, and about ſeventy feet long; it ſeems to have been deſigned to raiſe the ground for ſome building. It is difficult to ſay, whether this is really the place of the converſion of St. Paul, for it is not in the preſent road to Jeruſalem, which is to the ſouth, though, they ſay, the road was formerly here, which it poſſibly might be, and further on turned to the ſouth; there was, without doubt, a church here dedicated to St. Paul, and the Chriſtians are buried about this ſpot. Between this place and the city is the tomb of a perſon whom they call St. George, who, they ſay, was porter of the gate near, which is now ſhut up; where ſome pretend to ſhew a hole by wich the apoſtle was let down in a baſket, though the gate appears to have been built long ſince; they ſay, that this St. George was put to death for favouring the eſcape of St. Paul; about his ſepulchre the Chriſtians formerly buried, and now they reſt the corpſe at it, to perform an office. At the eaſt gate, as it is called by the Turks, or the gate of St. Paul before mentioned, ſome ſay the apoſtle entered, and there is a road from the place of his converſion leading towards it. Not far from this gate, in the ſtreet of Ananias, is the houſe of that devout man; it is now like a cellar under ground, and is converted into a moſque; they ſhew the houſe of Judas in the ſtreet called Strait, where St. Paul was lodged when Ananias was ſent to him, in which there is a little room, which now ſerves as a moſque, and a tomb, which, they ſay, is the ſepulchre of Ananias. There are ſeveral pieces of marble pillars in and about the houſe, which was the remains of a church formerly there; not far from this place is a fountain, where, they ſay, St. Paul was baptized.

There are a great number of moſques in Damaſcus, ſome of which were formerly churches, particularly the principal moſque, which was the cathedral church: this building, with its avenues and edifices belonging to it, is one of the fineſt things that the zeal of the firſt Chriſtians produced, for by the architecture it appears to have been

built before that art was loſt, being all of the Corinthian order, and very well executed. The ſtructure of the cathedral itſelf was very particular; it is an oblong ſquare; there are three rows of columns in it; in the middle there was a dome, under which probably was the high altar; to the weſt of the church is a large court with a portico of granite pillars on three ſides; the front of the church next to the court conſiſted of arches, ſupported by pillars of verd antique; between them there are large folding doors to be opened at pleaſure; ſo that when the doors were open, the people in the court and portico round it could ſee the prieſt celebrate divine ſervice. Over theſe arches there are a double number of arched windows; there was likewiſe a portico on the outſide of the court and church, of which there are now but ſmall remains; there is a gallery over the portico, with a double number of arches, ſupported by ſmall pillars. There were three grand entrances into the court, and as many to the church. All the walls of the church, and of the porticos within the court, were adorned on the outſide, over the arches, with Moſaic work, of which there are great remains. On the north ſide there is a grand aſcent to the court, by many ſteps, and remains of a beautiful colonnade before the entrance, and of another of the ſame kind on the ſouth, which is more entire. Below the ſteps to the north there is a very fine jet d'eau, which throws up a great body of water. It ſeems very probable that there were buildings all round, which belonged to the officers of the church, and they might be divided from one another by the ſeveral avenues to the church; on each ſide of which it is probable there were twelve columns, which might form a portico on each ſide, and ſupport galleries like thoſe round the court, for in one avenue the pillars are ſtanding; and it is not unlikely that every particular building was encompaſſed with ſuch a portico, for it appears there were very large pillars, about three feet diameter, on the outſide all round; thoſe of the porticos being about two feet diameter; the great pillars are of a coarſe marble, except ſome very large ones at the entrances, which are of granite; one part of theſe buildings is called the patriarch's palace; another his ſeminary; and as it is probable that there were five piles of building, one might be for the canons, another for the prieſts, and a fifth for the deacons and other inferior officers; the whole was probably encloſed with a wall, within which there might be a portico correſponding to the portico of large pillars round the buildings; for I ſaw in the town, at proper diſtances, remains of ſome very beautiful door-caſes in the fineſt taſte, and alſo ſeveral pillars. The Turks call this the moſque of Saint John Baptiſt, but the Chriſtians ſay, that it was dedicated to John Damaſcenus, whoſe body is in it; and they tell ſome miracle that happened, when they attempted to remove it. They have a tradition, however, that this church was built by the emperor Heraclius, and that it was at firſt dedicated to Zacharias, which is not improbable; for we find that the Chriſtians of the firſt ages, eſpecially the Greeks, diſtinguiſhed their churches by the names of the prophets and holy men that were before Chriſt, which is the reaſon why ſo many churches in Venice have thoſe names; and it may be, the firſt hermits calling their churches after the name of Elias, who lived a ſolitary life, might be the occaſion of their being called the hermits of St. Elias; ſo that although this church might be at firſt dedicated to Zacharias, yet it might afterwards receive the name of St. John Damaſcenus, either by a formal conſecration, or becauſe the body of that ſaint was depoſited in it, as the convent of Mount Sinai is called St. Catherine, out of the regard which the Greeks have for the relicks of that ſaint, which are depoſited there. It is ſaid, this church was, by agreement, continued in the hands of the Chriſtians; but that, at length, the Mahometans took it from them, which may account for the tradition they have of the patriarch's palace, whoſe ſee was removed to this place

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on the deſtruction of Antioch; though all theſe great ſtructures were doubtleſs raiſed under the biſhops of Damaſcus, when Chriſtianity was the eſtabliſhed religion here. The Arab hiſtorians * obſerve, that this moſque was much improved by the Kalif Valid about the eighty-ſixth year of the Hegira, which has made ſome of them affirm, that he built it. Near this moſque there is another, which is a very ſolid building of hewn ſtone, and though not large, yet the deſign of it is grand; there is a fine ſepulchre in it of Daher, who, they ſay, was king of Syria, before it was taken by Sultan Seliman. And one reaſon why there are ſo many grand moſques in Damaſcus is, that the Kalifs built ſeveral of them as mauſoleums over the places in which they were to be buried. Moſt of the moſques have a court before them, with a portico round it, where the people pray in the ſummer, and, when it is not the hour of prayer, ſit and diſcourſe, or ſleep. One moſque particularly is moſt beautifully adorned with all ſorts of fine marbles, in the manner of Moſaic pavements; and another has a very high minaret or tower, the outſide of which is entirely caſed with green tiles. At the north-eaſt corner of the city walls there is a moſque, which, they ſay, was the church of St. Simon Stylites, and I find this church is ſaid to have been a temple to Serapis, and further out of the town that way, there are ſome ſigns of the foundations of a building near a ſtream of water, which, they ſay, was a church.

There are ſeveral hoſpitals in and about the city; but the Turkiſh charity is not a ſettled maintenance for the poor and ſick, except for ſuch people as have not their ſenſes, for whom they have a particular regard; but their charity conſiſts in giving victuals to the poor once or twice a week; and ſometimes in diſtributing medicines to the ſick on certain days; they have indeed an hoſpital for the maintenance of lepers at a moſque, where, as ſome ſay, the houſe of Naaman the Syrian ſtood, or as others, the houſe which he built for Gehazi and his poſterity; it is to the eaſt of the city wall; in one part of it there is an Arabic inſcription, which is a ſort of prayer, it being in an open place, built to pray in; it was interpreted to me in this manner, "O God, for "the ſake of the leprous prophet, a friend of our prophet, and for the ſake of all the "other prophets, give unto us health and peace." The Chriſtians alſo have an hoſpital for lepers, maintained by conſtant charities; and it is certain, that in ſome villages not far from Damaſcus, there are ſeveral lepers. The fineſt hoſpital is to the weſt of the city, at the eaſt end of the field of Damaſcus; it was founded by Sultan Seliman, or Selim the ſecond; the rooms are built round a court, with a portico before them, which is covered with cupolas, as well as all the reſt of the building, there being in all no leſs than forty cupolas covered with lead; at the ſouth ſide of the court there is a fine moſque covered with a large dome; it has a magnificent portico before it, and two fine minarets; near it there is a ſmaller hoſpital in the ſame ſtyle of architecture, and both of them ſerve for no other end at preſent, but to give out food on certain days to the poor.

The coffee-houſes in Damaſcus are remarkably pleaſant; many of them are large rooms, and the cieling of them are ſupported with rows of pillars, round which they have their ſofas; there is generally a court behind them with a baſin of water, and a fountain in the middle, and the ſeats round the courts are either ſhaded with trees, or covered over; one in particular on the Barrady, which runs through the city, has an iſland behind it planted with trees, and the place is accommodated in a very convenient manner, which renders it one of the moſt delightful places one can imagine in the midſt of a great city; in theſe coffee-houſes they have concerts of muſic at certain hours every day; and in ſome, a perſon paid by the houſe tells at a fixed hour Arabian

* See Herbelot's Oriental Dictionary under the words SCHAM and VALID.

ſtories

ſtories in a very graceful manner, and with much eloquence. Theſe coffee-houſes anſwer the end of public houſes with thoſe, who openly drink nothing but water, coffee, and ſherbets; where all idle people, ſtrangers, and others, who are not of the firſt rank, paſs their leiſure hours, ſend to the ſhops for their proviſions, and take their repaſts; the people from without carrying about their different ſorts of ſherbets, for which the place is famous.

The waters of Damaſcus are the great conveniency and ornament of the city, and of the places about it, and the diviſion of them is very curious. Theſe waters have two ſources, the Barrady before mentioned, and a river called the Fege, which falls into the Barrady about eight miles above Damaſcus, and four miles below the place of Abel. The river Fege comes out in a large ſtream of excellent water from the foot of a mountain, and running about a quarter of a mile, falls into the Barrady, the waters of which are whitiſh, and not eſteemed wholeſome; and therefore the people of Damaſcus do not drink the river waters, but that of the ſprings, which is very good, and in great abundance. After the two ſtreams are united, the river is called the Barrady till it comes within two leagues of Damaſcus, and then it is divided by art into ſix ſtreams within the ſpace of a league; and a ſeventh is derived from it towards the eaſt end of the field of Damaſcus; two of the ſtreams are north of the Barrady, and do not enter the city; the higheſt canal is cut from the river, in order to water the high grounds and gardens of a moſt pleaſant village called Salheiah; to the north-weſt of Damaſcus, the channel is made along the ſide of the hill, which is weſt of the city. This ſtream runs on a hanging terrace, which in ſome parts is at leaſt ſixty feet above the Barrady, and, if I do not miſtake, this water is called the Jeſid; there is a ſtream under it called Toura, in a channel of the ſame kind, which is about half as high, and waters ſome high grounds to the north of the city. From theſe two ſtreams a great number of ſmall channels are diſtributed to the lower grounds; and the water of the Jeſid, which is not carried off by theſe ſmall channels, falls into the Toura. The Barrady runs in a large ſtream through the town, and ſo do the three laſt ſtreams that come out of it on the ſouth ſide, namely, the Baneas, Kenouat, and Derany; another, which is more elevated, and is called the Mezouy, runs ſouth of the town, and waters a village called Mezy, and ſome other parts; theſe are ſmall ſtreams; but the two rivers, which run north of the town are large; and where they paſs on the ſide of the hills, the water is confined and the ground kept up on the ſouth ſide by thick walls, each tier of ſtone ſetting in two or three inches. The Acrabane or Serpentine river, which goes out of the Barrady in the field of Damaſcus, runs cloſe to the north walls of the city, the Toura being further to the north. Some of theſe rivers run under ground in ſeveral places, as particularly the Baneas, before it arrives at the great hoſpital of Sultan Seliman; the Jeſid paſſes the corner of the mountain, and runs under the rocks in ſeveral parts; and at the corner of that mountain, the Toura likewiſe goes under the rock, and there being a hole over it, one can look down and ſee the ſtream entering in at one part of the rock, and going out through the other part, and a little further it goes again under the rock, and ſo runs along the foot of the hill towards Salheia. This beautiful diviſion of the waters into eight ſtreams, which run ſo near to one another, may be looked on as a very extraordinary thing, and the place is ſo pleaſant, where they begin to widen at the field of Damaſcus, that it is very much frequented as a place of recreation, where neither verdure nor trees are wanting to make it a moſt agreeable ſcene.

Damaſcus is famous likewiſe for its gardens; and whatever is beautiful in them is chiefly owing to the great command there is of water; they afford a very fine pro-

ſpect from a height at a ſmall diſtance, on account of the great variety of trees that are in them; and it is certain they are the moſt beautiful of any in theſe parts. The eaſtern gardens indeed are only orchards, or woods of fruit trees, not regularly diſpoſed, and only laid out in narrow walks; there are ſeveral ſmall ſtreams brought through them, and ſome are beautified with baſons of water in open pavilions, or with fountains and little water works, in which, and their pleaſant ſummer houſes, their chief beauty conſiſts. In theſe gardens the people often ſpend the whole day, and there are always ſome to be let for that purpoſe, in which the gueſts are at liberty to eat what fruit they pleaſe; and thoſe who have houſes in their gardens frequently retire to them for two or three days in the ſummer: the ground is naturally a poor red ſoil, in which nothing thrives ſo well as trees; their gardens are encloſed with walls of unburnt brick, made of a mixture of earth, ſmall ſtones, and chopped ſtraw; the bricks are about eight inches thick, but of ſuch a ſize, that at a diſtance, they appear like hewn ſtone; they are of different meaſures, but ſeldom leſs than three feet ſquare; and being ſet an end on a ſtone foundation, three or four tier of them make a high wall, which would be ſoon waſhed away in a country where there is much rain.

The paſha of Damaſcus reſides in this city, which, together with the country about it, pretends to have had the ſame privileges that Egypt enjoys at preſent; ſo that it is a difficult government: the paſha has a troop of Boſniacs, which he changes often, that they may not contract friendſhips; he has alſo a body of men, who are natives of the coaſts of Barbary, in order to defend him againſt the populace in caſe of inſurrections; for there have been inſtances of their driving the paſha out of the city; and on his return from Mecca they have refuſed to admit him with theſe ſoldiers; for the paſha of Damaſcus conducts the caravan to Mecca that goes yearly from Damaſcus. Tumults, however, do not frequently happen in this city, but when they once get to a head, they are not eaſily ſuppreſſed. They have a body of janizaries under their aga; out of theſe they take what they call the capicules, who are guards to the gates of the city, each of them having a gate allotted to him, and a certain diſtrict near it, over which he has a ſort of abſolute power; and as theſe are janizaries of the greateſt intereſt, they influence the whole body, when theſe heads of the gate raiſe any ſeditions, they are generally formidable, and of dangerous conſequence.

The patriarch of Antioch ordinarily reſides here, who has under him forty-two archbiſhops and biſhops; this patriarch was choſe at Aleppo; for the late patriarch dying there, the Aleppines preſumed to elect another, but thoſe of Damaſcus choſe a Roman Catholic Greek, who was ſupported by the paſha; but that governor being ſoon diſplaced, his ſucceſſor took part with the patriarch elected at Aleppo, who is now in poſſeſſion, and the other fled to mount Libanon. This patriarchate is worth forty purſes a year, which revenue ariſes partly out of a tenth of what the biſhops receive from every family throughout the whole patriarchate, which from each houſe is from four to twenty ſhillings a year, and partly out of what he receives at Antioch, Damaſcus, and the country about them, which is his own peculiar dioceſe; being fifteen piaſtres for a licence to bury, and five for every marriage, which all the biſhops receive in their own dioceſes. It is computed that there are twenty thouſand Chriſtians in Damaſcus, a thouſand of them Maronites, two hundred Syrians or Jacobites, and about thirty families of Armenians, the remainder are Greeks; each of theſe have a church. Of the Greeks eight thouſand acknowledge the pope, and theſe I call Roman Catholic Greeks, who think it a ſin to go to the eſtabliſhed Greek church, and are not permitted by the paſha either to go to the Latin church, or to have ſeparate congregations for themſelves; but they have ſome prieſts of their own perſuaſion, who, together with the Latins,

Latins, go privately to their houſes with the hoſt, and confeſs them. Theſe Greeks obſerve the rights and faſts of the eſtabliſhed Greek church; but I was informed that ſome prieſts had allowed them to faſt according to the rules of the Latin church, and that it had been condemned from Rome. Thoſe of the eſtabliſhed Greek church have about thirty prieſts.

The Chriſtians of Damaſcus have a very bad character, and it is ſaid that they have all the vices of the Turks, only with this difference, that they are more aſhamed of them; and many of them are ſad examples, that they were only Chriſtians in name; having turned Mahometans either to avoid a puniſhment, or to have an opportunity of revenging themſelves on ſome Chriſtians who had uſed them ill; and there are generally ſix or ſeven inſtances of this kind every year. As the Chriſtians are worſe here than in any other parts, ſo alſo the Turks indulge thoſe vices here to the higheſt degree, for which they are generally infamous; with many of them, drinking wine takes the place of opium; but they are ſecret in this practice. The Damaſcenes are much addicted to pleaſure, and love to paſs their time in a lazy indolent manner: they do not want parts, and moſt of them have fine black eyes, and, when children, are of a ſurprizing fairneſs and beauty; but by the heat, their vices, the great uſe of bagnios, and the cuſtom of wearing their beards, they loſe that comelineſs when they arrive to maturity: but it is ſaid, that their women are the moſt beautiful in the world.

They take care to be ſupplied with ſnow every day from the neighbouring mountains, which is preſerved in the cavities of them; they cut it out in large pieces, and it is ſaid, that ſixty aſs loads are brought to Damaſcus every day, which are worth about a dollar and a half a load; they uſe it both in their wine and rinfreſcoes, which are made either of liquorice, lemons, or dried grapes; and they put the ſnow into the liquors, and let it diſſolve, which is not ſo wholeſome as the European manner of cooling their liquors with it. The wine about Damaſcus is ſtrong and good, generally of the colour of Burgundy; and they have plenty of all ſorts of proviſions excellent in their kind, and fruits in the greateſt perfection.

The trade of this city, as to the import, chiefly conſiſts of two branches; one is the trade of Mecca, from which place they bring yearly with the caravan the merchandizes of Perſia and India; for when Alexandria ceaſed to be the port for thoſe commodities, on finding out the way by the Cape of Good Hope, it is ſaid that Damaſcus was then the place where the Venetians ſettled for the Indian and Perſian trade, and being drove away on account of ſome intrigues with Turkiſh women, the trade, they ſay, went to Aleppo; and there is a well-built ſtreet in the city, which is ſtill called the Frank Street. From Europe they have their clothes, glaſſes, and ſeveral ſmall wares: the manufactures they export are chiefly burdets of ſilk and cotton, either ſtriped or plain, and alſo plain ſilk-like tabbies; all theſe things are watered, which very much adds to their beauty; they are made alſo at Aleppo, but not in ſo great perfection. This place is likewiſe famous for cutlery ware, which, they ſay, is made of the old iron that is found in ancient buildings; though ſome pretend that it is a chemical preparation invented by St. John Damaſcenus; the blades made of it, appear damaſked or watered, and they affirm that their cutlaſſes will enter common iron, without hurting the edge; but they make the ſame ſort of blades alſo at Aleppo; and they likewiſe ſay, that they are all made of pieces of old iron worked together: they make alſo very beautiful ſteel handles for knives, which are inlaid with gold in running flowers; a knife of this kind coſts thirty ſhillings. They have very fine iron work in the windows of the antient buildings, eſpecially in the moſques, which they ſay, are of poliſhed ſteel,

and indeed they appear very beautiful: the cutlery and ſilver ſmiths trade are carried on by the Chriſtians, as the latter is in moſt places.

They have fine fruit in Damaſcus, eſpecially apricots, of which they have five or ſix ſorts; theſe being dried in different ways, are exported in great quantities to all the countries round for a conſiderable diſtance. They have one way of preparing them to make a fine ſweetmeat; others being barely dried, are eat either ſoaked in water or ſtewed; but the greateſt export is what they make into a ſort of thin dried cakes, which, when they are eat with bread, are a very cooling and agreeable food in ſummer; they pack up theſe in bales, and ſend them to the diſtance of ten days journey.

The moſt pleaſant gardens are on the foot of the mountain about the village of Salheia, to the north weſt of Damaſcus; for being on a deſcent, they have a great command of water from the canal Jeſid; ſo that there one ſees the beſt water works. The road from the city to this place is on a paved way of broad hewn ſtones, after the manner of the antients; on each ſide of it there is a channel for water, and without theſe a foot path under the garden walls; which is the moſt beautiful manner of laying out a road I ever ſaw.

On the ſide of the hills over Salheia, there are ſome grottos cut in the rock; one of them is large, conſiſting of ſeveral rooms; it is a moſque, where they pretend to ſhew the tombs of the forty martyrs, who, they ſay, ſuffered for Moſes; they likewiſe tell ſeveral other ſtories of theſe places: another is the grot of the ſeven ſleepers, where they pretend they ſlept and were buried; and the ſheik or imam told us, that they ſuffered martyrdom for Chriſt.

There are two caravans which go to Mecca every year, one from Cairo, chiefly with the people of Africa, the other from this place, which is commonly under the government of the paſha of Damaſcus; both the caravans meet near the Red Sea. It is probable many great perſons coming to Damaſcus on this occaſion, have been charmed with the delightful ſituation of the place, and been induced to come and ſettle here: There have been alſo many great men baniſhed to Damaſcus; and they mention an inſtance of gratitude in one of them, who uſed to ſay, he was very much obliged to his ſultan, for laying him under a neceſſity of living in ſuch a paradiſe.

I ſpent my time very agreeably at Damaſcus, paſſing my leiſure hours in the coffee houſes, and commonly taking my repaſt in them, having a perſon with me, who had been educated twelve years in the propaganda fide at Rome; and as I mixed more with the people of the country of middle rank, ſo I had a better opportunity of obſerving their humours and cuſtoms, than in any other place. Some adventures, however, befel me whilſt I was there; the convent had recommended one of the capicul janizaries to go with me in the excurſions I made abroad, and when I came to pay him, he demanded an exorbitant price, and took it very ill that I did not immediately comply with his requeſt: he talked very high, and ſaid it was in his power to embroil me, ſo as to raiſe a conſiderable ſum of money on me, even to the amount of thirty purſes; ſo that I found it convenient to ſatisfy him; a Chriſtian, who afterwards accompanied me, ſaid he thought he deſerved as much as the janizary. But the moſt extraordinary affair related to the ſecretary of the paſha: I had procured letters to the paſha to do me what ſervice he could in relation to my deſigned expedition to Palmyra, and I talked of going to him myſelf; but the monks, who were well acquainted with his ſecretary, adviſed me to talk with him. He told me I could

not

not go to the pasha without making considerable presents of cloth, both to him and his Kiaia, which together with the officer's fees, would amount to about fifty dollars: he said he would do all the business without any trouble to me, and that I had nothing to do but to put the money into his hands; and he accordingly procured my letters: but when I mentioned the affair to some friends, they told me I might be assured that he had kept the money himself. Accordingly, I employed one to enquire, who found that he had paid but a very small sum to the officers of the pasha for their fees; and I was informed that my letters would have procured whatever I wanted without any presents, which I had determined not to make, unless I had judged that there was an absolute necessity for it, in order to facilitate an affair of such an importance as the journey to Palmyra. For, if presents are given in one place, it is known as one travels on, and then they are expected every where; which would be so great an expence, that, after I left Egypt, I was determined to make none: but as this affair had happened, it might have been of bad consequence to have moved in it at Damascus, so I took no further notice of it; but accidentally mentioning the story to our worthy consul at Tripoli, who knew the man, he told me that he would make him refund the money, and accordingly wrote to him, that if in a certain time he did not return it, he would acquaint the pasha himself, who was his friend, with the whole affair. In answer to the consul, he made it appear that he had disbursed twenty dollars, and returned the rest, which the consul afterwards remitted to me to Egypt.

CHAP. IX. — *Of some Places to the South of Damascus.*

I WENT about a day's journey south of Damascus, in the road to Jerusalem. We passed over a stream that comes from the rivers; and going two miles south of the city came to the village of Elkoddam [the footstep], so called, as they say, from the resemblance of the footstep of Mahomet, which I saw on the mosque. This is the place to which, they say, he came, and seeing the delightful situation of Damascus, immediately returned back, leaving this print of his foot, saying there was but one paradise for man: if they believe this, they seem to pay very little regard to the place, it being a very indifferent mosque, with nothing ornamental about it; though I saw some common people kiss the footstep, and say their prayers before it. A mile and a half further we passed through Dereia, where there is a mosque, which, they say, was formerly the church of a convent; there are several sepulchres about this place, and the country is improved with vineyards. We passed over a stream, and soon after over two others, which must all come from the rivers of Damascus: further to the left is Lathrotick and Senaia; near the latter we reposed by a rivulet. We went on three miles, and passed by Junie on a hill to the right, and going over a fine stream, we saw on the right a rising ground, on which there are large stones that appear like ruins: we ascended a hill to the left, on which there is a poor village called Deirout-Caucab; near the top of the hill there is a long narrow grot called Megara Mar Baulos [the grot of St. Paul], where, they say, he lay hid the first day after his escape from Damascus, that he might not be found by those who might pursue him: the Christians sometimes come to this grot, and stay two or three days at it out of devotion. We went half a mile along by the stream, and then half a mile further to a village called Artoudè: on the other side of the low hills to the south is a fine plain called Zaal Artoudè; we saw in the middle of it Kane Sheik, at a place called Sassa, where they lay the first night from Damascus in the road to Jerusalem and Mecca, resting the second night at Kane-Jeser-Jacob, on the east side of the river Jordan, to which I went

from Tiberias. To the left of Kane Sheik there is a large village called Derhalich; we ſtaid all night at Artoudè, and as we were under ſome apprehenſions, with regard to our ſafety, it was thought proper I ſhould take on me the character of a phyſician, a Greek Catholic, who was with me, underſtanding ſomething of that profeſſion; I was received in an open mocot in a yard, where the maſter of the houſe laid a carpet for me; I found we were much reſpected; and a woman who wanted advice for her child brought corn for our beaſts.

The next day we went two miles to the ſouth weſt, and came over againſt Calana, which is two miles further weſt, being oppoſite to that valley, which is between the two ridges of hills that run to the north, one being called Seleiah, which is next to Damaſcus; the other extends from Jebel Sheik, and is here called Rabuſieh; there is a third which runs by Baalbeck. We went over a deſart uneven country without water, and in about three hours and a half came to the village of Betimie, on the ſide of a hill over a vale, in which there is a rivulet of the ſame name: here we repoſed in a very pleaſant place under ſhady walnut trees; I ſaw ſome pieces of columns about the moſque. We went on and paſſed over the rivulet Moidebherane, and in half an hour came to Kepherhoua; beyond this place, on the eaſt ſide of a high mountain, near the foot of it, is a ſmall ruin called the ſepulchre of Nimrod, of which there are very little remains. It is a building about fifteen feet ſquare, of very antient architecture, ſomething like the temple of Fege, which I ſhall have occaſion to mention; the baſement of it is plain, with a ſtep all round; it is probable the tomb was built on this baſement, which I ſaw was ſolid, and might be in the manner of the ſepulchre of Abſolom: in the village near it there are the remains of a very magnificent building; one ſide of it to the ſouth, which was perfect, meaſured fifty feet, and the other ſide that was ruinous as much, and might have extended farther; it was adorned with pilaſters; I ſaw two of them at each corner, on a baſement round the building, above which very little remains; but enough to ſhew that the wall was two feet eight inches thick, and that the ſtones were of the ſame thickneſs. I ſaw in the houſes near this place, ſome very good Ionic capitals, ſo that doubtleſs this building was of that order: they call it the caſtle of Nimrod, and it is poſſible, that great hunter * might be worſhipped as a God, and that this might be a temple built to him. They have a proverb in Damaſcus, and the country about it, "As active as Nimrod:" And as the ſcripture † mentions Babel, Erech, Accad, and Calneh, as the beginning of his kingdom; the laſt may poſſibly be Chalybon, the capital of Chalybonitis, bounding on the Palmyrene, which is not above three days journey north of Damaſcus.

The mountain over this place is called Jebel Sheik [the chief mountain]; it was antiently called Panius and Hermon, as obſerved before; it is the higheſt mountain in this country, and is always covered with ſnow. The river Jordan riſes at the foot of this hill, at ſeven or eight leagues diſtance from this place, as they informed me, though, I believe, it is not ſo far off. The way from Damaſcus to Jeruſalem is through a plain, as far as the hills which are to the eaſt of Jordan. Liquorice grows naturally in this plain, as fern does with us, and they carry the wood to Damaſcus for fuel, and the root ſerves to make their rinfreſcoes; when it comes up green, the wild boars feed on it, which gives ſuch a flavour to the fleſh, that in that ſeaſon it is not to be eaten. As we were leaving this village, the ſheik of it called to my man to know where we had been, and whither we were going; we ſatisfied his curioſity, and went on towards the high road from Damaſcus to Jeruſalem: we ſaw at a diſtance, to the ſouth eaſt, Kane

* Gen. x. 9. † Gen. x. 10.

Sheik before-mentioned, to which we directed our courſe, and beyond it the hill Jebel Strata, which had a building on it; and among the hills, to the eaſt, I ſaw one called Jebel-makerat, which has a tower on it; I obſerved another called Jebel Kiſney to the eaſt of the Kane, and Jebel Houran in a line with Caucab. We lay at Kane Sheik. The houſes of the village, which are built round the inſide of the Kane, are made of hurdles, covered with clay, and their fuel was dried cow-dung. The people of the paſha came to this Kane, and the next morning ſeized on the horſe of a man whom I took with me from a village near Damaſcus, as they wanted it for their own uſe; which is no uncommon thing; but they reſtore the beaſts when they have no further occaſion for them.

We returned by Caucab, paſſing for ſome time by a rivulet called Lanage, which is divided into ſeveral ſtreams; it was a very hot day, but we went two hours and a half to a garden near Mezi. The eaſterns themſelves complained of the exceſſive heat of the ſun, and I found afterwards, that all my ſide which was next to the ſun peeled, but without any inconvenience. In this garden we dined under the ſhady trees by the rivulet that runs through it; for here the Mezoui divides into ſeveral ſtreams: this place is about an hour ſouth weſt of Damaſcus, and the village Kepher-Sely is in the middle between them. We paſſed on by Rabouy, near which place I ſaw the Mezoui come from under ground; we went to the diviſion of the waters, and ſo along by the river. I obſerved, that where the Toura divides from the Barrady, there is an artificial caſcade about ſix feet high, made by raiſing the bed of the river, in order to turn the water into the channel of the Toura on the ſide of the hill. We came to Dummar, where we lay, and were well received in the houſe allotted for travellers, where they had made proviſions for any paſſengers that might come.

The next day we went about an hour on the north ſide of the river to Elkamy; a little below it a ſtream goes out of the Barrady, which, I ſuppoſe, is the Jeſid. This village is pleaſantly ſituated on the ſide of a hill, on which, and on the river under it, are beautiful plantations of trees; to the ſouth weſt of it there is a village called Iſhdaidy. We croſſed the plain, and came again to the Barrady at the pleaſant village of Eſhraſy, which is in the middle of a wood over the river, and has a ſtream brought through it from above; I diſcovered the aqueduct cut through the rock in the ſide of the hill, being the ſame that goes towards Tadmor, which I ſhall have occaſion to mention. Higher up the river is a village called Peſſima; we ſtaid till the evening at Eſhraſy, and returned by Dummar to Damaſcus.

CHAP. X. — *Of the Places to the North Weſt of Damaſcus.*

I MADE an excurſion to the north weſt of Damaſcus, to ſee ſome remarkable places that way: about two miles north of the city is a village called Jobar, where there is a ſynagogue like an old Greek church, as they relate it formerly was: on the ſpot, which is now the middle of the ſynagogue, they ſay, Elijah anointed Hazael king over Syria, as he was commanded by God *. In three apartments of the ſynagogue there are thirty-ſix copies of the law, excellently well written on parchment rolls, each of them having a round wooden caſe to put them in; and though they ſeem to make little account of them, yet it has been mentioned that the law was preſerved here when Titus deſtroyed the temple. From one of theſe rooms there is a deſcent to a ſmall grot, in

* 1 Kings, xix. 15.

which

which there is a hole like a window, where, they ſay, Elijah was fed by the raven; but that miracle was wrought near the river Jordan *.

We went on, and paſſed over the ſtream Jeſid, and about two miles beyond Jobar, a little before the entrance to a village called Berze, we came to a riſing ground at the foot of the mountain, where, they ſay, Abraham overtook the four kings, when he delivered Lot; and according to tradition they are buried in that riſing ground. The ſcripture ſays, "He purſued them unto Hobah, which is on the left hand of Damaſcus†;" and if this tradition be true, Jobar above mentioned might be that place, at leaſt the country belonging to it might extend ſo far: this Jobar, which may be a corruption of Hoba, ſeems alſo to be Choba, mentioned by St. Jerom; the inhabitants of which were Jews, who believed in Chriſt, but obſerved the law; and, he ſays, they were called Hebionites from the hereſiarch, who might have his name from this place; this is the more probable, as the Jews might reſort thither on account of this part of Elijah's hiſtory. I obſerved, that the corn here was plucked up by the roots, according to the antient uſage, which is retained alſo in the upper Egypt; a cuſtom which is often alluded to in holy ſcripture.

Beyond the place where Abraham is ſaid to have overtaken the four kings, on the weſt ſide of the village of Bezzè, at the foot of the mountain, there is a moſque built before a cleft in the rock, into which one can enter: it is commonly ſaid, that Abraham returned thanks here for his victory; but the Mahometans have a ſtory, that Abraham's mother flying from the idolatry of Nimrod, was delivered of Abraham in this cleft ‡.

There is a way which goes along the plain for about four leagues to the north, and then turns up the mountain to the north weſt; and at the end of three leagues there is a village called Malouca, built on the ſide of a ſteep high hill, over a narrow valley; oppoſite to it, on the ſide of the other hill, is the Greek convent of ſaint Thecla; it is a large grot open to the ſouth, in which they have built a ſmall chapel; and at the eaſt end of the grot there is another, in which the place is ſhewn where St. Thecla ſuffered martyrdom; ſhe was the diſciple of St. Paul, according to the legends, and fled to this place from her infidel father; her picture is in the niche, where, they ſay, her body lies. There is a Greek inſcription on it, ſignifying, that ſhe was the firſt martyr of her ſex, and contemporary with the apoſtles. At one corner of the grot there is a baſon, which receives a clear water that drops from the rock, and, they ſay, that it is miraculous both in its ſource and effects. On each ſide of the mountain, at the end of this vale, there is a narrow opening in the rock, by which there are two paſſages up to the top of the hill, a ſmall rivulet runs through the northern one, which riſes on the mountain; from this ſource a channel is cut into the ſide of the perpendicular rock, which, without doubt, was deſigned to carry the water to the convent, and to the higher parts of the town. Near the entrance into the other paſſage, between the mountain, there is a plentiful ſpring that flows out of a grot, to which there is a narrow paſſage; they ſay, it riſes in five ſprings; and have ſome hiſtory concerning it, that relates to ſaint Thecla's flying to it to hide herſelf, at which time, they ſay, a fountain roſe there. On the top of the mountain, between theſe two paſſages, is the convent of ſaint Sergius; it is ill

* 1 Kings, xvii. 3. † Gen. xiv. 14, 15.

‡ From this place there is a road to the weſt between the hills to Sidonaia; it goes by a ſtream called Marabah; about a mile in between the hills there is a village of that name; the road then turns ſouth, and goes near Shirneh to the left, and afterwards through the large village of Tehl; the road is in a narrow pleaſant valley, that has a ſtream running through it, and is planted with poplars; and about two miles further there is a village called Mineh; beyond this the village of Telſitch is to the left, and Narrah to the right, Sidonaia being about four miles to the north of Mineh.

built

built and uninhabited, but there is a tolerable church belonging to it; in the perpendicular parts of the rock before mentioned, where there are ſeveral ſepulchres for ſingle bodies in a very particular manner; a ſemicircular niche being cut into the rock, and the bottom of it hollowed into a ſort of a grave to receive a body; theſe are in ſeveral ſtories one over another: there ſeem alſo to be ſome grots cut into the clifts, that are now inacceſſible; and on the top of the mountain, about the convent of ſaint Sergius, there are a great number of fine ſquare grottos cut out of the rock, in many of them there are broad ſolid ſeats, like ſofas, cut out at the further end; they have alſo ſeveral niches in them, as if they were deſigned for domeſtic uſes; others, which are level, and about ſix feet high, have holes cut in the rock round the ſide of the room at the ceiling, as if horſes were to be tied to them. I ſaw one cut out very regularly with a well in it, about ten feet deep, which had channels to it from all the parts of the grot; ſo that I concluded the uſe of it was to make wine; I found ſeveral others cut in the ſame form in a rough manner, which are now actually uſed as wine vats. It is difficult to ſay what was the original uſe of theſe grots, which are cut all down the gentle deſcent of the mountain weſtward to a ſort of a vale, which is between two ſummits of the mountain; the ſituation does not ſeem proper for any city; and I ſhould rather think it was formerly a town of ſtone-cutters, who might ſupply ſome neighbouring cities with this fine ſtone, and in cutting it might form theſe grots; and as I obſerved in relation to the grottos about Jeruſalem, they were made ſo as that the ſtone which they took out might be of uſe for building; theſe grottos, indeed, might be inhabited both by the workers in ſtone, and by thoſe people to whom the vineyards and lands belonged. In the town of Malouca there are two churches, one of the Greeks, the other of the Roman Greeks, there being ſeveral here of that communion; there is only one monk in the convent, who lives in a cell built below the grot. After the feaſt of Holy Croſs, the Greeks from Damaſcus come out to this convent, and to that of ſaint Moſes, ſome leagues to the north, and likewiſe to Sidonaia, and ſpend a fortnight or three weeks in a ſort of religious revelling *. Making an excurſion to St. Thecla from Sidonaia, we dined at Touaney, in a houſe appointed for the entertainment of ſtrangers, there being four of them, who take it in their turns, the people of the village ſupplying them with proviſions in an equal proportion. Here we ſaw the horſes of a party of about forty Arabs, who were encamped not far off; they go about to take tribute of the villages under their protection, which may be about ten, and a man ſent with any one by the ſheik of theſe villages, is a protection againſt them: theſe Arabs were of Arabia Felix, the Amadei being of Arabia Petræa: the Janizary ſeemed to be much afraid, talked often of the heat of the weather, and would not move until he knew they were gone, and which way they went. In the plain on the left, near the entrance into the vale towards Saint Thecla, there is a village called Einatirieh, which ſome years paſt was inhabited by Chriſtians, who on a diſcontent turned Mahometans; ſome ſay, becauſe the biſhop refuſed to permit them to eat milk in Lent; and others, becauſe he would not ſuffer an excommunicated body to be buried. To the right, farther to the ſouth, is Jobaidin. From Saint Thecla we went ſouthward again in a plain between two chains of mountains; about two leagues from it, we paſſed by the ruined convent of St. Joſeph on the mountains to the weſt; and about four leagues from that convent we arrived at a village called Marah, where there is a Greek parochial church of the Roman communion,

* Sidonaia is about four leagues from Saint Thecla; the firſt place in the road is Touaney; the road then goes to the left of Mohalick, and paſſes through Akouba, from which we ſaw on the hills to the right the convent of ſaint Joſeph; near it there is a village called Kaukout; and at a little diſtance from Sidonaia, is the village of Bodau to the right, and Haſier to the left.

and a Greek convent, which had in it only one lay brother, who lives there to entertain thoſe who come to ſee a chapel which is about two miles to the eaſt, near the top of the mountain; it is built, as they ſay, at the grot of Eliſha, where Elijah came to anoint him to be his ſucceſſor, as he was commanded by God, when he ordered him to go towards the wilderneſs of Damaſcus *; and on the outſide of it there was a paſſage, which is now ſtopped up, that led to ſome other grots, the entrance to which I was alſo ſhewn. The Greeks pretend, that it is the place where the prophet was anointed, and that it is dangerons to go to it; which ſeems to be a piece of policy to hinder the Mahometans from taking poſſeſſion of the place, and turning it into a moſque; it commands a fine view of the whole plain of Damaſcus, and of the city itſelf, and in that reſpect is a very delightful retirement.

From this place we went about a league to the weſt to Sydonaia, a village ſituated on the ſouth part of a rocky hill, on the top of which there is a famous Greek nunnery, founded by the emperor Juſtinian; who endowed it with lands that brought in a conſiderable revenue, for which they now pay rent to the Grand Signor; he alſo gave the convent three hundred Georgian ſlaves for vaſſals; whoſe deſcendants are the people of the village, and are of the Roman Greek church: the convent has the appearance of a caſtle, with high walls round it; the buildings within are irregular. Towards the bottom of the hill there is a building where ſtrangers are lodged. The church remains according to the old model, though it has been ruined and repaired; it conſiſts of five naves, divided by four rows of pillars, and has a portico before it; behind the high altar they have what they call a miraculous picture of the virgin Mary, which, they ſay, was painted by St. Luke, but it is not to be ſeen. The convent is governed by an abbeſs, whoſe office continues during life; ſhe is put in by the patriarch, and nominates the nuns, who are about twenty in number; theſe nunneries are more like hoſpitals than convents, the members of them being moſtly old women, and are employed in working, eſpecially in the managing of ſilk worms; and the abbeſs ſhewed me her hands, and obſerved to me, that they were callous with work; ſhe eat with us both above in the convent, and below in the apartment for ſtrangers; the women ſeldom take the vow in leſs than ſeven years, and often remain many years at liberty; they may ſee and converſe with men, and go any where, even to diſtant places, with leave. A great part of the revenue of the convent ariſes from their vineyards, which produce an excellent ſtrong red wine: they have two chaplains to the convent, one is a monk, who lives in the convent, the other is married, and reſides in the town. Near the town there is a ſmall building called the convent of St. George, a Roman Greek prieſt belongs to it, who lives in the town; and ſouth of it is the ruined convent of St. Chriſtopher, to which there is a good church; and there are ſeven or eight more ruined churches and chapels here. Thoſe of St. John, St. Saba, and St. Barbara, on the north ſide, have three naves, with an altar at the end of each after the Syrian ſtyle; and I ſaw in them ſeveral Doric capitals, and remains of freſco paintings; near them is the chapel of the transfiguration; and in two little grots, on the ſide of the hill, are altars to ſaint Thecla and ſaint Eleazar: to the eaſt are the ſmall chapels of Saint Sergius and ſaint Chriſtopher, and likewiſe an entire chapel of ſaint Peter and ſaint Paul, which appears to be a building of great antiquity; it is a very ſolid work, and is thirty-two feet ſix inches ſquare; there is an aſcent all round on the outſide of three ſteps; the cornice, door-caſe, and a ſort of a baſement above the ſteps, are proofs that the architecture is antient, it may be, before Chriſt; within, it is in form of a Greek croſs, and there is a ſtair-caſe to

* 1 Kings, xix. 15, 16, 19.

the

the top of it. There is a Roman Greek church here, called Saint Sophia, in which are two rows of ſlender pillars with Corinthian capitals, which ſeem to have belonged to ſome antient building on that ſpot; adjoining to it there is a long chapel, now in ruins, dedicated to Saint Elias, in which there are remains of ſeveral freſco paintings. On the high mountain to the north was the convent of Saint Thomas; the church, which is entire, very much reſembles in its architecture the beautiful church of Abel, but is rather plainer; the convent, which was built of large hewn ſtone, is entirely deſtroyed: there are ſeveral ſpacious grots near it, particularly an extraordinary one, called the grot of the council; and from the manner of it one may conjecture, that it might have ſerved as a chapter-houſe, and alſo as a library for their church books, and other manuſcripts; it is fifty-five feet long, twenty broad, and ten high; there are two ſeats and a ſhelf round the grotto, and four ſquare pillars in the room; there is likewiſe an apartment at the further end, and on each ſide; and all is cut out of the rock. About two hours to the north, on the very higheſt ſummit of the mountains, is the convent of Saint Serphent (Sergius); the way to it is ſomewhat difficult and dangerous; they ſay the church is of the ſame kind of building as that of Saint Thomas; the convent is inhabited only by one monk. Theſe two convents, as well as the nunnery, are ſaid to have been built by Juſtinian. On the north ſide of the hill, under the convent of Sidonaia, there is a ſepulchral grot about twenty-two feet ſquare; over the front of it there are three niches with ſemicircular tops, and a ſcollop-ſhell cut in the arch; the cornices of them are ſupported by two round Corinthian pillars; in each of the niches are two ſtatues of a man and woman in alto-relievo, the heads of which are broke off; the drapery of them is very fine; thoſe on the right ſeemed to be women, and the other to be men; the drapery of the former coming down to the foot; but the latter only within eight inches of it; under each of them there is an imperfect Greek inſcription, containing the name of the man and woman.

CHAP. XI. — *Of the river Fege, of Abana and Pharphar, and of the Aqueducts to Palmyra.*

FROM Sidonaia we travelled ſouth to Meneh before mentioned *, and then turned to the weſt, having high rocky mountains on the right, which are almoſt perpendicular, in which, at a conſiderable height, I ſaw a ſepulchral monument that ſeemed to be very antient, being a niche and a ſort of grave cut into the rock, but not in the middle of it; the pilaſters on each ſide ſupport an angular pediment; the capitals are of the moſt antient Doric order; it has alſo ſeven ſteps cut in the rock before it. We paſſed by Dradge on the left, and Halboue on a hill to the right, and croſſed a rivulet of the ſame name; we then aſcended a hill, and croſſed the road that goes from Dummar to Fege, and deſcended into a bottom, where there are ſeveral ſprings of bad water, which have no outlet, and make a ſort of a moraſs called the Dog-waters: on the right I obſerved ſeveral grottos in the mountains, and went to one of them; on each ſide of the door-place there are rough unfiniſhed pillars cut in the rock, which ſupport a pediment, and over the door there is a relief of a ſpread eagle. About a mile further we turned to the north, and came to the Barrady, and going about two miles, on the eaſt ſide of it, we arrived at the ſource of the Fege, having gone in all about four miles to the ſouth, ſix to the weſt, and two to the north.

The river Fege comes in a large clear ſtream from under the mountain, through an

* See note ‡ page 510.

arch about twenty feet wide. Twenty feet to the weſt of it there is a niche, about fifteen feet high, which was probably deſigned for a coloſſal ſtatue; about eight feet to the weſt of this, there is a very antient temple, which is on a level with the river, and almoſt entire. To make this regular, it is probable there was ſuch another temple, or at leaſt a niche, on the other ſide, and there is a temple in the middle, on an eminence over the river, which is almoſt entire, between which and the river there is a narrow paſſage about ſixteen feet above the current: the temple on the ſide of the river ſeems to be of the greateſt antiquity, and was probably built before the orders were invented; the ſtones are of the ſame thickneſs as the walls, and the pilaſters have no capitals; there is a cornice below that ranges round, which might belong to a baſement; within, at the further end, are two oblong ſquare niches like thoſe in the front; the ſtream now waſhes the ſide of the temple, which probably was dedicated to the deity of the river, and ſome religious rites might be performed by going out of it by the door that leads to the river ſide.

The other temple is a plain building much ruined; it ſeems to have had a portico before it; in the front on each ſide, about ten feet from the ground, there is a ſort of pedeſtal ſetting out of the wall as if deſigned for ſtatues; this temple ſeems to have been built long after the other. They have a notion that this river Fege comes from the Euphrates under ground; the Arabic name of that river is Fara; and if they were formerly of ſuch an opinion, it might be a reaſon for their calling this river Pharphar; and if this was the Pharphar, the Barrady might be the Abanah. Theſe waters, when united, run between the high mountains in a very narrow vale for about two leagues; on the north ſide there is a narrow ſtrip of ground at the foot of the mountain, and a little below the temple, the pleaſant village of Fege is ſituated; this narrow ſpot is improved with gardens, orchards, and plantations, which make it a very delightful place; to which the Damaſcenes often retire, and ſpend the day in ſummer.

Near the river, about a mile from the riſe of the Fege, I diſcovered an aqueduct on the ſide of the hill cut through the rock; it is about two feet broad, and four or five feet high; the top of it is cut archwiſe; I traced it for about four miles, moſt part of it is from twenty to forty feet above the river; in ſome parts, where the mountain is perpendicular, the upper part of it is open in front like a gallery, and in other parts, where there are hollows in the mountain, it is an open channel two feet wide, and from two to eight feet high; I went into it from ſeveral of the hollow parts of the mountain; where I firſt diſcovered it, there is a channel cut down to it through the mountain about one foot ſix inches wide, and two high; I went about three quarters of the way up theſe hills, and by what I could diſcern, the water of a mountain torrent was ſtopped about that place, and diverted into this channel; and I found a large channel above it. In one part of the mountain, where the aqueduct is cut through the rock, there is a perpendicular clift over the river, where there is now a foot way through the aqueduct for half a mile. They ſay this aqueduct is carried round the ſide of the mountain to the country about Caraw, which is a town in the way to Aleppo, about two days journey from Tadmor, though I ſhould be inclined to think it was carried along to the end of the mountain Antilibanon near Haſſeah, as I was afterwards informed it was, where it might be conveyed from the ſide of the mountain to a high ground that extends to Palmyra; and there is great reaſon to think this, as it is a very dry country, where they have hardly any other ſupply but from the rain water.

Though I ſaw nothing of the aqueduct till within a mile of Fege, where there is an entrance into it, as from the hollow parts of the mountain, yet it is very probable that

this aqueduct was conſtantly ſupplied from the Fege, which might be by an open channel that may have been filled up; but it was doubtleſs ſupplied alſo by thoſe channels down the mountains from the rain water, and by the melting of the ſnow, and when there was plenty of water, it might be let out from the aqueduct into ciſterns, at the ſeveral villages, for the uſe of the country when the rain water failed; and at Haſſeah abovementioned, about ſeven leagues ſouth-eaſt of Hems, I ſaw a ruined work, like a large pond or ciſtern, ſunk a conſiderable way down in the rock, and walled round.

A little below the part of the aqueduct which is neareſt to Fege, there is a fine water, called the green ſpring; whether it was ever conveyed by this aqueduct, or by another to Damaſcus, for a ſupply of wholeſome water, and ſo might poſſibly be the Abanah, is difficult to determine; it is certain this water is now conveyed in a channel to water the lower gardens, and ſome letters remain of a Greek inſcription cut over it in the rock.

As to the great aqueduct, there is a tradition, that it was made by Solomon, which, if it were well grounded, would confirm the opinion, that Tadmor was firſt built by him; for the Scripture ſays, that he built Tadmor in the wilderneſs; they have alſo another tradition, that the aqueduct was made or improved by a woman, which may be owing to ſome improvements that might be made by Zenobia, the famous queen of Palmyra.

Chap. XII.—*From Damaſcus to Hems, the antient Emeſa.*

THE journey from Damaſcus to Aleppo is performed in eleven days with a caravan, which is generally numerous, in order to be ſecure againſt the Arabs, of whom there is great danger, eſpecially for the firſt part of the way, as far as Hems; they do not take the road of the Itinerary from Damaſcus to Emeſa, which croſſed the mountains to the north weſt, and went by Heliopolis or Baalbeck, and Laodicea ad Libanum; but they go to the eaſt of the mountains, and come into the antient road towards Laodicea, where the two roads in the Tables alſo met.

On the fifteenth of July I ſet out from Damaſcus for Aleppo, having hired a young janizary to go with me; I paid ſixty medines to a janizary at going out of the gate; their demands on Franks being arbitrary. We went two leagues to a large village called Touma, where I could get no lodging, but was obliged to lie on the bulk of a ſhop; I obſerved that there were many vineyards about this place, which they watch from a high floor fixed on four poles, to which they aſcend by a ladder. On the ſixteenth we went along the plain to the north eaſt; I ſaw a ſpring encompaſſed with walls like thoſe near Tyre, that the water might be conveyed to ſome high ground. A little further there is an aqueduct from the weſtern hills of a particular kind, which is much uſed in all theſe countries; the channel is about ten feet under ground; and there are holes down to it, at the diſtance of about fifty yards, with a great heap of earth round them; ſo that the channel ſeems to have been made, and the earth brought up by theſe holes; and, without doubt, they deſcended by them to clean or repair it; this ground, I ſuppoſe, is higher than ſome other parts on which the aqueduct is carried; it is probable that this channel conveyed water to ſeveral villages from the great aqueduct brought from Fege; for I ſaw that it extended a great way. I here firſt ſaw the hills a conſiderable way off to the eaſt, no hills appearing that way from the parts about Damaſcus.

In about three hours from Touma we came to the hills called Outala-Saphire, which extend into the middle of this great plain; at the foot of them there is a ruined kane called Adra, from a village near it; this probably was Admederin of the Tables, placed twenty-five miles from Damaſcus, though this place does not ſeem to be more than fifteen miles; in about two hours and a half we paſſed over the hills; here the moſt eaſtern ridge of hills, which runs weſt of Damaſcus ſeems to end; there is but a ſmall deſcent to the northern part of the plain, and we came in about an hour to Kteiphe. I ſaw a ſalt lake on the eaſt ſide of the plain called Moia-Bechr [the ſalt water]; for the ſoil being ſalt, the water evaporates in ſummer, and leaves a cake of ſalt on the earth, but as this ſalt is not wholeſome they are ſupplied from Tadmor. This may be the vale of ſalt, in which, it is ſaid, David got him a name when he returned from ſmiting the Syrians *, though the valley of Salt near Tadmor ſeems to be the more probable place; the kingdom of David and Solomon extending, without doubt, as far as Tadmor, which is mentioned to be built by the latter †.

Kteiphe ‡ may be Adariſi of the Tables, placed ten miles from Admederin; it is a pleaſant village, encompaſſed with ſlight walls to keep out the Arabs; it is the laſt place in the road under the paſha of Damaſcus; we ſtayed here in a very fine kane, which has a portico round it, in which there is a ſopha raiſed above the court for travellers to repoſe on, and the ſtables are within it. The Arabs came and aſked if there was not a Frank in the caravan, and demanded a kaphar, which they ſaid would be due to them the next day; they ſeemed likewiſe to threaten to take me out of the caravan if I did not pay it; I was told that it was not uſual to pay a kaphar in caravans, and the conductors of it ſeeming to take part with me, I treated them with coffee, made them my friends, and refuſed to pay any thing.

On the ſeventeenth we travelled an hour to ſome hills, and went up by a gentle aſcent, paſſing by a ruined kane on the top of the hills, and a village called Juhina to the left at ſome diſtance on the ſide of a hill; theſe hills were improved with vineyards, and may be the end of the ſecond ridge of hills, which extend northward from Jebel Sheik. We deſcended into a well cultivated plain about three miles wide, and paſſed near a village on a hill to the right, from which the women brought eggs, raiſins, bread, curds, cheeſe, and other proviſions to ſell to the caravan; in about two hours we came to a hill, on which there is a ruined ſquare caſtle; on the other ſide of it we arrived at the village Nephte; at the foot of the hill on which it ſtands there is a fine kane and moſque, where we ſtayed all night.

On the eighteenth we proceeded on our journey, and after a while perceived four Arabs (being the ſame who had threatened me) riding at ſome diſtance before us; on which thoſe who were foremoſt ſtopped that we might make a cloſer body, and two or three of the caravan went before to obſerve them, that they might not ſurpriſe us; it was ſaid, that they had an intention to plunder the caravan, and that there were more of their company near, but in a little time they left us, and we ſaw no more of them. About half a league from Nephte is Heboud, which I did not ſee; I was told, that antiently it was called Benſila, and that there are ruins of a large church there. Having travelled two hours, we came to ſome hills that croſs the plain, on which there is a low watch tower; theſe ſeem to be the end of a ridge of hills between the

* 2 Sam. viii. 13.

† 2 Chron. viii. 4. This is generally thought to be the famous Tadmor, or Palmyra, eſpecially as it is mentioned with Hamath, which ſeems to be the country of Hamah.

‡ This is Coteifa, in the account of the journey from Aleppo to Damaſcus, in which it is ſaid that the kane was built by Sinam Paſha, but I heard nothing that travellers were ſupplied with proviſions gratis.

ſecond

ſecond and third chain of mountains before mentioned; for afterwards we had to the weſt the high mountains, which are eaſt of the plain of Baalbeck. About an hour beyond theſe hills is the village of Caraw, probably Ocurura of the Tables, placed fifteen miles from Adarin, which ought to be corrected to thirty-five; it is finely ſituated on a hill, on which there ſeemed to have been a camp; I was told, that it was called Carinthia when the Franks had poſſeſſion of it. I ſaw in the kane ſome niches with angular pediments over them, which might be the remains of a church. To the north-eaſt is a hill with a watch tower on it, ſo that probably thoſe towers extended to Palmyra; and I was informed, that a league weſt of Caraw there was a convent called Der-mar-Jacob, which is now entirely ruined; there were two or three Chriſtians at Caraw who came to ſee me; we ſtayed here till night.

On the nineteenth we kept cloſe together, being under ſome apprehenſions of the Arabs; we went two hours along the plain, and paſſed by a hill with a watch tower on it; our way afterwards was between low hills, and we came to a ſpring where we expected to ſee the Arabs, as it was a place frequented by them; we paſſed by a moſque, and two or three houſes called Bes: I ſaw here a plain coffin of poliſhed marble, without any ornaments on it. We went about two hours and a half through the deſert plain to Haſſeiah, computed to be eight hours from Caraw, though I think it is not ſo much; when I was about half way between theſe two places, I ſaw a hill directly to the eaſt, which I conjectured might be between twenty and thirty miles off; and they told me, that Tadmor lay a little way behind it. I had deſigned to have gone to that place from Haſſeiah, but I found that it would have been a very dangerous undertâking, and the aga of Haſſeiah, to whom I had letters, was not there. Haſſeiah is ſituated on the edge of a plain, which is higher than the country to the ſouth; this plain extends away to Tadmor, or Palmyra, and is probably a part of the deſert of Palmyra. I was informed by an underſtanding Turk at Caraw, that the aqueduct does not come to that place, but that it paſſed near Haſſeiah, where, he ſaid, there were ſome ſigns of it; he alſo informed me, that they have an opinion among them that Haſſeiah was no old place, and probably it was never a place of any conſequence; ſo that the principal deſign of the aqueduct ſeems to have been to water the high country towards Palmyra. He told me, that the water was brought from Raboua, which is the place where the waters of the Barrady are divided; and when I mentioned Fege to him, he informed me that one branch of the aqueduct came from that river. At Heſſeiah they have now only ſome bad water in the pond; it is a miſerable place, there being only the governor's houſe in it, a moſque, and two or three houſes encloſed within a wall adjoining to the kane, and a few other houſes built in a hollow ground, which ſeems to have been the baſin of a pond or ciſtern for receiving water from the aqueduct. We ſtayed all day in the kane, but lay abroad; this place and Caraw are ſubject to the ſame aga, independent of a paſha; it is poſſible Haſſeiah might be Deleda of the Tables, fifteen miles from Ocurura, and ten from Laodicea, as it agrees very well with that ſituation.

On the twentieth we travelled weſtward in the plain, and about three hours from Haſſeiah, went by an inhabited kane*, where the people brought proviſions to ſell to the caravan; about a league further the plain of Baalbeck opened to us; I ſaw in it, at a diſtance, ſome wood, which they told me, were the gardens of a village called Ras, which might be Conna of the Itinerary, though that ſeems to be rather at too great a diſtance, if the Itinerary is right.

* In the account of the journey to Damaſcus, it is called Shemſi.

The

They ſay the river Aſe (the old Orontes) riſes about twenty miles north of Baalbeck, and runs, I ſuppoſe, as near by the north eaſt corner of mount Libanon, a little further to the north weſt, where it makes a large lake called alſo Aſe, and I conjectured it might be about three miles broad and eight long, and extends northwards towards Hems. There is no mention of this lake in antient authors; ſo that probably it has been made like the lake of Mantua in later times, by ſome ſtoppage of the water of the Orontes. Some ſay, that the Aſe is alſo called Makloub. In this part I ſaw two little hills on the eaſt ſide of the lake, and one on the Aſe, between the lake and Hems, and ſeveral others along the river to the north. The natives ſeem to have retained the very antient name of this river, which it probably had before it was called the Orontes, which name might be given it by the Greeks; for Sozomen * ſpeaks of Apamea as on the river Axius. And that it may not be thought a new name in hiſtory, it muſt be obſerved that Vaillant † in his hiſtory of Syria, has a medal of Alexander Balas, king of Syria, with the legend relating to Apamea on the Axius, ΑΠΑΜΕΩΝ ΤΩΝ ΠΡΟΣ ΤΩ ΑΞΙΩ. The river Marſyas, now called the Yarmuc, which fell into the Orontes near Apamea, riſes to the north between the hills that are weſt of old Reah, which I ſhall have occaſion to mention.

Here, I ſuppoſe, we came into Upper Syria from Cœleſyria, and into that part of it called Laodicene, from Laodicea ad Libanum or Laodicea Cabioſa, which probably was on the weſt ſide of the Orontes near the foot of Libanus, and was a Roman colony. The country from this place to Chalcis, called by the Franks Old Aleppo, had the name of the plains of Marſyas, doubtleſs from the river already mentioned. Having travelled weſtward from Haſſeiah we here turned to the north, and after ſome time, arrived at Hems.

CHAP. XIII. — *Of Hems, Hama, and Marrah.*

HEMS is the antient Emeſa ‡, mentioned in the Tables as twenty miles from Laodicea, and by the Itinerary as eighteen; it ſtands on a fine plain, and is watered by a rivulet or ſmall canal, brought to it from the Aſe. The walls of the city are about three miles in circumference, and probably were made about the year one thouſand and ninety-eight, when the Chriſtians had poſſeſſion of it, during the time of the Holy War; for they are built like thoſe of Cæſarea on the ſea, which were made by Lewis the ninth of France; except that there ſeemed to have been a terrace round on the outſide of the walls, defended by a parapet wall, on the outſide of which is the foſſe; it appears that there has been a rampart made round it ſince that time, which was faced with ſtone, probably after Saladin had taken it from the Chriſtians, in one thouſand one hundred eighty-ſeven, or it may be on the invention of cannon: the Tartars took it from the Saracens in one thouſand two hundred and fifty eight; the city afterwards came into the hands of the Mamalukes; and the Turks took it from them §. During the time that it was in the hands of the Europeans, it was deſtroyed by an earthquake, which happened in one thouſand one hundred fifty ſeven, when ſeveral other cities underwent the ſame fate. The preſent town takes up only about a quarter of the ſpace contained within the walls, being the north-weſt quarter; the

* Sozomeni Hiſt. vii. 15. † Vaillant Hiſtor. Syr. pag. 261.

‡ The people of this country ſeem to be called Emiſeni by Pliny, Nat. Hiſt. viii. 23. and ſo alſo by Strabo, lib. xvi. p. 735.

§ Bibliotheque Orientale d'Herbelot, under Hems.

-buildings

buildings are very indifferent; they are under the covert of a large ruined caſtle, which is to the ſouth of the preſent town; it is built on a high round mount, encompaſſed with a foſſe about twenty feet deep and thirty paces broad, over which there is a bridge of ſeveral arches; it is built ſo high that it riſes a conſiderable way up the ſide of the hill; the top of the hill is near half a mile in circumference, and of an irregular figure of ten ſides; the whole mount is faced with ſtone. The eaſtern hiſtorians ſay, that Hippocrates reſided here, and went often from this city to Damaſcus; and the eccleſiaſtical writers relate, that St. John Baptiſt's head was found here in the time of the emperor Theodoſius. The emperor Elagabalus was of this city, in which there was a famous temple dedicated to the ſun, which was worſhipped here under the title of Elagabalus, from which this emperor had his name. It is ſaid the emperor Aurelian defeated Zenobia near this city, and afterwards built ſome temples in it. About the town there are ſeveral pieces of pillars and capitals, and the remains of the antient gate to the north, which, from the baſement that ranges round, I conclude was adorned with pilaſters.

About a furlong to the weſt of the town, there is a curious piece of antiquity; it is a building about forty feet ſquare without, and thirty within; the walls are built of brick after the Roman manner, which are about an inch thick, and the mortar between them is of the ſame thickneſs; the caſing of the building is very extraordinary, conſiſting of rows of ſtone four inches ſquare, ſet diagonally, one row being white ſtone, and another black, alternately. There are two ſtories of architecture, conſiſting of five pilaſters on each ſide, which are built of ſmall white hewn ſtone; the lower ſtory is Doric, and the upper Ionic, each ſtory being about nine feet four inches high; above theſe the top is built like a pyramid, but within it is of the figure of a cone; in the ceiling of the lower arched room there are ſome remains of fine reliefs in ſtucco: ſome of the people call it the ſepulchre of Caius; and Bellona ſays, he ſaw the ſepulchre of Caius Cæſar here; but this cannot be, for that prince being wounded in Armenia, died at Lamyra in Lycia, and his aſhes were carried from that place to Rome, and depoſited in the mauſoleum of Auguſtus; and his epitaph is among Gruter's inſcriptions, though indeed ſome antient hiſtorians ſay erroneouſly that he died in Syria; ſo that probably this was a monument erected to the honour of Caius, by the people of Emeſa, in order to gain the emperor's favour; for on the eaſt and north ſide, at the top of the ſecond ſtory, there is a Greek inſcription, but I had no conveniency of getting up to read it; I could not ſo much as diſtinguiſh one letter of that on the north ſide; but on the eaſtern one the firſt word is ΓΑΙΟC, and I copied ſome other letters *. It is ſaid, there was another building of this kind at ſome diſtance to the north of it, and that a chain went from one to the other, and that they were the monuments of two ſiſters, daughters of an emperor; if there really was another, it is not improbable that it might be erected to the memory of Lucius.

We ſtayed at Hems all day in the kane, and when I ſaw the inſcription I was determined to carry a letter which I had, and a preſent of cloth, to the governor, who has the title of aga, and is independent of the paſha; I deſired him to ſend a man with me; he was an old and ſuſpicious Turk, and very far from being polite; I endeavoured in

* In the account of the journey to Damaſcus, the name mentioned in the inſcription is ΓΑΙΩ ΙΟΥΛΙΩ. Belon, in his travels, ſpeaks of this monument in theſe words: "Encor il y a un ſepulchre à double eſtage, "hors la ville, haut elevé en forme de pyramide quarée, fabriqué de fort ciment, qui eſt inſcrit des lettres "Greques d'un epitaphe de Caius Cæſar."

vain

vain to get a ladder in order to copy the inſcription. The governor ſent for me to feel his pulſe, and to give him my advice; for I was mentioned in the letter as a phyſician; but when I came I told him it was a miſtake, which made him more ſuſpicious; but I had no further need of him, and my preſent prevented my paying a kaphar of fourteen piaſtres.

On the twenty-firſt we ſet forward on our journey; I obſerved, that they reap their corn in theſe parts, whereas about Damaſcus they pull it up by the roots. Croſſing a fine plain, about twelve miles in length, we came to a high ground over the Orontes, on which the village of Reſtoun is ſituated, and near it are the ruins of a very large convent; there is a bridge here over the river. I ſaw in the road ſome pieces of pillars and capitals; and as this is half way between Hems and Hamah, which was the old Epiphania, I concluded it to have been Arethuſa of the Itinerary and Tables, though the diſtances in neither of them well correſpond: the Tables, by miſtake, put theſe places weſt of the Orontes, whereas all of them, except Epiphania or Hamah, are on the eaſt ſide.

We travelled about twelve miles over a ſort of a deſert, and arrived at Hamah, which has generally been thought to be Apamea; but the Itinerary makes Apamea ſixty-four miles from Emeſa, and the Tables ſixty-ſix, whereas Hamah at moſt cannot be above twenty four miles from Hems. Strabo ſays, Apamea is directly on the other ſide of the mountain from Laodicea in Seleucis, which is much to the north of Hamah; he alſo ſays, that about Apamea there was much marſhy and meadow ground, and that the Orontes and a great lake made it a peninſula; and he adds, that Seleucus Nicator, and the other kings of Syria, kept there five hundred elephants, and a great part of their army, on account of the great convenience of forage. But Hamah is ſituated in a narrow valley, having high ground on each ſide of it: moreover, the eaſtern hiſtorians mention, that the earthquake in one thouſand one hundred fifty-ſeven, deſtroyed Hems, Hamah, Latichea or Laodicea, and Apamea; ſo that in thoſe times the city of Apamea ſtill retained its name: Hamah therefore cannot be Apamea, but muſt have been Epiphania, placed in the Itinerary thirty-two miles, and in the Tables thirty-ſix from Emeſa. It is probable this is the capital of the country of Hamath, the king of which, named Toi, ſent preſents to David, and made an alliance with him, on his conquering his enemy the king of Zobah, who probably was maſter of the country about Palmyra *. The ſtore cities of Hamath alſo are mentioned with Tadmor, as built by Solomon †. On the whole, it is not certain where Apamea, at firſt called Pella by the Macedonians ‡, was ſituated; but according to Antonine's Itinerary, it was in the road from Antioch to Epiphania and Emeſa, ſixty-nine miles from Antioch, thirty-two from Epiphania, and ſixty-four from Emeſa. The Engliſh gentlemen who have paſſed between Aleppo and Latichea, have conjectured that it was at Shogle, where they paſs the Orontes on a bridge; but this ſeems to be too near to Antioch; and if there really is ſuch a place as Apamia or Famyah on the Orontes, which, in the account of the journey from Aleppo to Damaſcus, is placed § about nine miles from the road, it ſeems very probable that it was really the ancient Apamea, and Shayſar, which in that map is ſouth of it, may be old Lariſſa, ſixteen miles both from Epiphania and Apamea, according to the Itinerary.

The ſituation of Hamah is very particular in a narrow valley on the Orontes, the plains ending on each ſide in high clifts over the river; it is open to the eaſt and weſt,

* 2 Sam. viii. 9, 10. † 2 Chron. viii. 4. ‡ Strabo, xvi. p. 752. § Pag. 26.

which is the courſe the river takes here; and without the town there are pleaſant gardens on each ſide of the river; the air of it is looked on as unwholſome. It is in a manner three towns; the principal town being on the ſouth ſide of the river; and between it and the river there runs a narrow high hill, near a mile long, on which probably the ancient city ſtood, which might have its name on account of the conſpicuouſneſs of its ſituation; they now keep a horſe guard in this part: the weſt end of the hill is ſeparated by art from the reſt, and was a ſtrong fort with a deep foſſe to the eaſt, cut down in the rock; the end of the hill, which is very high, is ſomething of an oblong hexagon figure, and is all faced with ſtone; but nothing remains on it at preſent, except a ſmall part of the walls. At the weſt end of this there is another town or large ſuburb, as there is a third on the north ſide of the river, which extends up to many parts of the heights round it, ſo that the city and ſuburbs ſtand on a great compaſs of ground.

As many parts of the town are much higher than the Orontes, they have a method of raiſing the waters by a great number of wheels in the river made with boxes round them, by which the water is raiſed to ſeveral aqueducts, conſiſting of very high arches, which, if well built, might be compared to many of the Roman works; ſome of the wheels are near forty feet in diameter, and raiſe the water to within five or ſix feet of their height, which is conveyed along the ſide of the hills.

There are very little remains of antiquity here, except ſome ruins of an old gateway, and ſome few capitals and pillars. I ſaw ſeveral Gothic capitals about the town, and finding many medals of the Greek emperors here, and very few of great antiquity, made me conclude that the place was in a flouriſhing condition about the middle ages, and that it was but an inconſiderable town before the time of Ptolemy, who does not make any mention of Epiphania; the city is now in a very flouriſhing condition, it being the only town to which the Arabs of the eaſtern deſert about Tadmor can come, in order to be ſupplied with what they want; which is a liberty they enjoy on a ſort of tacit agreement, that they ſhall not plunder the caravans that come to this city. They are not under a paſha, but have a particular bey or governor, to whom the city and a territory about it belong.

The chiefs or ſheiks of Hamah, for ſo thoſe are called who are at the head of the Arab intereſt in every city, are very famous in theſe parts, as they are deſcended from Mahomet; they have the title of Emir, and they had a great influence and intereſt in the city and country, till they began to abuſe it. Some Engliſh going to ſee the head of them, on making ſome compliments to him, with regard to the honour and dignity of his family; he had the modeſty only to ſay, that the people eſteemed him as a prophet. They have a very fine palace, delightfully ſituated on the river. I have been told, they have ſuch a reverence for this family in ſome parts towards Perſia, that if any one who has been guilty of a crime comes here, and obtains ſome ſort of a patent from this emir, they return to their country, and no one can call them to an account.

In this city, as well as in Hems, there are a conſiderable number of Greeks. Abulfeda, the great Arabian hiſtorian and geographer, was prince of Hamah about the year one thouſand three hundred forty-five, probably of the family of the ſheiks of Hamah already mentioned. He had the title of ſultan, king and prince of Hamah, and reigned three years, the ſovereign power being in his family. He publiſhed two books, for which he is very famous; one an abſtract of univerſal hiſtory to his own time; the other of geography, with the places diſpoſed in tables according to their longitude and latitude. I had letters to the aga here, which I would have delivered,

in order to have been excuſed from paying a great kaphar, if they had demanded it of me.

As we had performed two days journey in one, and part of the caravan ſtopped at Reſtoun, we ſtaid here all the next day, and went out of the town in the evening to lay abroad with the caravan; and on the twenty-third we ſet out a little after midnight. Before we had gone far, we ſaw all of a ſudden about fifty Arab horſe coming towards us; immediately every one had his fire-arms ready, and it was curious to ſee the foot-men picking up ſtones in a great hurry to throw with their ſlings, which they have always tied about their waiſts, and are very dexterous in the management of them; they proved to be ſome Arabs, who had been robbers, but having ſubmitted to the government, were ſettled as honeſt men. Having travelled about four leagues from Hamah, we paſſed by a ruined village on a riſing ground, called Ktabai; another alſo called Aſriminerra was mentioned; about this place I ſaw a ruin like a church; and two miles to the left a village called Tiſin; and a league further on the left is Trimeris; there are a great number of ciſterns under ground about theſe places. At ſome diſtance to the weſt we ſaw a ridge of low hills that begin towards the lake of Aſe. We arrived at Shehoun, which is about eight hours diſtant from Hamah. This place, and a territory about it, is under an independent aga; it might be Cappareas of the Itinerary. On the twenty-fourth we proceeded on our journey, travelling between low hills, and in an hour came to Eiſel Cabad, which is a ruined place with ciſterns under it. When I was about half way between Shehoun and Marrah, I was told by one of Aſia Minor, who was in the caravan, that about a league and a half to the eaſt there was an obeliſk, ſome ſepulchres, and other ruins, which he had ſeen when he formerly travelled that way. We went on and arrived at Marrah.

CHAP. XIV. — *Of Marrah, Kuph, El Barraw, Rouiah, Old Aleppo, or Chalcis, and other places in the way to Aleppo.*

MARRAH, without doubt is Arra, placed thirty miles from Epiphania in the Itinerary; it may be alſo Maronias of Ptolemy, and the people of this place may be the Maratocupreni, mentioned by Ammianus Marcellinus *, who ſays, their city was deſtroyed by Valens on account of the devaſtations they committed throughout the whole country. Though this place is ſaid to be thirty-nine miles from Epiphania, yet I do not take it to be above twenty-four, for the loaded beaſts in the caravan went it in one day. I ſaw all along this road from Reſtoun a great number of ciſterns dug down in the rock on each ſide of the way, to preſerve the rain water, and about moſt of them ſome little ruins; ſo that wherever I obſerved many of them I concluded there had been ſome antient village. Marrah is a very poor little town; there is a fine kane on the outſide of it, but nothing elſe worthy of obſervation, except a beautiful ſquare tower of hewn ſtone built to one of their moſques, and a little ruin of a very old church, which ſeemed to have belonged to a building adjoining of a much later date, and might be either an old convent, or a Mahometan hoſpital. Marrah belongs to an independent aga, and there is a large kaphar to be paid by Franks, which his people came to demand of me. I told them I had a letter for the aga, and that I would go and deliver it, which I found would not be agreeable to them; ſo they were glad to take a ſmall ſum; but were very deſirous to have got my letter; and I was informed that they would have deſtroyed it, and then have obliged me to pay their full demand.

* Strabo, lib. xxviii. cap. 7.

On

On the twenty-fifth we ſet out, and in about ſix or ſeven hours arrived at Surmeen, where I went to ſleep on the bulk of a ſhop. I had ſent from Hamah to my friend at Aleppo, to let him know that I was with the caravan, as he had preſſed me to do by letter; and he was ſo kind as to come as far as this place to meet me: he ſoon found me out, and conducted me to his tent. In the afternoon we went about three leagues to the north weſt to Reah, a large village ſituated at the northern foot of a ridge of hills, which extends from this place almoſt to Hamah. About this village, and moſt of the others in theſe parts, there are great plantations of olive-trees, and they make a conſiderable quantity of ſoap of the oil of olives, which is ſent into Perſia, as well as that which is made in Tripoli and Damaſcus. We aſcended the hills to the ſouth, paſſing by ſeveral grots, on which there were ſome very imperfect remains of Greek inſcriptions, which to me ſeemed to contain the names of the people buried there: I took notice alſo of a fine old arch over a fountain. About three quarters of the way up the hill we came to a level ſpot where there is a fountain, and every thing made very convenient for thoſe who come here for their pleaſure: we met the aga of Reah in this place, with whom we drank coffee: the tent being pitched, we ſtaid here all night. The aga had a great entertainment at this place, and muſic; he ſent us ſome of his proviſions; and I was told they were ſo polite as not to begin their muſic until they found we were aſleep, that we might not be diſturbed by it.

On the twenty-ſixth we went to ſee ſeveral fine ruins of antient towns or villages to the ſouth; in about an hour we came to Ramy, and afterwards paſſed by Mageſia and Aſhy, in all which places we ſaw ruins of villages built of hewn ſtone: we at length came to Kuph, which is a ruined village of ſuch extent that it looked like the remains of a large town. All the buildings in this, and the other places which I ſhall mention, are of a yellow hewn ſtone, which is eaſily worked; the walls are built of ſingle ſtones, and are about eighteen inches thick: they are neither faſtened with iron nor laid in mortar; and in this manner I ſaw ſeveral very beautiful walls at leaſt thirty feet high, which ſtood true, and were not in the leaſt ruined in ſuch a courſe of time, being built on a firm rocky foundation; the ſtones are worked ſo ſmooth that they join very cloſe, and are laid in ſuch a manner as to bind one another. In Kuph the buildings appear like very magnificent palaces; ſome of them are built round ſeveral courts; I was aſtoniſhed to ſee ſuch buildings in a place ſo retired, and in the midſt of rocky hills, where there is no view or proſpect of any thing delightful; but on taking a nearer view of them, I concluded by whom and for what purpoſe they were built. By the manner of architecture, which is not bad, they muſt have been of the fourth or fifth century at the loweſt. The croſſes made over all the doors are a proof that they are Chriſtian buildings; and as there are ſepulchres built near every one of the large houſes, theſe places muſt have been antiently uſed for retirement by Chriſtians of diſtinction in thoſe primitive times, to which they might come in order to ſeparate themſelves from the world, and to meditate on their mortality in ſight of their tombs; and to theſe places they probably withdrew in order to end their days; and ſome perſons who were inclined to ſpend their fortunes in a devout retirement might live in theſe ſolitudes, not without ſome grandeur, and maintain a religious hoſpitality. Theſe ſepulchres are very handſome ſquare buildings; moſt of them are adorned with Corinthian pilaſters at the corners, ſupporting rich entablatures, over which they are built in the form of a pyramid; there are generally four or five very large ſtone coffins in them, and a ſort of ſteps are made up the ſides of the pyramids to go to the top of them. Adjoining to a large palace there are ruins of a church built after the Syrian manner; there are alſo ſeveral burial places, which ſeem to have been vaults under their houſes; and likewiſe great numbers

of ſepulchres cut into the rock, ſome of which have a portico before them of three or four pillars, cut alſo out of the rock.

North of this village is a place called Elbarraw, which is only ſeparated from it by a little valley: here there is a ruinous well-built caſtle, and ſome decayed houſes, which are of no mean ſtructure; there is likewiſe a well cut down through the rock. From this place we returned partly by the ſame way, and went about two leagues to the north eaſt to a village called Frihay, where there are remains of ſome very handſome palaces, one of which is almoſt entire; over the door of another there is an imperfect Greek inſcription, which ſeemed to contain the name of the maſter of it; one ſepulchral building is like thoſe of Kuph, except that it is covered with a cupola; the others are all in a different manner, and ſeem to have made a circle on a hill, at a little diſtance from the houſes; there are a great number of them; one is a grot cut into the rock, and before the entrance there is an arch about nine feet thick, built with ſingle ſtones of that length, and finely turned; in the front of theſe arches there are ſome imperfect Greek inſcriptions, which I ſaw were of a religious nature, moſt of them being doxologies. Under one of the arches near a houſe, (in which I could ſee no entrance into any grot,) there are two or three Greek inſcriptions, which ſeemed to be Pagan, but in ſuch barbarous unintelligible Greek, that they were hardly worth tranſcribing. In all the roads about theſe places, eſpecially at the villages, we ſaw ſome ruins and decayed churches built with hewn ſtone, and in the ſame taſte. We returned in the evening to our tent at Reah.

On the twenty-ſeventh in the afternoon we ſet out and went three hours eaſt ſouth eaſt by a bad rocky road to Rouiah, called by the Franks Old Reah; after travelling about an hour we paſſed through Kapharlate, where there are ſome ruins and old columns, particularly a fountain covered with an arch ſupported by four Doric pillars, with a Greek inſcription on it; we went through Montef, where we ſaw more ruins.

Rouiah is near the plain that leads from Marrah to Aleppo; this is a more magnificent place than the others; there are in it about ſix or ſeven fine palaces, ſome of which are almoſt entire, and there are almoſt as many churches: the houſes are built round courts with porticos all round within, ſupporting a gallery, which communicates with the rooms above, there being a door from it to every room. The capitals of the pillars, which are no bad work, are of the Corinthian and Ionic orders: the churches ſeem to have been more magnificent than the houſes, eſpecially three or four, which are built with three naves, the arches of which are ſupported by pillars, and the largeſt has great pillars in it of an oblong ſquare figure, and a portico before it; on one ſide there is an open building with a dome ſupported by columns, which ſeems to have been a baptiſtery; on the north ſide of the church there is a building like a ſmall antient temple, with an angular pediment at each end; the corners are adorned with Corinthian pilaſters, not of the beſt workmanſhip; the whole building is raiſed on a fine baſement, and before it there is a portico, conſiſting only of two pillars, which are in the front between the ſide walls that ſupport the pediment; this ſeemed to have been a family chapel, and under it is a vault with ſtone coffins, or graves, cut in the rock: there is another of the ſame kind near one of the palaces, with an unintelligible Greek inſcription on the pediment. There are ruins of great buildings all round the large church, where probably many perſons might live in a ſort of community; and this poſſibly might be the firſt beginning of that ſort of retirement in theſe parts, which was afterwards introduced and ſettled in public communities in the monaſtic life: one of the churches was dedicated to St. Peter and Paul, and has on it this inſcription:

ΠΕΤΡΟΣ ΠΑΥΛΟΣ

There

There is one ſepulchre here of a very particular kind; two arches are turned at proper diſtances, and about ſix or ſeven feet above the ground a very large ſtone coffin is placed on them, which is nine feet long, four feet ten inches wide, and five feet ten inches deep; the part below, which is encloſed, has in it two graves cut down in the rock. We lay all night at Rouiah.

On the twenty-eighth we went to the north-eaſt, and in two hours, at Elkane, came into the high road from Marrah to Aleppo, where there is a good old kane; it is about half way between Marrah and Surmeen; we ſoon left the road, and went to the north-eaſt to old Aleppo, aſcending the hill which is over it, where there is a moſque, and a ſheik's burial place; here we ſtaid all day, and viſited the antiquities about the place.

Old Aleppo is computed to be about twelve miles to the ſouth of Aleppo, and near two leagues to the eaſt of the high road; I take this place to have been Chalcis, the antient capital of the diſtrict of Chalcidene, and not the antient Berœa, which, without doubt, ſtood where Aleppo now is. Chalcis is placed in the Itinerary twenty miles from Arra, and eight from Beroa, though it is not ſo much; but the former agrees very well with the diſtance of theſe places; in the Tables indeed it is twenty-nine from Berya, which may be a miſtake for nineteen. The road in the Tables from Antioch to Berya, joins at Chalcis with the road of the Itinerary from Emeſa to Beroa; and now the common road from Hems is not far from it, and the road of the Arabs is cloſe by it. The reaſon why the road has been changed is probably becauſe it might not be ſo ſafe on account of robbers. Ptolemy places Chalcis twenty minutes ſouth of Berœa, all which diſtances are too great, it being but ſixteen miles from this place to Aleppo, round by Kan Touman. The true Arabian name of this town was Kennaſſerin, and it is ſo called at this time; the Arab writers alſo call the northern part of Syria by this name, according to their diviſion of the country, and the gate of Aleppo that goes out this way has the ſame name; and it is probable, that the Arabs finding Chalcis a flouriſhing city, and a capital of a diviſion of Syria among the antients, might make it the capital of the northern part of Syria, and call that diſtrict by the ſame name, which the natives originally gave to the city; the Greeks probably giving it another name, uſed only by themſelves; it was no inconſiderable city in the time of the antients, being the ſtrong hold of the extenſive country called Marſyas. The remains of it are about a mile ſouth of the river of Aleppo, which is called the Caiè, and runs at the foot of the hills which are between this place and that city. The courſe of this river ſeems formerly to have been on a lower ground nearer the old city, and to have been carried higher in order to water ſome lands: as this place was called Chalcis ad Belum, it is not unlikely that Belus was the name of this river, unleſs it might be the name of the mountains near it, which are now called Sheik Aite: there are ſome remains of the foundations of the city walls, which are about ten feet thick; they are not above a mile in circumference, and were built with ſquare towers at equal diſtances. At the ſouth-eaſt ſide of the city is a raiſed ground, on which there are foundations of an antient caſtle, which was about half a mile in circumference, and they ſay, that there are three wells in it; all now is a confuſed heap of ruins, except on the north-eaſt ſide without the town, where on an advanced ground there are foundations of an oblong ſquare building, which might be a temple. There is a high hill to the weſt of the city, on which the fortreſs probably ſtood, which was the great defence of all this country; on the top of it there are three or four very fine large ciſterns, like arched vaults, cut down in the rock, with a hole in the top to draw up the water, and ſteps down to them on one ſide; there is likewiſe a moſque on a mount, which is the higheſt part of the hill,

where I saw some fragments of Christian Greek inscriptions; and at the east end of the mosque are the foundations of a semicircular building, which convinced me that it had been a church. At the foot of this hill to the north there is cut over the door of a grotto a spread eagle in relief, which might be a work of the Romans, probably during the government of the Flavian family, who might be benefactors to the city, as the name of it was changed in compliment to some of them, probably Trajan; for there is a medal of this city, with Trajan's head on it, and this reverse, ΦΛ. ΧΑΛΚΙΔΕΩΝ. From the top of this hill I saw the minaret of the mosque in the castle of Aleppo, though there are high mountains between these places. We set out on the twenty-ninth, and went along by the river to the high road from Damascus, and came to Kan-Touman in that road, which is six miles from Aleppo. This kane, they say, was built by Touman Bey, the last mamaluke sultan of Egypt, but I do not know what authority they have for it; there are some small brass cannon on the walls of the kane. Passing over this hill we came into the open uneven country in which Aleppo stands. We encamped in a garden at Rambuta near a league from Aleppo. Several friends came out to dine with us, and in the evening the consul sent his chancellor, dragoman, and chous or messenger, with his compliments, and we all went together to Aleppo, paying the compliment of alighting at the consul's house, and when I had paid my respects to him I retired to the house of my friend.

CHAP. XV. — *Of Aleppo.*

THE country in which Aleppo stands is uneven in many parts, and yet, with regard to the mountains, it may be looked on as a plain. It is bounded to the north by mount Taurus, to the west by mount Amanus, and to the east by the Euphrates, stretching away to the south beyond the valley of salt, as far as the large barren deserts of Palmyra, and is partly bounded to the south by the hills which we passed over. The country about Aleppo is a rocky freestone, and the soil is shallow.

Aleppo itself is situated partly on the plain, and partly on two or three rising grounds; it is encompassed with walls of hewn stone, which are thought to be mostly of the mamaluke building; these walls are not above three miles in circumference, but there are great suburbs, especially to the north, so that the whole cannot be much less than five miles in compass. Aleppo is generally thought to be the old Berœa, and though there are very few marks of antiquity about it, yet they are sufficient to prove that there was an antient town here. I was informed, that they frequently find marble pillars a considerable depth in the earth to the north-east of the castle, where the old town probably stood. One of the hills to the north of the town seems to be raised by art into a high mount, on which the castle of Aleppo stands; and the fosse is near half a mile in circumference. The streets and bazars, or shops, are laid out like those of Damascus; it is esteemed one of the best built cities throughout all the Turkish dominions; the houses being of hewn free stone, and there are some mosques and kanes especially, which are very magnificent; several of the former having large domes to them. But the buildings are not high in proportion to the size, and the domes are raised so little above them, that they appear low and flat, though built with great expence.

The Jews and Christians of the country live in one of the suburbs, and the Franks in one quarter of the city: the houses being all terraced over, they can go from house to house on the top of them, where they do not think proper to make up any fence; and when they do, they frequently have doors through them; and the air of Aleppo

Engraved by George Cooke.

George Cooke fec

Aleppo.

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is ſo fine that the people lie on the tops of their houſes during the ſummer ſeaſon. On the north and weſt ſides of the town, at ſome little diſtance, runs the river Caie, which, though a ſmall dirty ſtream, yet paſſing through the gardens makes them very pleaſant; this river is loſt in a moraſs about four miles to the eaſt of old Aleppo. The gardens produce a great variety of fruit; there are ſmall houſes in them, to which company often retire for ſome weeks in the ſummer; and theſe gardens may be hired at any time for a party of pleaſure. The water which they uſe for drinking is brought about four miles from the north by an aqueduct on the ground, and in ſome parts, where there are little hills, the water runs under ground, in the manner as deſcribed near Damaſcus; the water here has a certain quality, which makes ſtrangers, who drink of it, break out in blotches, and they have generally three or four about their hands and arms, which continue half a year, or a year, and are very troubleſome; ſome have not this diſorder till after they have lived there many years; and it is obſerved, that the natives have it once, and that it commonly appears in their faces; nor is there any remedy found againſt it: among the Engliſh it goes by the name of the Mal of Aleppo. The Aleppines are reckoned a ſubtle people, and the Turks, both merchants and others, value themſelves much on appearing and being eſteemed as gentlemen, under the title of Cheleby. The paſha of the northern part of Syria reſides here, and is called the paſha of Aleppo; it is a good paſhalic, and the people ſubmit quietly when their governor ſqueezes their purſes; and their tyranny this way often falls very heavily on their Chriſtian ſubjects.

Aleppo is the great mart for all Perſian goods, eſpecially for raw ſilks; a large caravan comes from Balſora or Boſra, on the Euphrates, which is uſually a month on the road. This trade has however much decayed ſince the Perſian war, on which the ſilk commonly brought from Aſia Minor to this place began to be carried to Smyrna; and the buſineſs of ſilk and woollen carpets, which were made in the north part of Perſia towards Tauris, almoſt entirely decayed; and the communication this way being cut off, the demand gradually leſſened, till the art itſelf was almoſt loſt. They ſend to Europe fine goats hair of Perſia, in order to make hats. They manufacture alſo many burdets of the ſame kind as thoſe of Damaſcus, but not in ſo great perfection, and ſend them all over Turkey, and to Europe: this place is alſo famous for piſtachio nuts, of which they have great orchards of a better kind than thoſe that grow wild, and they are ſent to all parts: the import is chiefly Venetian and Leghorn wrought ſilks, tin, many ſmall wares from Europe, and Engliſh and French cloths. The Engliſh factory was ſettled here about the time of queen Elizabeth; it is of late much decayed, which is owing to the perfection and cheapneſs of the French manufacture, ſo that there are not above ſix or ſeven Engliſh houſes here at preſent. The Dutch have a conſul, and two houſes, but their trade is almoſt entirely loſt. This is the moſt famous place in Turkey for making tents.

About half a mile north of Aleppo there is a convent of Derviſes, pleaſantly ſituated on a riſing ground; there is in it a fine moſque covered with a dome; and many tall cypreſs trees growing about the convent, make it appear a more pleaſant place at a diſtance than it really is; there being a great want of verdure in the country round about it: Theſe derviſes are not of the dancing ſort, but there is another community of them at Aleppo, who exerciſe their devotion that way.

On the ſouth-eaſt ſide of the town are ſeveral magnificent ſepulchres of the Mamaluke times; they are indeed moſques, which the great perſons, whilſt they were alive, built to depoſit their bodies in: the buildings generally conſiſt of a portico built on three ſides of a court with pillars, in a very coſtly and magnificent manner, with a grand

grand gateway in front; oppoſite to this is the moſque, which is generally covered with a dome; and the mirab or niche, that directs them which way to pray, is very often made of the fineſt marbles, ſomething in the manner of moſaic work. In one of the burial places, to the eaſt of the walls of the city, they ſay the body of Campſon Gaur is depoſited, who was ſucceeded as ſultan of Egypt by Touman Bey, the laſt prince of the Mamaluke ſucceſſion; he was defeated and killed near this place in a battle with ſultan Selim. About a league alſo eaſt of Aleppo, a remarkable battle was fought between Tamerlane and the ſultan of Egypt, in which the former, according to his uſual ſucceſs, vanquiſhed his enemy.

The Armenians, Greeks, Syrians, and Maronites, have each a church in Aleppo, which are all in the ſame quarter of the town. The Armenians and Greeks have a biſhop in this city; the latter, excepting about a hundred families, are of the Roman Greek church.

The Jewiſh ſynagogue ſeems to have been an old church, and ſome part of the walls of it are remains of an antient building that was adorned with very good Corinthian pilaſters, and probably was built when Chriſtianity was firſt eſtabliſhed by the temporal power. There is a moſque with Corinthian pillars in it of a Gothic taſte, which, they ſay, was a church; and adjoining to it are remains of a portico or cloiſter in a better ſtyle; it is near the great moſque, which, they ſay, was the cathedral church, and is built round a very large court; ſo that probably the other was ſome building belonging to it.

I ſaw in Aleppo a bronze ſtatue of Minerva, about two feet and a half high, but the head has been broken off.

The Engliſh paſs their time here very agreeably; and in the excurſions which they make for pleaſure they are commonly reſpected by the Arabs, Curdeens, and Turcomen, there being very few inſtances of their having been plundered by them. They live very ſociably with one another, and paſs two or three days in the week either in the gardens, or under a tent in the country, or elſe amuſe themſelves in the ſeaſon with country diverſions.

I had a very good proſpect of going from Aleppo to Palmyra: having mentioned to the conſul the deſire I had to make this journey, he told me, that it was a very fortunate time for me; the ſheik, or, as the Europeans call him, the king of Palmyra, being at Aleppo, and that he had a very good intereſt in him; he was accordingly applied to, and ſaid, that if I would ſtay ſome time till the heat of the ſeaſon was over, he would take care that I ſhould ſee every thing without the leaſt danger. It is probable he foreſaw what was coming upon him; for ſoon afterwards I heard that he had been ſupplanted by another governor.

CHAP. XVI. — *Of Antab; and of Romkala, on the Euphrates.*

I SET out on the fourteenth of Auguſt northward for Antab, and went about a league by the aqueduct, in order to join the caravan at Haſan, where we lay all night. On the fifteenth we ſet forward, and ſoon came to the fountain that ſupplies the aqueduct, which riſes in a round baſin about thirty feet in diameter; the waters are raiſed by a wall built round it: there is another ſtream that riſes further off, and here unites with this; in about an hour and a quarter we paſſed by Haſſan-pacha. Having travelled above two hours further, I ſaw Arſace at about the diſtance of ſix miles to the weſt, in the way from Aleppo to Corus. Arſace is thought by ſome to be Minniza of the Itinerary, twenty-two miles from Bercea, and twenty from Cyrrhus. Khillis is another

another conſiderable town this way which I did not ſee; it is computed to be thirty-ſix miles north of Aleppo, and about as many ſouth weſt of Antab; it is at the foot of mount Taurus, and is now a noted mart for cottons. At the diſtance of ten or fifteen miles from it, in the mountains to the north and north weſt, there are three or four paſſes defended by caſtles, conjectured, from the architecture, to have been built about the time of Juſtinian, probably to keep the robbers of the mountains in order. A few years ago the porte made a paſha of Khillis, in order to reſtrain the Curdeens, who entirely defeated him; and it is now under the uſual government of an aga; there are no remains of antiquity about it, but as they find ſeveral medals there, it is probable, that it was an antient town, and it might be Chanuma in the Tables, though it may be objected that the Tables make it twenty miles from Cyrrho, whereas the place now called Corus, ſuppoſed to be the antient Cyrrhus, is but ten miles weſt and by north from Khillis. The Itinerary makes Cyrrho forty-four miles from Berœa, and places Minniza between them, twenty miles from the latter, which confirms the opinion that it was at Arſace. Cyrrhus was the antient capital of the country called from it Cyrrheſtica. Corus is computed to be about thirty-ſix miles north north weſt of Aleppo; the rivers Sabon and Ephreen run near the town *. There are conſiderable remains of the antient city. About a league further we paſſed through Ahtareen where there is an old kane: the inhabitants had left the place on account of the ravages of the Curdeens; ſome of them being gone to Aleppo, and others to Killis; there is a little hill to the north of the town, round which there is a wall of large rough ſtones, which is fifteen feet high, and, without doubt, ſerved as a fortreſs; and I ſaw ſuch hills near many of the villages, on which they doubtleſs fortified themſelves againſt the incurſions of robbers. In about an hour and a half we came to Zelehef, which is computed to be eight hours from Aleppo, ten from Antab, and three from Killis, which is under the hills to the north weſt. It was with great difficulty I got into a houſe; for they apprehended that we were ſoldiers, whom they expected there, to levy ſome taxes on them; but when they were undeceived, I was lodged with the chief man in the village.

On the ſixteenth we went forward, travelling through the ſame ſort of deſert country, as it chiefly appeared to be in the way from Aleppo, though as the harveſt was paſt, and they probably pull up the corn by the roots, the country might appear worſe than it really is; but there were very few trees to be ſeen in all this road. After three hours we entered in between low hills, and went an hour through a fine narrow valley of a good ſoil, and then going over the hills, we came into the plain of Sejour, through which there runs a river of the ſame name to the eaſt; the village of Sejour is beyond this ſtream at the foot of a little hill. We paſſed over three channels cut from this ſtream, in order to carry the water into the river of Aleppo, over which we paſſed about a mile further; it is here a larger river than it is at Aleppo, many ſtreams being carried out of it below to water the country; as I was informed it riſes about two hours ſouth eaſt of Antab; ſome Engliſh gentlemen went to the place which is called Hajar-Yadereen or Gadjeia, where they ſaw the riſe of it from about forty ſprings near one another; another rivulet runs above it, which, they ſuppoſed, was the Sejour: there was an opinion in Golius's time that theſe ſprings came from the Eu-

* The Ephreen, or Afrin, I imagine, fell into the lake of Antioch, running under the bridge called Morat-Paſha; but a gentleman, who has often travelled thoſe roads, ſays, it falls into a lake near Herem to the eaſt of that lake. It may be conjectured, that this was the Labotas of Strabo: I do not certainly know whether the Sabon runs into the Ephreen or not, though it is repreſented ſo; if it falls into the lake of Antioch, it is probable that it runs under the bridge called Morat-Paſha.

phrates. We went over ſome low hills in the plain called Zaal-houn, and paſſed a river of that name, which riſes about an hour to the weſt, and runs eaſtward; we came to the village of Zaal-houn, where we ſtayed all night, and on the ſeventeenth proceeded on our journey, and after travelling an hour, we went up the hills by a gentle aſcent, and paſſed over two ſtreams: in about an hour we deſcended the hills, paſſed a ſkirt of the valley, and left the village of Murravan on the right; near which is Orrour, a village of Armenians, who have a church there; we aſcended the hill, and came down on Antab. The Arabic language is ſpoke very little north of Aleppo: about half way between that place and Antab we came to a village that talked Arabic, and ſoon after to another that ſpoke Turkiſh; but moſt of them underſtand both languages. I had a letter to an Armenian merchant at Antab, who came to ſee me, ſhewed me every thing about the town, and entertained me that evening in a very elegant manner at his houſe.

Antab is thought to be the antient Antiochia ad Taurum in Comagena, which was erected into a ſmall kingdom by the Romans, when they made the reſt of Syria a province. This town is ſituated on two hills, and the valley between them, and is about three miles in circumference; the ſmall river Sejour runs by the town, and is conveyed to the higher parts of it by aqueducts carried round the hills, which branch out from the river above the town; there are many fine ſprings that riſe about this place. The air of Antab is eſteemed to be very good; the people live moſtly on the hills, and have their ſhops in the valley; which being built at the foot of the hills, and having flat roofs, one inſenſibly deſcends upon them, and on the covered ſtreets which are between them; ſo that it ſurpriſes any one when he imagines that he is walking on the ground, to look down through holes, which give light to the ſtreets, and ſee people walking below.

There is a ſtrong old caſtle on a round hill, with a deep foſſe about it cut out of the rock; it is in one reſpect different from all theſe kind of caſtles I have ſeen; for within the foſſe there is a covered way, the bottom of which is about the ſame height with the ground on the outſide of the foſſe; great part of it is cut out of the rock, the reſt being built and arched with hewn ſtone; from this covered way the hill is caſed all the way up with hewn ſtone, as deſcribed at Hems. They have here a conſiderable manufacture of coarſe ſtamped callicoes. The Chriſtians are all of the Armenian communion, as they are every where to the north of Aleppo; they have a church here, and ſpeak Turkiſh, as they do in almoſt all the villages between Aleppo and Antab; and from this place northward the Arabic language is not ſpoken. As they find many medals here it is a proof of the antiquity of this city; they are chiefly of the Syrian kings, and ſome alſo of the kings of Cappadocia; this town is in the high road to Ezroun or Erzeron, which is towards the riſe of the Euphrates, at the diſtance of ten days journey. It is ſuppoſed that Erzeron is the old Theodoſiopolis, and that it changed its name, when the people of Artze near it retired to that place, after their town was deſtroyed. At a place called Serpent, among the Mountains, about ſix hours to the north, they find a ſort of marble, that has been thought to reſemble porphyry; I procured a piece of it; it is a marble of a very pale red colour, with ſome ſmall ſpots in it of white, and a deeper red, and of a pale yellow.

On the ſeventeenth, about two hours before midnight, I ſet out towards the Euphrates, in company with two Turks, who were going that way, there being ſome danger in the road; we paſſed the river Sejour, travelled an hour between the hills, and as long through a plain; we afterwards aſcended for about two hours between the hills, and deſcended into a narrow valley, in which we were under ſome apprehen-

ſions, as it had uſually been a harbour for rogues. In about an hour we came to the village of Aril, by which there runs a ſtream of the ſame name; we came to another valley, paſſed by Carrat, and having gone about an hour and a half further, came to Hyam, where we repoſed in a grove near a ſpring, until about four in the evening; this place is famous for a large ſort of imperial pears called the Hyam pears. We aſcended a ſteep hill, and having travelled on the top of the rocky mountains for about two hours, deſcended into a valley; on the further ſide of it is a village, which is moſtly under ground, called The Village of Piſtachio Nuts, becauſe piſtachio trees grow wild about it; we paſſed over mountains, and came into another valley, and going up the hills again arrived at Jobar, where we ſtaid all night; and as there was a Turkiſh man and woman of this village in our company, we were received with much civility; and after ſupper, the whole village came and ſat round the carpet, and one of them played on a tambour, and ſung a Curdeen ſong.

On the nineteenth we travelled half an hour on the hill, and deſcended into a deep vale, in which the river Simeren runs; from this vale we aſcended up to Romkala, which is about twelve leagues to the eaſt north eaſt of Antab. This road is moſtly over mountains, which may be reckoned the foot of mount Taurus.

Romkala [The Greek caſtle] is ſituated on the Euphrates; the river Simeren, which comes from the weſt, and falls into the Euphrates at this place, ſeems to be the river Singas, which, according to Ptolemy, runs into the Euphrates in the ſame degree of latitude, in which Antiochia ad Taurum is ſituated, though indeed this place is more to the north than that city. Ptolemy ſays, that the river Singas riſes at the mountain of Pieria; I was informed that this river riſes about two hours from Antab, and it is probable Singa was at the riſe of it. If this was the Singas, Samoſata, the capital of Comagena, was ſixteen minutes north of it, according to Ptolemy; but I could find no account of any ruins of that place, which is ſaid to be forty miles to the ſouth of the cataracts of the Euphrates, where it paſſes mount Taurus; I could get no account of theſe cataracts; they are probably only ſome ſmall falls of water, occaſioned by rocks that croſs the bed of the river. Samoſata is famous for having given birth to Lucian, and Paulus Samoſatenus, the heretical biſhop of Antioch; it was alſo the ſtation of the ſeventh Roman legion. If the river at Romkala was the Singas, Zeugma, according to Ptolemy, was twenty minutes ſouth of it, which agrees very well with the ſituation of that place. For after I had left Beer, I enquired if there was any place on the Euphrates of that name; and I was informed, that about twelve miles above Beer there was a place called Zima; and aſking if there were any ſigns of a bridge there, I was aſſured, that, when the water is low, they ſee on each ſide of the river, the ruins of a pier, which may poſſibly be the remains of this bridge. It is probable, that there was no town at the mouth of the river Singas, becauſe Ptolemy mentions none on the Euphrates in the ſame latitude, but puts down Urima as ten miles to the north, and Arudis as five miles ſouth.

The caſtle of Romkala, though much ruined, is worthy of the curioſity of a traveller; it was probably the work of the Greek emperors, from whom it may have received its name. This caſtle was probably in the country called Cyrrheſtica, becauſe Urima, ten miles north of it, was in that part of Syria; that is, on a ſuppoſition that the river which falls into the Euphrates here, was the river Singas. The caſtle is ſituated at the north end of a chain of mountains over the river; the mountain here is narrow, and the part on which the caſtle ſtands is ſeparated from the mountains to the ſouth, by a very extraordinary deep foſſe cut in the rock; it is ſaid, there was a deſign to have ſunk it ſo low, that part of the river Simeren ſhould have run that way, and made

the place an iſland, which ſeems not to be ſo difficult as what has been already done. The aſcent is on the weſt ſide, where there are four terraces cut in the rock one over another, with a gateway to each of them, ſome of which are double, many of them are entirely cut out of the rock, and others only in part; the terraces are made with a gentle aſcent, and ſteps from one terrace to another; there is alſo a great aſcent within the caſtle walls. There are two churches in the caſtle; the lower one ſeems to be the more antient, and conſiſts of three naves; the weſt end of the middle nave is adorned with an angular pediment, and the ſide ones with a half pediment, which from this appears to be the ſtyle of the Greeks; and it may be ſuppoſed that Palladio borrowed this kind of architecture from them. On the top of the hill there are ſome very magnificent old buildings, and a ſmall church in a Gothic taſte, though very grand. This church on ſome certain days is much reſorted to by the neighbouring Chriſtians, and is called Der Naſite, from which one would imagine, that there was antiently a convent here. This church is almoſt a ſquare; and there are two chapels on each ſide of the high altar; the aſcent to the church is by a flight of eight ſteps on each ſide to a landing place; at the bottom of theſe flights, there are two great octagon pillars with Gothic capitals.

Another curioſity in this caſtle, is a very large well, which is now partly filled up; they ſay, that the bottom of it was on a level with the bed of the Euphrates, from which it was ſupplied; and when the river is low, they ſee ſome ſtone work of the canal that conveyed the water to it, and there are private paſſages down to the river. The rock to the north eaſt and ſouth is cut down perpendicular, and the wall is built on it. The whole caſtle, which is about half a mile in compaſs, is entirely built of hewn ſtone ruſticated. This caſtle has been made uſe of by the Turks as a place of baniſhment for great men in diſgrace; and when I was there, it was the hard fate of Ionam Cogia to be confined in it, who had been captain baſha or high admiral of the grand ſignor's forces, and was an old experienced officer of great abilities.

The Euphrates, called by the Turks Morad, and by the Arabs Fara, is here confined between hills, and is not above a furlong broad in this place; this river riſes much after rains, and ſometimes even to the height of fifteen feet perpendicular: there are high clifts on each ſide, from which there is a deſcent to the river by ſandy banks. The water is of a pale green colour, and the bed of a ſpangling ſand. The ferry boats here are very deep: the ſtern of them is broad, and being left open for the cattle to go in, appear like a common boat with one end cut off.

CHAP. XVII. — *Of Meſopotamia in general; of Ourfa, the antient Edeſſa; and of Beer.*

WE croſſed the Euphrates at Romkala into Meſopotamia on the nineteenth. This country had the ſame name among the Hebrews as Syria, being called Aram, and alſo Padan Aram, though ſometimes it is more plainly diſtinguiſhed from Syria by being called Aram Naharaim, or Aram of the rivers *.

From the Euphrates we aſcended the hills through plantations of piſtachio nuts, and travelling about an hour and a half in a ſtony road, came to an Armenian village called Gibeen, where there is a very antient church well built of hewn ſtone; there is alſo an encloſure of high walls to the ſouth of it, where there ſeem to have been lodgings for monks, for they have a tradition that it was a monaſtery; and without the village

* Gen. xxiv. 10. Deut. xxiii. 4.

there

there are ruins of another church near a large cemetery, where the graves are cut into the rock, and have ſtone covers over them. There are a great number of vineyards near the village, which bear excellent grapes. The prieſts here were very civil to us, and I hired a Chriſtian that belonged to the church to go with us to Ourfa: we went about an hour to a ſmall village called Arra, where a great Turk was building a large houſe out of the ruins of an old church and convent. We went on about two hours, and came to a ſummer village of country people, whoſe huts were made of looſe ſtones covered with reeds and boughs; their winter village being on the ſide of a hill at ſome diſtance, conſiſting of very low houſes. They chuſe theſe places for the convenience of being with their cattle, and that they may be more out of the high road. At firſt they were afraid leſt we were people belonging to the paſha, who had lately taken away two men by force out of their village to ſend them to the war; but when they knew who we were, they were very well ſatisfied; and I lay on my carpet near one of their houſes.

On the twentieth we came in an hour to a village called Negrout, where there is an old well built church; in an hour more we paſſed by Kiſelbourgè, and deſcending into a narrow valley, came in an hour to Bebè-bourg, where I ſaw the ruins of a church, and a little further thoſe of another, and beyond this ſome ruins on a hill; we travelled an hour and came to Golouſha, and in half an hour more to Dagouly, and afterwards to Zoumey at the ſame diſtance, and going half a league further we came to an encampment of Ruſhowins, a ſort of herdſmen; theſe were Curdeens. Here we ſtaid part of the day near one of their tents. We went about four hours along a plain, paſſing near ſeveral villages; we aſcended a hill, and in half an hour came to ſome conſiderable ruins on a hill to the left, at the foot of which there is a ruined church. Travelling an hour further we came to another ruined place called Rulik, where there were two houſes, one of which ſeemed to be built on a ſepulchre, with an arched entrance, and near them is a church almoſt entire. Here ſome Curdeen Ruſhowins were taking care of their corn, and one of them ſhewed us the way to the irtents, which were near a mile further, and very numerous; we were well received by them, and they brought us a ſort of grout and ſour milk. They performed ſome ceremonies of beating pans, and praying, which they told me was on account of ſome change of the moon: I lay near ſome of their tents.

On the twenty-firſt we ſet out, and after travelling ſome time we came to the head of a rivulet called Burac; we went along a vale, and came to a cauſeway about ten feet high, made with hewn ſtone, which ſeemed to be an antient work; beyond it there is a wide arch turned over the rivulet, which ſerves both for a bridge and aqueduct to convey the water to Ourfa. This bridge is very near the city walls, and there are two more of the ſame kind further to the north, which convey the water to the higher parts of the town.

We arrived at Ourfa, where I was recommended to a Turk, and alſo to a Chriſtian, who was ſecretary to the paſha; he preſſed me to go home with him, where I was handſomely entertained on the terrace of his houſe, and took up my lodging with him.

This place is called Ourfa, by the Arabs, but the Turks give it the name of Roiha or Rouha. It is generally agreed to be the antient city of Edeſſa; and many learned men, and the Jews univerſally are of opinion, that it is Ur of the Chaldees. The latter ſay, that this place is called in ſcripture Ourcaſdin, that is, the fire of Chaldæa, out of which, they ſay God brought Abraham; and on this account the Talmudiſts affirm, that Abraham was here caſt into the fire, and was miraculouſly delivered. This place

ſeems to have retained its antient name, as many others have done; Edeſſa being the name given it by the Greeks: however, the name of this city ſeems to have been changed in honour of one of the kings of Syria, of the name of Antiochus, and to have been called Antiochia. The famous fountain Callirrhoe being here, this city was diſtinguiſhed from others by the name of Antiochia ad Callirrhoen, and there are medals which were ſtruck with this name, though, if it had not been explained by Pliny *, it would be difficult to have known what place was meant. This city is remarkable on account of the death of the emperor Caracalla.

Ourfa is built on part of two hills, and in the valley between them, at the ſouth weſt corner of a fine plain, which appears more beautiful, becauſe all the other parts about it are rocky, or mountainous; the town is about three miles in circumference, encompaſſed with antient walls, defended by ſquare towers. On the north ſide there is a very deep foſſee, which ſeems to be the bed of a winter torrent coming from the weſt; on the eaſt this foſſee is not ſo deep, there being much moraſſy ground on that ſide: the hill on which the caſtle ſtands is to the ſouth: ſome parts of the town are tolerably well-built, though it is not well laid out. The great beauty of it conſiſts in ſome fine ſprings that riſe very plentifully between two hills, and at the very walls of the city: one is confined ſo as to form a fine oblong ſquare baſon of water, is very clear, and full of fiſh, which ſwim about in ſhoals, the Mahometans not permitting any of them to be caught. There is a walk on the ſouth ſide of it, and on the north a very beautiful moſque, and an open colonade between the court that belongs to it, and the water; they have ſome ſtory, that Abraham came here after he would have ſacrificed his ſon, and the ſpring roſe on his coming to this place: one part of the moſque is eſteemed very holy, and it would be exceedingly difficult for any Chriſtian to obtain leave to go into it. At a ſmall diſtance ſouth of this, there is an irregular baſon of water full of fiſh likewiſe; from each of them a ſtream runs eaſtward through the city, and ſerves for common uſes, and to water their gardens; theſe waters are very foul when they have paſſed the city. Theſe waters are now called Ariklan, and muſt be the famous Callirrhoe of the antients; and probably may be the river Scirto, mentioned by an author † of later date, as waſhing the walls of the town.

The caſtle is ſituated on the ſouth ſide of the city, at the begnning of a chain of hills which run ſouthward: the aſcent is very ſteep, and there is a deep foſſee cut into the rock on three ſides of it; the caſtle is about half a mile in circumference, but there is nothing remarkable in it, except two very lofty Corinthian pillars with their baſes, the capitals of which are fine; the columns conſiſt of twenty-ſix ſtones, each about one foot ſix inches thick; they are probably the remains of a portico belonging to ſome large temple. There is a tradition that the throne of Nimrod ſtood on theſe pillars; it is certain, however, that Tamerlane erected ſome trophies on them. From this caſtle there is a very delightful proſpect of the city, the water, the gardens, and the fine plain to the north, which make it in every reſpect a very charming place. Towards the eaſt end of the city I ſaw ſome Corinthian pillars ſtanding which might belong to a temple: to the ſouth of the caſtle the hills are higher. There are a great number of ſepulchral grots cut in them for a conſiderable way, which are a proof that this was a very populous city in antient times. Some eccleſiaſtical hiſtorians mention, that Abgarus, king of Edeſſa, ſent a letter to our Saviour; and there is a ciſtern near the town, concerning which they have a confuſed ſtory, that the meſſenger who was

* Arabia ſupradicta habet oppida, Edeſſam, quæ quondam Antiochia dicebatur, Callirrhoen a fonte nominatam; Carras clade Craſſi nobiles. Plin. Nat. lib. v. 21.

† Procopius, ii. 7.

returning

returning with an anſwer from our Saviour, being attacked by rogues, dropped the letter into this ciſtern; and, they ſay, the waters of it ſince that time have had an extraordinary virtue, eſpecially in all foul and ſcrophulous diſorders; but the truth of this whole ſtory has been much queſtioned. There are ſeveral medals found here of the kings of Edeſſa, of the name of Abgarus, whoſe crown or tiara, is of a very particular form.

This place is the reſidence of a paſha, who not only commands the greateſt part, if not all Meſopotamia, but alſo a conſiderable tract of country to the weſt of it as far as Antab: there is a great trade in this place, as it is the only town in all theſe parts for a conſiderable diſtance, and as it is the great thoroughfare into Perſia. They prepare Turkey leather here, eſpecially the yellow ſort, for which they were formerly famous. There are a conſiderable number of Armenian Chriſtians in the city who have two churches, one large one in the city, the other at ſome diſtance from it; in the latter they ſhewed me the tomb of a great ſaint, whom they call Ibrahim. As Ephraim Syrus was a deacon of Edeſſa, it may be concluded that is the tomb of that father of the church.

Ourfa is about three days journey from Diarbeck, which is ſituate on the Tigris, and probably is Dorbeta of Ptolemy, mentioned as the moſt northern place on the Tigris, and thirty minutes north of Edeſſa; it gives the name of the Diarbeckier to all this country; the Tigris is navigable from Diarbeck to Mouſul, ſaid to be the antient Nineveh; from that city to Bagdat they carry on the navigation with floats of timber tied together on ſkins of ſheep and goats filled with wind; the goods which they carry are moſtly hemp, ſoap, coarſe callicoes, which they weave and print there, and Turkey leather, eſpecially the yellow ſort, which they make in great perfection. The Capuchins have a ſmall convent at Diarbeck; there are a great number of Armenians in that town, who call the place Keramit.

The Tables place Carræ twenty-ſix miles from Edeſſa, which is, without doubt, the town now called Harran or Heren. This place is remarkable for the entire defeat of Craſſus and the Roman army, by Surena the Parthian general*. The Jews ſay, that this Harran is Haran of the holy ſcripture †, to which Terah the father of Abraham went up with his family from Ur of the Chaldees, and died there ‡. St. Jerom alſo is of the ſame opinion, and many other authors of great credit; and the preſent name ſeems to confirm it.

On the twenty-ſecond of Auguſt we ſet out to the ſouth weſt, and travelled through a country very thinly inhabited: we went half an hour in a fine paved road on the ſide of a hill over a narrow valley, and travelling along vales and over hills for about five hours, we paſſed by ſome cottages where they were fanning their corn; we then entered a narrow vale between the hills, and came into a plain, in which we dined near a well: we went on to Chermelick, which was formerly a large village, but now there remain in it only two or three cottages, a kane, and a handſome moſque; to the north of it there is a fine rivulet, and to the weſt of the village a hill, on which, they ſay, there was a fort held for ſome time by a rebel paſha. We went about an hour and a half to an encampment of Ruſhowins, called Kolejoly; I lay near one of their tents. On the twenty-third we travelled over a plain, came in three hours to a deſcent, and travelled two hours more through an uneven country encompaſſed with hills, in which we paſſed the beds of ſeveral winter torrents. We came to the hill over Beer, where

* See note, p. 534. † Gen. xi. 28. 31. ‡ Gen. xv. 7.

there

there is a fine ſpring which is conveyed down to the gardens of Beer, and to every part of the town.

Beer is computed to be about ſixteen leagues weſt ſouth weſt of Ourfa, and is ſituated on the ſide of the hills, over the eaſtern banks of the Euphrates. The great plenty of water, together with the fine country along that river, and the iſlands in it, make this very place agreeable. It is called Beerjick by the Turks, and may be Thiar of the Tables, and Barſampſe of Ptolemy, which ſeems probable on comparing the latitude of that place with Edeſſa *.

Beer is moſt remarkable for a ſtrong antient caſtle, in which there is a collection of thoſe arms and weapons, which were uſed before the invention of gunpowder; there are many bundles of arrows with iron points of different ſizes; to ſome there is a ſort of combuſtible matter of brimſtone, and other things, made in a triangular form bound in a piece of cloth, and tied on the arrow near the point; this being lighted, and ſhot from the bows in order to ſet fire to the buildings of a town; they had another ſort of long arrows, at the end of which iron bottles were fixed with wires, filled with the ſame combuſtible matter, which being ſet on fire were ſhot from their bows: the croſs bows are about five feet long; the bow itſelf being almoſt ſtrait. There are ſeveral large iron caſques, and ſome coats of mail, made of ſmall pieces of thick leather ſewed together, ſo as to make a hoop; ſeveral of theſe hoops joined together formed the coat: there are alſo many ſlings, large enough to throw great balls of ſtone of a foot diameter, ſome of which ſtones I ſaw in the caſtle; there are cords tied to the ſlings, ſo that they muſt have been managed by ſome machine. Many have been of opinion that theſe were antient Roman weapons; and it is certain they very well agree with the deſcription Ammianus Marcellinus gives of them; but as it may be ſuppoſed that the Romans brought theſe arms to the greateſt perfection, and as one ſees on the arrows many papers with Arabick and other eaſtern languages wrote on them, it may be reaſonably concluded, that they are the arms which happened to be in the caſtle when fire arms were firſt invented †.

This place is the great paſſage over the Euphrates from Aleppo to Ourfa, Diarbeck, and Perſia. There was formerly a trade carried on from Beer to Bagdat, by two or three great boats, that went loaded yearly with the ſame merchandizes that are carried from Diarbeck; but, for a year or two paſt, this trade has been intermitted.

I had a troubleſome affair on my hands at this place, which I will relate particularly, as it will give an inſight into the nature of theſe ſort of people. I had a letter to the aga at Beer, to deſire his leave that I might ſee the caſtle, which I ſent to him; and he anſwered, if I would come to his houſe, he would ſend a man with me. I accordingly went, and he ſent me word, that certain preſents of cloth muſt be made to him, his haſnadar, the cadi, and aga of the caſtle. I ſent word, that I had brought no cloth with me; on which he ſaid I might go and ſee the caſtle; and the aga's ſecretary was going with me; but the aga's ſon being unwilling that he ſhould have a fee, ſent a meſſage after me, that I muſt preſent the cadi an haſnadar, on which I returned to the kane. In about two hours after the aga ſent a man to conduct me to the caſtle,

* Ptolemy places Barſampſe in the degree of 36-15, though Mr. Maundrel ſays, Beer is in the degree of 37-10, but I do not know on what authority.

† Some gentlemen who ſaw theſe things in 1702, mention that there were Arabic inſcriptions on ſome of the helmets to this purpoſe; "That they were made by order of king Dahr, and that they had "on them the lion and tiger, which were his enſigns of war."

where

where every thing was ſhewn to me, except the arms; they pretended that the paſha had the key of them; but I found that was only a pretence, and that if I would preſent the aga of the caſtle about the value of a guinea, I might ſee them; which I complied with, and brought away ſome of the arrows according to cuſtom. Soon after my return to the kane, a meſſage came, that the aga deſired to ſee me, for, without doubt, they had heard what I gave to the aga of the caſtle; but I was conducted to the moſolem, an officer under the aga, who aſked me, if I knew that I ought not to have ſeen the caſtle without the aga's leave. I told him, that the aga had ſent his ſervant to conduct me to the caſtle; he then ſaid, I muſt make preſents to the aga and to him; and if I had not cloth I might give it in money. I anſwered, that I had only money enough to bear the charges of my journey; on which he ſaid, I ſhould not leave the place. I went to the kane, prepared for my departure, and rode down to the Euphrates, where I ſaw the man of the moſolem haſtening the boatmen to put off; but, contrary to their cuſtom, I rode on horſeback into the boat at the open end of it, the aga and his people, as they told me, looking from their windows with ſmiles of applauſe; for I was afterwards informed, that on hearing the moſolem had ſent orders that they ſhould not carry me over, the aga had ſent word that the moſolem had no buſineſs to ſtop me, and that, though I gave nothing, I might go where I pleaſed; ſo I croſſed the Euphrates, and came again into Syria.

That part which I ſaw of Meſopotamia, excepting the plain of Ourfa, is but a very indifferent country, eſpecially between Ourfa and Beer; and I was informed, that the country towards Diarbeck is all mountainous or rocky, notwithſtanding which it produces excellent grapes and wine, and a great number of piſtachio trees, which grow wild; the country is not well watered, having in many places no other ſupply but rain water, which is preſerved in ciſterns. The northern parts are inhabited by Curdeens, who uſe no other weapons but pikes, not having fire arms. The ſouthern parts are inhabited by a very bad generation of Arabs; and it is ſaid they are puniſhed with death, if any of them paſs the Euphrates into Syria: many Curdeens live very honeſtly here as well as in Syria, and cultivate the land; in ſummer they remove to ſome place at a diſtance from their villages, and live under tents, generally in a place retired from the road, that they may be free from the injuries of the ſoldiery, and the people of the paſha, who often take away their children by force for the war: we always met with a kind reception from them, when they knew they had nothing to fear from us. All the Chriſtians are Armenians; the architecture of their churches is very particular; they have oblong ſquare windows, and over them ſquare windows; the former are only open in the ſummer for coolneſs, and in winter filled up with hewn ſtone fitted to them, and I ſaw ſome of them open, and others ſhut up.

CHAP. XVIII. — *Of Jerabees the Old Gerrhæ; Bambouk, the antient Hierapolis; and of the Valley of Salt.*

THE bed of the Euphrates, as I conjectured, is about a quarter of a mile broad at Beer; the river is not above half that breadth when the water is low; the bed of it here is gravelly; there is an inner and an outer bank, but it rarely overflows the inner banks; when it does, they ſow water melons and other fruits of that kind as ſoon as the water retires, and have a great produce; there are ſeveral beautiful iſlands below Beer, which produce a great quantity of hemp, which frequently grows near ten feet high. Some Engliſh gentlemen meaſured the bed of the river at Beer, and found it to be ſix hundred and thirty yards broad; but they found that the river in September

was only two hundred and fourteen yards over; they thought that it was about nine or ten feet deep in the middle, and were informed that the water ſometimes riſes twelve feet perpendicular. The poor people ſwim over the river on ſkins filled with wind.

On the twenty-third of Auguſt we croſſed the Euphrates. It happened to be a very windy evening, ſo we took ſhelter within the walls of ſome cottages, but being adviſed that it was not ſafe to remain there, we retired into a ruined kane, and hired a man to watch with us all night; he ſhut the doors of the kane, and laid great ſtones againſt them, for this place is much infeſted with robbers, and the people are obliged to ſleep all together on the top of their houſes, to defend themſelves againſt them. Accordingly in the night two or three men came and tied their horſes near the kane, and began to roll away the ſtones by means of a ſmall hole in the door; but the man went up on the walls and ſpoke to them, on which they went away, and came again; however, on his ſpeaking to them a ſecond time, they went off. As there was ſome danger in this journey from the Turcomen called Begdelees, I hired two of the moſt notorious of them at Beer for a ſafeguard, and on the twenty-fourth in the morning they came over to us. We went ſouthward along the banks of the Euphrates, and having travelled a mile we paſſed by a village, oppoſite to which is Mezera, on the eaſt ſide of the river, where there is a ſmall mount, and the village is beautifully planted with wood: the Engliſh commonly encamp there, when they make any excurſions this way; we then went at a little diſtance from the river, and paſſed by Kenaia, and over a ſtream called Niſib, which has a deep channel; a ſmall branch is brought from it, which runs further to the north. On the ſouth ſide of the Niſib is an uninhabited village called Ceurke, which is encloſed with a wall, and appears only like a large kane. On the eaſt ſide of the Euphrates there is a place called Gibel: we were now about two hours from Beer, and travelling two hours more near the river, arrived at Jerabees, which muſt be Gerrhæ of Ptolemy, and probably had its name from the worſhip of the Syrian god Jerabolus *. This city is mentioned as on the Euphrates; by what remains it appears to have been of an oblong ſquare figure; it is watered on the north by a ſmall ſtream; the old town is about half a mile long from north to ſouth, and a quarter of a mile broad; it has very high ramparts on every ſide, except towards the river; theſe are probably the remains of the ancient walls, for there are ſome ſigns of a wall on the top of them; there was an entrance on each ſide of theſe three ſides, the two largeſt of which are to the weſt and ſouth: I ſaw ſome remains of a baſement of hewn ſtone on the weſt ſide, but to the ſouth I ſaw only the foundation of the gateway. There is a long mount on the eaſt ſide over the river, which is between forty and fifty feet high, extending ſouthwards about two thirds of the length of the city, and is ſixty-ſix paces wide; the aſcent to it is oppoſite to the weſt gate. This was, without doubt, a caſtle, and it was encompaſſed with a wall about eight feet thick. On the ſouth ſide of the town there are foundations of a building, which are a little to the north of ſome conſiderable heaps of ruins; they lie in ſuch a manner, that it may be concluded there were great buildings in that quarter, divided from one another by ſhort ſtreets. Theſe buildings probably belonged to a temple, which ſeems to have been to the weſt, though very little of the foundations could be diſcovered, as there is a ruined village

* Dr Halley, in his obſervations on the ſtate of Palmyra takes notice that Jeribolus is the ſame deity that is mentioned in the inſcriptions publiſhed by Gruter and Spon, which according to the latter is written ΑΓΑΙΒΩΛΩ. By the figure of this idol, extant in Spon, it appears, that this deity was repreſented with the moon on his ſhoulders, and conſequently was the ſame as the Deus Lunus of the Syrians, whoſe name in their language could not be better expreſſed than by Jarchbol, Dominus Lunus.

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on that ſpot. To the north I ſaw a wall with pilaſters on one ſide of it; this wall is about a hundred and ſeventy paces long. I took notice of four low walls to the ſouth, which ſeemed to have been the baſements of four colonades of a grand entrance or avenue; I ſaw alſo ſeveral baſes and pillars which lay ſcattered about this place.

From theſe ruins of Gerrhæ we went an hour ſouth ſouth weſt to an encampment of Turcomen, where we ſtopped; they were in round tents, made of reeds, and covered with bundles of liquorice. In winter and rainy weather they cover their tents with a coarſe ſort of felt. A branch from the Euphrates comes from this place, and falls again into the river below, making a large fruitful iſland, chiefly cultivated with hemp.

We travelled an hour to the ſepulchre of a ſheik, called Ahperar, which is at the end of the plain on a rivulet; on the north ſide of which we travelled about an hour to the weſt, and croſſed the river at a place where a caravan of Turcomen had ſtopped, who were carrying corn from Sarouch; that place is on the Euphrates, about a day's journey off, and three from Aleppo; it may be the country of Sura, mentioned by Ptolemy in the Palmyrene, as thirty-five minutes ſouth of Gerrhæ, doubtleſs the ſame as Sura of Pliny *, and Sure of the Tables, placed one hundred and two miles from Palmyra.

We went about an hour and a half to the ſouth ſouth weſt over ſome low hills through a deſert country, and came to the river Sejour; we travelled by the ſide of it weſtward for about half an hour to an encampment called Sumata, belonging to Arabs, who are relations of Mahomet, and, as they ſay, deſcended from Sultan Ahmed of Bruſa; their ſheik lives at an emcampment to the eaſt of Bambouch; there are in all about fifty tents of them. Here we ſtaid all night, and on the twenty-fifth went about an hour and a half ſouth eaſt to the encampment of the ſheik, which was on a ſtream that was carried to ſupply Bambouch with water. I was conducted to the tent of the great ſheik Aiyptedeh, who by their accounts, amidſt all his poverty, would have been the heir to this great empire, if the Ottoman government had not taken place; he came out to us in a ragged habit of green ſilk, lined with fur, appeared to be a handſome black man, of a good complexion, between thirty and forty, and had much the look of a gentleman; he preſſed me to accept of a collation and coffee, but as I deſigned to ſee the ruins before the heat of the day came on, I begged to be excuſed, and he mounted his horſe, and went with me about an hour to Bambouch, commonly called by the Franks Bambych, and by the antients Hierapolis, which was the Greek name that was given it by Seleucus; it was called alſo Bambyce, which ſeems to be the Syrian name ſtill retained; and it is very remarkable, that Hierapolis in Aſia Minor has much the ſame name, being called Pambouk Calaſi [the cotton caſtle]. The Tables make it twenty-four miles diſtant from Zeuma on the Euphrates and from Ceciliana; they place it alſo ſeventy-two miles from Berya, though it is not above fifty from Aleppo. One of the Syrian names of this place was Magog †; it was a city of the Cyrrheſtica, and is ſituated at the ſouth end of a long vale, which is about a quarter of a mile broad, watered with a ſtream that is brought by the aqueducts of Bambych; and, to preſerve the water from being waſted, it paſſes through this vale in an artificial channel or aqueduct, which is built with ſtone on a level with the ground. The form of the city was irregular; ſome parts of the walls which remain entire, are

* Plin. Nat. Hiſt. v. 26.

† Cæle habet—Bambycen, quæ alio nomine Hierapolis vocatur, Syris vero Magog. Ibi prodigioſa Atargatis, Græcis autem Decreto dicta, colitur. Plin. Nat. Hiſt. v. 19.

nine feet thick, and above thirty feet high; they are caſed with hewn ſtone both inſide and out, and are about two miles in circumference; there was a walk all round on the top of the walls, to which there is an aſcent by a flight of ſtairs, which are built on arches; the wall is defended by towers on five ſides, at the diſtance of fifty paces from each other; and there is a low foſſe without the walls. The four gates of the city are about fifteen feet wide, and defended by a ſemicircular tower on each ſide; the water that ſupplied the town, as I was informed, comes from a hill about twelve miles to the ſouth, and the city being on an advanced ground, the water runs in a channel, which is near twenty feet below the ſurface of the earth, and in ſeveral parts of the city there are holes down to the water about five feet wide, and fifteen long, with two ſtones acroſs, one about five feet, the other about ten feet from the top, in order, as may be ſuppoſed, to facilitate the deſcent to the water; it is probable they had ſome machines to draw up the water at theſe holes. In the ſide of one of them I ſaw a ſtone about four feet long, and three wide, on which there was a relief of two winged perſons holding a ſheet behind a woman a little over her head; they ſeem to carry her on their fiſhy tails which join together, and were probably deſigned to repreſent the Zephyrs, carrying Venus of the ſea.

At the weſt part of the town there is a dry baſon, which ſeemed to have been triangular; it is cloſe to the town wall; at one corner of it there is a ruined building, which ſeems to have extended into the baſon, and probably was deſigned in order to behold with greater conveniency ſome religious ceremonies or public ſports. This may be the lake where they had ſacred fiſhes that were tame *.

About two hundred paces within the eaſt gate there is a raiſed ground, on which probably ſtood the temple of the Syrian goddeſs Atargatis, thought to be the ſame as Aſhteroth of the Sidonians, and Cybele of the Romans, for whoſe worſhip this place was ſo famous. I conjectured it to be about two hundred feet in front. It is probable that this is the high ground from which they threw people headlong in their religious ceremonies, and ſometimes even their own children, though they muſt inevitably periſh. I obſerved a low wall running from it to the gate, ſo that probably it had ſuch a grand avenue as the temple at Gerrhæ; and the encloſure of the city is irregular in this part, as if ſome ground had been taken in after the building of the walls to make that grand entrance; it is probable that all the ſpace north of the temple belonged to it. A court is mentioned to the north of the temple, and a tower likewiſe before the temple, which was built on a terrace twelve feet high. If this tower was on the high ground I mentioned, the temple muſt have been weſt of it, of which I could ſee no remains; it poſſibly might have been where there are now ſome ruins of a large building, which ſeems to have been a church with a tower; to the weſt of which there are ſome ruinous arches, which might be part of a portico. It is ſaid, that not only Syria, Cilicia, and Cappadocia, contributed to the ſupport of this temple, but even Arabia, and the territories of Babylon; to the weſt of the town there is a high ground, and ſome burial places; and ſo there are alſo to the north eaſt, where I ſaw inſcriptions in the oriental languages, and ſeveral croſſes. At a little diſtance from the north-eaſt corner of the town there is a building like a church, but within it, there is ſome Gothic work, ſuch as is ſeen in antient moſques; and there is a room on each ſide of the ſouth end; the whole is ruinous, but very ſtrongly built, and they call it the houſe of Phila.

* Plin. Hiſt. xxxii. 8.

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The ſheik invited us to go back and dine with him; but I took leave, and preſented him with a piece of money, as I was told he expected it. We went on towards Aleppo, and travelled an hour and a half north-weſt to Shihiet, where there is a moſque, which ſeemed to have been an old church; a little beyond this place the Turcomen had an encampment, a rivulet running near it, which I conjecture might be the Sejour; here we dined, and went about an hour and a half weſt ſouth weſt to a water called Samgour, where I would have paid my two Turcomen; but they would not take the money I agreed for, and went on further, ſo I gave them ſomething more, and then they left us. We went on an hour to the place where the road goes to the north-weſt to Khillis. Near two leagues farther on the road is Jelbegly under a hill, which is a village of robbers. We went about an hour farther to Aadeneh, a village of Turcomen, who had lately been robbed of every thing by the Arabs; it being a ſituation where they are liable to be plundered both by the Curdeens and roving Turcomen, as well as the Arabs; when we arrived four of the Begdelies went out, and four more came in; ſo that we were in no ſmall danger of being robbed, either that night or the next day.

On the twenty-ſixth we ſet out three hours before day; in two hours we came to a fine fertile plain; in an hour and a half more we paſſed near Baſhe, and in half an hour came to a large village called Bab, ſituated under a hill, the weſt end of which is called Sheik Majar; under that part of the hill a large village, called Sur, is ſituated, which is three hours from Aleppo. I was informed that there is a very antient ſynagogue at Bab, called ſheik Eſaiah, to which there is a great reſort at ſome certain time of the year, a few Jews only living there; about a league to the eaſt of this hill there is a village called Derah. We went ſouth-weſt by the rivulet Mazouty, and near a village called Bezouah, and in leſs than an hour more came to a moſt pleaſant village called Tedif, which is computed to be twenty miles to the eaſt of Aleppo; the country about it is finely improved with a young plantation of mulberry trees, which was made under the direction of a French merchant, who had an intereſt in the lands, and is very much like the country between Chantilly and Paris; there is a ſynagogue there which is had in great veneration, and, if I miſtake not, they have ſome antient manuſcript in it, on the account of which it is much frequented by the Jews. In the hill near this town there are many ſepulchres and curious aqueducts cut in the rock; they have ſome tradition, that one of the minor prophets lived here. We dined in a garden at this place, and proceeded on our journey; I ſaw ſeveral buſtards in this country. We travelled an hour to Beery, and an hour more by a ſtream called Ein Dahab [The golden ſpring,] and came to the deſerts; and after travelling about a league we arrived at Shirbey, where we were very civilly received by the ſheik, and had a grand ſupper ſerved; for this ſheik uſually goes with the Europeans to the valley of ſalt, but not without a proper gratification.

On the twenty-ſeventh we travelled three hours ſouthwards to the valley of ſalt, which is about twelve miles eaſt ſouth eaſt of Aleppo, lying under that chain of mountains which are between Aleppo and Kennaſſerin; this valley of ſalt is a lake in the winter, which I conjectured to be about five miles long, and a mile and a half broad in the narroweſt part, and it may be near a league in the wideſt; it is ſaid to be filled by rain as well as by ſprings, one of which is ſalt, and is called the mother of the ſalt; in the ſummer time the water evaporates, which being ſtrongly impregnated with ſalt from the nitrous ſoil, the ſalt remains on the ground in cakes about half an inch thick; they beat it in order to ſeparate it from the ground, and when they have collected the fineſt ſalt on the top, they take up the cake, which has ſome dirt mixed with

with it towards the bottom, they ſeparate it as well as they can, and when it is thoroughly dry, and crumbled to duſt, they throw it up in the air, as they do the corn, and the wind carries away the duſt, leaving the pure ſalt. There is a ſmall village here called Gebouè, built on an eminence which has been raiſed by the refuſe of the ſalt.

We went on towards Aleppo, to which city there are two roads; the great frequented road is to the north, and there is another in which we went to the ſouth; in two hours and a half we paſſed by Trihanè, and in an hour more came to Elhaſs; an hour beyond which we paſſed through Gibly, and in half an hour more came to Nerop, which is an hour from Aleppo*.

CHAP. XIX. — *Of St. Simon Stylites, Daina, and ſome other Places, in the way to Antioch.*

I TOOK leave of my friends at Aleppo, from whom I had received all manner of civilities, and proceeded on my journey to the weſt. On the nineteenth of September we travelled north-weſt and by weſt, and in an hour and a half paſſed by Beluremene, and half an hour further through Elarid, and then by Marah in a fine valley, which is about the ſame diſtance; in half an hour we aſcended to a ſtony, uneven, deſert country, and travelling an hour and a half came to a well of good water, having ſeen ſeveral ruined villages in the way; and in about two hours more we arrived at the ruined convent of St. Simon Stylites, computed to be about ſix hours from Aleppo; this convent was very famous in theſe parts in the ſixth and ſeventh centuries, as well on account of the devotion that was paid to this ſaint, as for the ſpaciouſneſs and magnificence of its buildings. Cardinal Baronius, in his annals makes mention of St. Simon Stylites; and Evagrius ſays, that he lived here on a pillar, which is the reaſon of his being diſtinguiſhed by the name of Stylites, though another author gives an account that he lived on the top of the mountain for ſixty-eight years. The whole convent appears to have been built of large hewn ſtone, and is above a quarter of a mile in length; the church eſpecially is very magnificent, and is built in the form of a Greek croſs; under the middle of an octagon dome are the remains of the famous pillar, on which they ſay St. Simon lived for ſo many years; what remains of it was hewn out of the rock, that is, the pedeſtal, which is eight feet ſquare, and a very ſmall part of the column; the part of the croſs to the eaſt of this was the choir, at the eaſt end of which are three ſemicircles, where without doubt, there were, three altars, and the entrances

* Some Engliſh gentlemen in their excurſions from Aleppo made the following obſervations, as to the ſituation of ſeveral places, and their diſtances: Rea, the village under the hill ſouth weſt of Aleppo is twelve hours from that city; old Rea three hours ſouth-eaſt of that; Freka two hours ſouth-weſt of Rea; Saint Simon Stylites ſix hours to the north-weſt of Aleppo; Killis nine hours north of Aleppo, and north-eaſt of Sheik Baraquet; going two hours north from Killis, they came to a bridge of three arches over the Ephreen, and in ten minutes further north to a bridge of ſeven arches over the Safo, the ſame that is called the Sabon by Mr. Maundrel; they then went fifteen minutes weſt to the monument mentioned at Corus by Mr. Maundrel; they returned to Killis, and went to Hajar Yardereen, or Gadjeia, where the river of Aleppo riſes. I have alſo been informed by an Engliſh gentleman, ſince I left Aleppo, who had been at the place, that about twelve miles weſt of Aleppo, there is a round or oval pit about a hundred yards in diameter, and forty deep, it being a ſolid rock all round, which for the firſt twenty feet is perpendicular; below which there is a ſteep deſcent to the bottom, where it terminates in a point; there is only one way down to it, which is not paſſable for beaſts; about half way down there is a grotto worked into the rock about four feet high, and thirty feet long. Europeans call it the ſunk village, from an opinion of ſome that there was formerly a village ſwallowed up there; or, if it is not natural, it might be a quarry for ſtone, which might be drawn up by proper engines, though the form of it ſeems to be an objection to it.

to them are adorned with reliefs; this convent was deſtroyed by a prince of Aleppo, at the latter end of the tenth century. I obſerved that there was a ruined village below the convent. We went on an hour and a half to Erteſy, which is a village under the hill called Sheik Baraket. As I went this way, I ſaw ſeveral ruined villages, at ſome diſtance, built of hewn ſtone. I obſerved ſome antient reliefs at this village, particularly three victories, holding three feſtoons under three heads, on a marble coffin, with imperfect Greek inſcriptions under them.

On the twentieth we went by a very difficult road up the high hill of Sheik Baraket, which is ſo called from a Turkiſh ſaint who is buried in a moſque on the top of the hill; a little way up the north ſide of this hill, in another road, there is an epitaph in Greek and Latin of a Roman ſoldier of the eighth legion; and at the foot of the hill to the north, there is a Greek inſcription on a ſepulchral grot, that has two ſtately pillars over it. The moſque or burial place on the hill adjoins to an encloſure about eighty paces ſquare, which ſeems to be of great antiquity; the wall is built of hewn ſtone, and is about three feet thick; there was a portico all round, as appears by ſeveral pieces of pillars ſtanding; there are three or four tiers of ſtone remaining, and I could ſee that it was adorned with pilaſters on the outſide. It is probable, that in the middle of this court there was either ſome temple or ſtatue, probably of Bacchus, as I concluded from ſome Greek inſcriptions, which I copied from the outſide of the walls, two of which ſeemed to relate to the wall built round the court, and the third is ſepulchral. It is poſſible this hill might be famous for good wine, the ſituation of it being very advantageous for vineyards, and on this account the god of wine might be particularly worſhipped here.

To the eaſt and ſouth-eaſt of this hill there are ſome magnificent buildings almoſt entire, which were probably built for places of retirement; from it we deſcended to the ſouth into a fine plain; towards the north end of which the direct road paſſes from Aleppo to Scanderoon, and goes over the famous cauſeway and bridges that are built over the rivulets, which run into the lake of Antioch. The bridge conſiſts of twenty-four arches, and is called Morat Paſha; the cauſeway and bridges were built in ſix months by a grand vizier of that name, under ſultan Achmet, for the convenience of marching the army, and carrying the baggage to Bagdat. This road is now diſuſed, becauſe it is much infeſted by the Curdeens; ſo we went further to the ſouth, into the high road from Aleppo to Antioch. Gephyra, the firſt place in the Tables between Antioch and Cyrro, was probably at this bridge, that word ſignifying a bridge in Greek. The weſtern hills towards mount Amanus are called Almadaghy; about half an hour after we had left the hill we had Alaka to the left, from which this part of the plain has its name; to the north of it there are ſome ruins. On the hill to the eaſt there is a magnificent ruin of the middle age called Kerayee; in an hour and a half we came into the high road from Aleppo to Antioch, at a village called Daina, which may be Emma in the Tables, the ſame as Imma of Ptolemy, placed in the road between Antioch and Chalcis, twenty-three miles diſtant from the former, and twenty from the latter; the antiquities that remain here ſhew that it has been a place of ſome conſideration, eſpecially the great number of ſepulchral grots cut down into the rock, which is hollowed out into courts with ſeveral apartments round them; on ſome indeed I ſaw Chriſtian Greek inſcriptions; among theſe ſepulchres there is a very beautiful fabric, which is a ſquare canopy of ſtone with its entablature, ſupported by four Ionic pillars on a ſolid baſement; the place where it ſtands might induce one to think that it was ſome ſepulchral monument; but the manner of the building would rather incline one to conclude that it was deſigned to place ſome ſtatue in, as the object

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of worſhip; poſſibly it might be older than the burial places here, which may be of the times of Chriſtianity. In the ſkirts of the village there are remains of two houſes; one of them is large, with a great encloſure, and a tower; the other, which is ſmaller, has an Ionic colonnade in front, both above and below; the croſs over the doors, and two Greek inſcriptions, ſhew it to be a Chriſtian building of the ſame nature as many others I have mentioned. This ſeems to be the plain in which Aurelian firſt conquered Zenobia, as it is ſaid to be near Imma, in the neighbourhood of Antioch; and I have been informed, that a pillar or obeliſk was ſeen at a diſtance towards the ſouth end of the plains of Daina, which might be erected in memory of this action. When we came to Daina I ſaw a great number of horſemen, and we were apprehenſive that they were Curdeens, but, on enquiry, we found they were the paſha's people, who were in ſearch of ſome cattle, which the Curdeens had ſtole. Between this place and Aleppo there are the remains of an old cauſeway about three hundred yards long, made with very large ſtones, which has obtained the name of Julian's cauſeway.

We went on towards Antioch; not far from Daina we paſſed by two or three magnificent ruined villages, and in half an hour came to ſome low hills; and having gone as much further arrived at a ſmall plain, in which I ſaw ſeveral ruins, and in about an hour came to a ruined village, and a handſome church almoſt entire; an hour further we came to a village called Teſin, which is very finely ſituated on a riſing ground over a large plain, through which the river Aſe, or Orontes, runs; the lake of Antioch is in this plain, and it is bounded to the weſt by mount Amanus. In this village there are remains of the front of a church, adorned with ſculpture; and over the door of it is a defaced Greek inſcription; Teſin is famous for the beſt oil of olives in all the country. We paſſed over the plain in the night, and I obſerved the lightning ſhooting horizontally in the form it is repreſented in Jupiter's hand, and on the reverſes of the medals of the Greek kings of Syria, which I took the more notice of, as I never ſaw it in that manner in any other country; and without doubt, from this they took the figure of it as it is ſeen on the medals.

We repoſed at Teſin till nine o'clock at night, when we ſet out for Antioch in company with an aga and his retinue; in an hour and a half we paſſed over a large rivulet called Angoulè; in about an hour more we came into a plain, and in two hours to the Orontes. I advanced ſome way before the aga, and when I approached the bridge called Geſer Hadid, [the iron bridge] a Curdeen rode away from it in full ſpeed; this bridge conſiſts of nine arches; there are two towers built to it, the gates of them are covered with iron plates, which, I ſuppoſe is the reaſon why it is called the iron bridge. The Curdeens never venture over this bridge, ſo that all the country to the ſouth-weſt by the ſea ſide, which is weſt of the hills, is perfectly ſafe as far as Acres, the Arabs not daring to paſs the mountains to the weſt. I ſtopped at this gate until it was day.

On the twenty-firſt, having croſſed the Orontes, we came into a plain, and went to the ſouth ſouth weſt; on the eaſt ſide of the plain there is a low ridge of pleaſant hills, covered with trees, and at the foot of them a village, which has a large plantation of wood about it, and, if I do not miſtake, it is called Bidembole. In about an hour and a half we came to the end of theſe hills, which approach to the Orontes, that river running ſouth ſouth weſt from the bridge to this place; here there was a country guard to watch if any rogues attempted to paſs that way. Beyond this place there is a tower, and I ſaw in two places ſome foundations of old walls, which probably are the remains of Antigonia, as I ſhall have occaſion to obſerve; this is about an hour and a half from Antioch. As I approached that city, I obſerved that the rocky hills were high and ſteep, and there are ſome ſepulchral grots in them; there are alſo ſeveral fountains

at the foot of the hills. I went within the walls of the old town, and ſtopping at a garden ſent a letter I had to a merchant under the protection of the Engliſh conſul, who invited me to his houſe. I ſtayed a day at Antioch, then went into Cilicia, and came back again to that city, of which I chuſe to give an account on my return.

CHAP. XX. — *Of the places between Antioch and Baias in Cilicia. Of the battle between Alexander and Darius, and of Scanderoon.*

ON the twenty-third we ſet out from Antioch to the north, croſſing the Orontes on a bridge, and in half an hour paſſed over another bridge; in an hour and a half more I ſaw a village at ſome diſtance on the right, called Aiaouerazey, croſſed another ſtream on a bridge, and ſaw the river two or three miles to the right, that comes from the lake of Antioch, the waters of which run about eight miles ſouthwards, and fall into the Orontes, it is called The Crooked Paſſage; and they told me, that the camels in the caravans ford through it in the way to Alexandria, as this is a more ſecure paſſage than that which is to the north of the lake. We went northwards in the plain under the hills, and paſſed at no great diſtance from the lake of Antioch, called Bahr-Agoule [The White Lake], by reaſon of the colour of its waters; I was informed, that it is called alſo Bahr-al-Sowda. The lake extends in length from the ſouth ſouth-eaſt to the north north weſt, and may be about ten miles long, and five broad. Having paſſed over two or three ſtreams on bridges, we came in about three hours to the river Patrakene, over which there is a bridge of four arches, and two of them ſeemed to be antient. This may be the Oenoporasof Strabo, which he mentions a little before the hill Trapezon, and I ſuppoſe is that which is now called Bencleſi, which I ſhall have occaſion to mention. At this river Ptolemy Philomator, having conquered Alexander Bratas, died of a wound which he received in battle. In an hour more we came to a hill with a tower on it, at the entrance in between the hills; we travelled half an hour, and came again into the plain at Caramout, which is a walled incloſure, about a quarter of a mile in circumference, and has houſes and ſhops in it, like a little town, being a place of defence againſt the Curdeens; a ſtream runs on the weſt ſide of it, near which we repoſed for a ſhort time, and joined a ſmall caravan. We then turned to the weſt between the hills; on the left is a high mountain called Alailum; we ſaw alſo, about two miles to the north, the ſtrong caſtle of Pagras on the hills; this was the antient name of it in the Itinerary, in which it is placed ſixteen miles from Alexandria, and twenty-five from Antioch; which latter is a miſtake, for the Jeruſalem Journey (calling it Pangrios) puts it more juſtly ſixteen miles from Antioch. As I have been informed a river called Sowda riſes in the mountain to the weſt, and runs under this place, and is that river, over which the bridge is built, called Keſer Abead, and falls into the lake of Antioch; and, I ſuppoſe, that the lake is called Bahr-el-Sowda from this river, which ſeems to be the river Arceuthus mentioned by Strabo immediately after Pagræ, as running through the plain of Antioch; and as none of the antients mention this lake, it is probable that it has been made ſince their time.

The road over the hills is very dangerous by reaſon of the Curdeen robbers. We went over two hills much frequented by them, but they do not uſually go to the weſt of theſe hills; we went by a terrace on the ſide of the hill, and ſaw great ruins of thick walls on each ſide of the road, which might be a tower, or gateway; and approaching near Baylan, we went through a paſs cut in the rock; the former probably were the gates of Syria, which might be ſo called from their being built like a gateway, and the latter might be a paſs to them. Baylan is about ten miles from Caramout; it

is a large village, built on the ſide of the hills over the vale, and has formerly been much frequented by the Europeans, even from Aleppo, on account of the coolneſs of its ſituation, as it is at preſent by thoſe of Scanderoon. This place is probably Pictanus of the Jeruſalem Itinerary, placed nine miles from Alexandria and eight from Pangrios. This is one of the great paſſes into Cilicia; and as there were three * in all, it has cauſed ſome confuſion in relation to them. The paſs we now went through is either that which was called ſimply the gates, or the gates of Syria †, and perhaps ſometimes the gates of Cilicia ‡. The ſecond paſs was near Iſſus, ſuppoſed to be Baias, probably to the ſouth of it; this was called the gates of Amanus ‖. Strabo does not ſeem to mention this paſs, and it may be concluded from the degrees of latitude in Ptolemy, and the order it is in, that he ſpeaks of the middle paſs. The third I take to be the paſs near Ægæa, from one part of Cilicia into the other, which was alſo called The Gates of Amanus §, and the gates of Taurus; and I would diſtinguiſh it from the others by the name of the Gates of Taurus, or Cilicia ¶. We went along the ſide of the hills for about two or three miles to the weſt, and deſcending turned to the ſouth, and having gone a mile, came into the plain, and travelling about ſix miles further we arrived at Scanderoon, as it is called by the natives; but the Europeans give it the name of Alexandretta. From this place we went to Baias, which is generally agreed to be the antient Iſſus in Cilicia. The Jeruſalem Itinerary calls it Baiaæ, and places it ſixteen miles from Alexandria, and Ptolemy makes Iſſus ſixteen minutes north of that place. The bay alſo had the name of Iſſicus from this town, which is ſituated towards the north-eaſt corner of the gulph. There is a little bay to the north of the town, where there are ruins of an antient port, in which the ſhips might poſſibly lie ſecure in former times, but now it is a very bad harbour, being much expoſed to the ſouth-weſt winds, which are very dangerous; on the ſouth ſide of it there is a mountain torrent, which comes from that opening, by which there is an aſcent to the gates of Amanus; this is the middle way of the three mentioned into Cilicia; the bed of this torrent I ſuppoſe to have been the bounds between Cilicia and Syria with thoſe who make all ſouth of Iſſus to be in Syria. Cicero mentions, in one of his epiſtles, that he was here called Imperator, after he had gained a victory. It is to be obſerved, that there was a third paſs from Cappadocia into Cilicia, called The Gates of Taurus, by which Alexander paſſed; the plain, to the weſt of the mountains in which Baias ſtands, is not above a mile wide, but it is a fine ſpot: and the gardens about Baias are the beſt in all theſe countries, inſomuch that Aleppo is ſupplied with oranges and lemons from this place; they have a tolerable trade, by reaſon that the firman for importing rice and coffee from Ægypt is in the hands of ſome merchants here, and from this place it is diſtributed to Aleppo, and all the country round about **.

To

* Aſperi tres aditus, & perangusti ſunt, quorum uno Cilicia intranda eſt. Q. Curtii, lib. iii. c. 4. and Ptol. v. 15. † Strabo, xiv. 676. ‡ Q. Curtii, lib. iii. 8. ‖ Arrianus, ii. 94. Polybii Fragmenta, xii. 8. Q. Curtii. lib. iii. 8. Ptol. v. 8. § Strabo, xiv. p. 676. ¶ Cicero ad Atticum, Epiſt. 20.

** Some Engliſh gentlemen went from Baias to Tarſus; they travelled to the north weſt an hour and fifty minutes, and came to a water, I ſuppoſe a rivulet; the ſame it may be that another calls the Deliſu, and which I was told, was called Dolichie; it is thirty yards broad, but very ſhallow. In half an hour more they arrived at Karabolat; in two hours and fifty minutes they came to the end of the bay of Scanderoon, and in thirty-five minutes more to the iron gate, which was probably the old gate of Cilicia, and is, I ſuppoſe, that which is deſcribed by another perſon as a ruined gateway; here they ſaw on the left a long cauſeway, which they thought might be an antient work. In an hour and twenty minutes they arrived at Kurkala, or Kurtculla, as it is called by another perſon; this may be Caſtabala of Ptolemy, and the ſame as Catavolonis of the Jeruſalem Journey; at this place there is a large kane. In an hour and three quarters

To the north of Baias is the famous pafs into Afia minor *. The plain in which Baias ftands is about two miles long: at the fouth end of it there is a rifing ground or low hill, over which there is a road for about a mile that leads into a plain three quarters of a mile wide, and about a mile and a half long; having the mountains to the eaft, and the fea to the weft; at the fouth end of it are fome low hills, which extend four miles

quarters they came to a bridge in the plain, probably over a winter torrent, and in lefs than an hour to the end of the plain, and to a cauſeway which led through a ſtreight to another plain, and in two hours they came to Myſos; their courſe hitherto was north weſt; this is thought to be Mopſueſtia, and may be the the ſame as Manſiſta of the Jeruſalem Journey; a river runs through it called Tahan, or Gehun, which is thought to be the Pyramus. Another perſon travelling this way ſays, that the Pyramus at Amuaſy is called the Quinda; that river ran into the ſea to the weſt of Mallus according to Ptolemy, and Alexander paſſed over it before he came to Mallus, which ſeems to have been on the weſt ſide of that head of land, now called Cape Mallo, as Ægæ doubtleſs was on the eaſt ſide of it, at the place now called Aias Kala. There was a bridge here over the river of nine arches, and it was two hundred and thirty paces long; at one end of the bridge are two pillars, on one of which there is an antient Greek inſcription; five of the arches of this bridge were carried away by a great flood after violent rains in 1737. The town appeared to be old, and there is a caſtle within the walls on an eminence at the north-weſt end of the town. From this place they went in a plain north to the north weſt, and in three hours and a quarter came to a high rock with a caſtle on it; in two hours and eight minutes to a running water; in three quarters of an hour to a bridge with two arches, and in a quarter more to a bridge with one arch, and in twenty minutes more to a third river; they loſt their way, but arrived at night at Circe, or Sis. An Engliſh gentleman who was travelling in this road, when he was two hours and a half from Miſus, in the way to Cortculla, ſaw Anawaſy, or Amuaſy, about three miles to the north, which ſeemed to be ſituated like Antioch on a high rocky hill; he thought it might be Cæſarea at mount Anazarbus, the city of Dioſcorides and Oppian; it was deſtroyed by an earthquake in the time of Juſtinian. The medals of this place have a river for the reverſe, and the city is ſaid to have ſtood on the Pyramus. The next day they came in four hours and a half to a water; in a quarter of an hour to more water, and in half an hour to a bridge; in twenty-three minutes they began to aſcend the mountains, and in five hours thirty-two minutes arrived at a ſpring, and in two hours more came to Adana, which is ſituated in a plain country: to the eaſt of it there is a river, which is the old Sarus; there is a bridge over it of twenty arches, and it is four hundred and fifty paces long; the river ſeemed to be paved at bottom with ſquare ſtones. They went on, and in two hours and ten minutes came to a bridge of three arches, in three hours and ten minutes more to a well, and after travelling an hour and forty-five minutes they arrived at Tarſus; and before they entered the town paſſed over the Cydnus on two bridges, one a hundred paces long, the other two hundred, both which ſeemed to be very antient. This is the river on which Cleopatra met Mark Antony with ſo much pomp; it is divided into many ſtreams, and runs to the ſouth eaſt. The walls of the town are very old, and about two miles in circumference; there is a caſtle to the north eaſt of the preſent town, and to the north of the old city; and on an eminence to the ſouth there was another which is now deſtroyed. It is at preſent a poor town, though antiently it was very famous, both on account of its trade and learning, which probably is the reaſon why St. Paul, who was a citizen of this place, was ſo great a maſter of human ſciences.

* It is ſaid, that mount Amanus ended at this paſs, which does not ſeem to be fixed by any author ſo well as by Strabo, who mentions it immediately after Ægea, and the mountains of Pieria, which, he ſays, joined to Amanus and to Rhoſſus. The mountain, which is north weſt of Antioch, is certainly the mountain of Pieria, on which Selucia Pieriæ ſtood; but is poſſible, that this mountain might run eaſt, and then north, as far, at leaſt, as the gates of Amanus; and one thing muſt be obſerved in favour of this ſuppoſition, that Ptolemy ſays, the Singus, which fell into the Euphrates, roſe out of the mountain of Pieria, which it could not do, if that mountain did not extend further north than the Syrian gates; for all the rivers that way, which are ſouth of theſe paſſes, fall into the Orontes; but if mount Pieria extended ſo far, the Singas might riſe in the middle of it, and run between Amanus and Taurus to the Euphrates; for in the plain the rivers run towards the Orontes. Another thing which favours this opinion is, that Ptolemy places Pagræ, and the Syrian gates in Pieria. Between the mountain of Pieria at the ſea, and mount Rhoſſus was mount Coryphæus.

All geographers ſeem to call the country to the weſt and north of theſe hills Cilicia, except Ptolemy, who ſeems to make ſome line from the gates of Amanus to be the bounds, which I take to be the bed of a winter torrent, that in a manner waſhes that ſouth ſide of Baias, and comes out from the vale between the hills, by which one paſſes to thoſe ſtreights. Cicero mentions theſe two ways as paſſes into Cilicia, and the Jeruſalem Journey places Pictanus in Cilicia, and Pangrios in Syria. The only conjecture that can be made in favour of Ptolemy is, that poſſibly in the diviſion of the Roman provinces, ſo much of Cilicia might be added to the province of Syria; on the whole, difficulties ariſe on ſeveral accounts in conſidering

miles to the ſouth, almoſt as far as Scanderoon. The reaſon why I am thus particular is, becauſe I take this to be the very plain in which Alexander vanquiſhed Darius *. Two rivulets run through this plain from the hills; that to the ſouth is ſmaller than the other, and is called Merkes, from a village of that name on the mountains; a wall five feet thick runs into the ſea, a little to the north of it, at the end of which there is a round tower in the ſea which is in ruins, and another within it, which might be the remains of the antient port of Nicopolis, which I ſhall have occaſion to mention. A little further are the ruins of an oblong ſquare building of brick and ſtone; it is poſſible this might be the foundation of the altars which Alexander is ſaid to have built near the river Pinarus; oppoſite to the middle of the plain there is a narrow vale between the mountains reſembling a large cleft, in which the ſmall river Maherſey runs; this, I am inclined to think, is the Pinarus, being the larger of the two rivers. Darius is ſaid to have marched his army towards it from Iſſus. At the ſouth-eaſt corner of the plain there is a ſmall ſingle hill, the foot of which joins to the hills that are to the ſouth; from this there has been a trench cut to the ſea, and Alexander's army being encamped on thoſe hills to the ſouth, over which the road croſſes from Scanderoon, a fitter place could not be found out for the tent of Alexander, nor a more proper ſituation to receive the unfortunate family of Darius. Alexander hearing of Darius's approach, ſent Parmenio to guard the Syrian gates, and came and encamped his army at Myriandros, which was to the ſouth of Alexandria; he wiſely left the other way open for him to enter, it being his policy to draw him into narrow places, where a large army could not engage to advantage. When Darius croſſed the mountains, he went a little to the north and took the city of Iſſus, imprudently leaving Alexander behind him to the ſouth, who hearing that Darius had croſſed the mountains, advanced to meet him, and encamped among the hills of Cilicia in a place only broad enough for two ſmall armies to engage. Darius having taken Iſſus, advanced towards the river Pinarus, and Alexander having drawn him into the fitteſt place that he could deſire, the battle enſued, which determined the empire of the world. It is to be obſerved, that theſe rivers being choaked up, the ground is become ſo moraſſy, that now two armies could not be drawn up in that place; the ſea likewiſe ſeems to have gained on the plain; it is not probable that the battle was in the plain of Baias, becauſe that is large enough for two great armies to draw up in; and Darius is ſaid to have marched towards the river Pinarus the day after he took Iſſus, which implies that he marched ſome way from Iſſus, and did not engage in the plain at the walls of it. But what ſeems to determine that famous action to this place, is a very curious piece of antiquity, which nobody has taken any notice of as ſuch; on the hills to the ſouth, in the face of the plain, and rather inclining down to the ſea, there is a ruin that appears like two pillars, which are commonly called Jonas's Pillars, on ſome tradition not well grounded, that the whale threw up that prophet ſomewhere about this place. It was

the geography of theſe parts; though the mountain, which is north weſt of Antioch, is commonly underſtood to be mount Pieria, yet it ſeems to have extended, firſt northward, and then to the eaſt, near as far as Antab, if it be true, that the Singas riſes out of this mountain; notwithſtanding this, all theſe mountains, except that part which runs weſt of Seleucia Pieriæ, ſeem ſometimes to have been called mount Amanus, and perhaps the weſtern ridge of mountains near the ſea was really mount Amanus, and the eaſtern part mount Pieria, as we may likewiſe ſuppoſe that mount Amanus was between mount Pieria and Taurus to the north of it, and yet Amanus is ſometimes called Mount Taurus; for Antioch, where Antab now ſtands, was called Antioch at mount Taurus. Another difficulty ariſes from the different bounds that are given of Cilicia and Syria, as already obſerved; and a third from the three paſſes, which in their names are confounded with one another.

* See Quintus Curtius and Arrianus.

with

with the utmoſt difficulty that I got to this ruin, by reaſon that it is in the middle of a thick wood; when I came to it, I found it to be the remains of a very fine triumphal arch of grey poliſhed marble; the top of it, and great part of the piers were fallen down; the corners of it were adorned with pilaſters; the principal front was to the ſouth, where there was a pillar on each ſide, the pedeſtals of which only remain. There ſeems to have been a paſſage in the eaſtern pier up to the top of it; the inner part is built of a kind of mouldering gravelly ſtone or earth, cut out like hewn ſtone, and appears almoſt like unburnt brick; and I ſhould have thought that it was a compoſition, if I had not ſeen ſuch a ſort of ſtone in this part. In order to ſtrengthen the building there is a tier of marble at every third or fourth layer; what remains of the architecture has in it ſo much beauty that one may judge it was built when that art flouriſhed, and might be erected to the honour of Alexander by one of the kings of Syria. There are remains of a thick wall, which ſeem to have joined to the arch, and to have been thrown down; it was probably part of the walls of Nicopolis, which city was doubtleſs built in memory of Alexander's victory over Darius, and on this account received its name; and probably the road went this way, until they might have occaſion to carry it further from the ſea. If this wall of Nicopolis extended to the mountains, it might ſerve as a defence of the paſs, which may be the reaſon why it was demoliſhed.

We went from Scanderoon to Baias on the twenty-ſixth; having travelled about a mile, we turned the corner of the bay, and went northward in a plain about half a quarter of a mile broad; we ſoon left the ſhore, and went by a gentle aſcent up to the top of ſome low hills covered with wood; we ſoon after aſcended a higher hill through woods, the road being a little to the eaſt of the above-mentioned arch; we deſcended from this hill into the plain, where, I ſuppoſe the famous battle was fought, and went to Baias in the road already deſcribed. We took ſome refreſhment in the kane, and ſet out again for Scanderoon; they told me, that to the eaſt of the arch there was a village among the mountains, called Kaihib, and another ſouth of it, called Oxſkey, which was a neſt of rogues. At the river Merkes we overtook the aga of the independant bey of Baylane, with about ſixty military men; they were going to Arſous, as they ſaid, to take ſome robbers; but I was afterwards informed, that it was to raiſe money, or drive away the cattle of thoſe who could not pay what they exacted; they called to me, and deſired me to take coffee. The aga had a Venetian ſlave, who was taken ſo young that he could not talk Italian; he offered to ſell him to me, though I apprehended he was not in earneſt, and they deſired I would not go on before them. I overtook them afterwards, repoſing in another place, and they ſtopped us again, but I ſent my man to him to deſire him, as it was late, not to detain me; and on a promiſe not to ſay any thing that they were coming, they permitted us to go on, and we arrived at Scanderoon. This place is ſituated on the ſouth ſide of the bay, and near the ſouth eaſt corner of it: it is a tolerable port, the ſhips lying not far from the ſhore. About half a mile from the town there riſes a very plentiful ſpring of fine water, called Joſeph's fountain; it makes a conſiderable ſtream, which winding in the plain, paſſes through the town, and falls into the ſea; but the channel of it is ſo choaked up in the plain, that it has made the country round about it a moraſs, which is one great reaſon of the unwholeſomeneſs of the air in ſummer, at which time the Europeans live moſt in Baylan, and always ſleep there; and if, by any accident, they are obliged to lie here, it is worſe than if they had ſtayed in Scanderoon all the ſummer. During the time I was here I always ſlept on board a ſhip, which they do not judge dangerous. This air cauſes

a ſort

a ſort of lingering diſorder, often attended with a jaundice; and if they do not change the air, they commonly die; it alſo often throws perſons, when they firſt come, into violent and mortal fevers. It is ſaid the place was formerly ruined by the grand ſignor's conſtantly landing his army here for the Perſian wars; and that before that time the country being drained and well improved, the air was not bad; though it is the port of Aleppo, yet it is now only a miſerable poor town, that has rather the appearance of a ſmall village. A factor for each European nation, that trades this way, reſides here, and the trade is the only ſupport of the place *. About half a mile to the ſouth of the town there is an octagon caſtle well built of hewn ſtone, the walls of it are low, but each ſide is defended by a tower; it is called the caſtle of Scanderbeg or Alexander, and ſeems to have been built by the Mamalukes, who are the beſt architects in theſe parts, and probably the deſign of it was to hinder the landing of the Ottoman forces: to the north of it there is an old ſquare tower, which is now inacceſſible, by reaſon of the moraſs.

CHAP. XXI. — *Of mount Rhoſſus, and other places between Scanderoon and Kepſe, the ancient Seleucia.*

WE ſet out from Scanderoon to the ſouthwards on the twenty-ſeventh, paſſed by Scanderbeg's caſtle, and went near the ſea ſhore to the river of Baylan, which is about three miles from Scanderoon; I ſaw ſome walls near it, and a ruin of antient brick, in which the mortar was laid very thick; it had ſomething of the appearance of a bagnio. We went on by the ſea ſhore, and in about three hours from Scanderoon came to a ſtream called Shengan, and ſoon after to ſome high ground near the ſea, and to another ſtream called Agalicpour. We went over the hills into a plain, and in half an hour came to a rivulet called Farſtalic, where the aga was, whom we overtook in our return from Baias to Scanderoon; and afterwards we met ſome of his men driving off the people's cattle. One of them aſked us to give him ſome bread; and meeting another company, one of the fellows opened our bags by force, and took out all our proviſions; afterwards we met two more, and one of them taking a fancy to ſomething that I had, aſked me to give it him, and, on my refuſal, levelled his piece at me; ſo I thought it the ſecureſt way to give ſuch a trifle, without being obliged to do it by force. In order to avoid meeting any more of them, we went along the ſea ſhore in a very bad road. Having travelled about an hour we turned to the eaſt, and then croſſed a rivulet to the ſouth called Dulgehan, and repoſed in a fine lawn, encompaſſed with plane-trees, and large alders.

Ptolemy makes the latitude of Myriandrus to be twenty minutes ſouth of Alexandria,

* Alexandretta has been generally thought to be Alexandria ad Iſſum, called in the Jeruſalem Itinerary Alexandria Scabioſa; but this place is but eight miles from Baias, which is the old Iſſus, whereas all the antients agree in placing it ſixteen miles to the ſouth of Iſſus. About three miles to the ſouth of Scanderoon there is a ſtream which runs from Baylan, and has its name from that place, where there are ſome very ſmall ruins of brick buildings. It is poſſible Alexandria might be here: but even this is too near, and I ſhould rather think that it was about the firſt hills three leagues to the ſouth of Scanderoon; for a little to the ſouth of this height I ſaw ruins of a tower built of brick, with mortar laid very thick between, not to mention that the antients were generally fond of building on high places for ſtrength. And to confirm that the before-mentioned diſtance of this place is no miſtake, the Pylæ are ſpoken of as five parafangs, or eighteen miles and three quarters diſtant from Iſſus: theſe Pylæ ſeem to be thoſe of Syria, and the diſtance agrees very well: for it being three miles from the paſs to Baylan, and fourteen from that place to Baias; this agrees very well with the diſtance mentioned. Half a mile from this place we paſſed a ſtream called Shengan, which might be conveyed to the old town.

and I conjectured that this place might have been on the river Dulgehan. Strabo mentions it as one of the places on the bay of Iſſus; and Ptolemy puts it ten minutes north of Rhoſſus, with which the ſite agrees very well, but it is at moſt not above twenty miles from Scanderoon. However, ſuppoſing Alexandria to have been further ſouth than Scanderoon, we may rather conclude, that Ptolemy might be miſtaken in the diſtance between theſe two places, than in that between two ſuch remarkable towns as Alexandria and Iſſus, in which others alſo agree with him: to the ſouth of this place indeed there are two or three rivulets, on one of which Myriandrus might be ſituated. The large plain of Arſous begins a league further to the ſouth; it is about three miles wide, and ten long, extending to Jebel Totoſe, the ancient mount Rhoſſus, of which Arſous, the name of the plain, may be a corruption. This mountain, as obſerved before, is known to mariners by the name of Cape Hog, and is the ſouth point or head of the bay of Iſſus, now called the bay of Scanderoon.

Arrian ſays, that Alexander having paſſed the ſtreights, that is, the ſtreights of mount Taurus, out of Cappadocia, encamped at the city Myriandrus, by which he ſeemed to be prepared to encounter Darius, if he ſhould force the gates of Syria, where he had placed a guard; in which caſe, if he moved northward, he could march up to him, and give him battle in ſome of theſe narrow plains to the north; or if Darius came to meet him, he could advance towards him in the narrow valleys between the hills, and not permit him to come ſo far as the great plain of Rhoſſus, or Arſous, in order to draw up his large army to advantage.

North of that plain, and to the weſt of the ſuppoſed Myriandros, there are ſome low hills, which run north and ſouth, on which Alexander's army might be encamped near Myriandrus; and if Darius had come to meet him, he could have given him battle in the narrow plain between thoſe hills and the mountains; for this is the way Darius would moſt probably have taken, the road by the ſea ſide being for the moſt part hilly. How Alexander conducted his affairs on Darius's paſſing the other ſtreights has been obſerved, and hiſtories are full of the particulars of that memorable action.

Being come into the plain of Arſous *, I obſerved, that there was a narrow plain to the eaſt between ſome low hills and the mountains; here it is poſſible Alexander might have deſigned to have drawn Darius to an engagement if he had forced the paſs

* South of the plain of Arſous we came to mount Rhoſſus, which joins the other mountains to the eaſt and ſouth. Strabo ſays, the mountains of Pieria join to Amanus and Rhoſſus; I ſhould have rather thought Rhoſſus a part of the mountain of Pieria, and Coryphyæus another part of it, that is the high mountain between it and the city of Seleucia Pieriæ. The exact diviſion of the country, according to the old geography, ſeems to be confuſed: Pliny and Mela call it Seleucis Antiochene. The truth is, Seleucis ſeems to be divided into Pieria, Caſſiotis, and Seleucis Proper; in the laſt Ptolemy places only Gephyra, Gindarus, and Imma, that is the plain to the north of the Orontes, extending from Imma in the Aleppo road to the country near Seleucia Pieriæ on the ſea. He mentions the places of Pieria, but they ſeem only to be ſuch as are inland, probably on the very mountain of Pieria, being Pinara, the gates of Syria, and Pagrai; the firſt is unknown, and the two others are on the mountains. In the very beginning of his account of Syria, without putting down the particular territory, he mentions Alexandria, Myriandrus, Roſſus, the rock of Roſſus, Seleucia Pieriæ, and the mouth of the Orontes; theſe I take to be the maritime towns of Pieria. The maritime places that follow from Poſidium to Balenæa incluſive, are mentioned only under the general denomination of Syria, and ſeem to be the maritime places of Caſſiotis, Poſidium being a little to the ſouth of mount Caſſius. On mount Rhoſſus there was a town of the ſame name; and I was aſſured, after I left thoſe parts, that there are great ruins to be ſeen there; and the rock of Roſſus is mentioned in the ſame degree of latitude: from Poſidium I ſaw a rock in the ſea, at ſome little diſtance from the point of the mountain; this is thought to reſemble a boar's head, which might give occaſion for calling this point of land Ros Canzir [The Boar's Head]; and it has the ſame ſignification in other languages.

of

of Syria. In three quarters of an hour we croſſed a ſtream, and in half an hour more a ſecond, and about half a league from it came to a village of Turcomen, in the middle of a fine plantation of mulberry and fig trees; the vines being planted ſo as to twine about the latter. The people led us to their village, where they formerly lived in great affluence, until they had of late been much oppreſſed by their governors. I ſaw here ſeveral broken pillars, eſpecially about the Turkiſh burial place; as it rained, thundered, and lightened, we lay all night in one of their outhouſes. On the twenty-eighth we went on, paſſed a rivulet called Boilu, and in an hour came to Alhope, an Arab village; there are many winter torrents about this place, that ſpread over the plain; in an hour we came to ſome hills that ſtretch weſtwards from the mountains, and arrived at a village on the foot of them, where the people were afraid of us, but ſent a man to ſhew us the way: having paſſed theſe hills we aſcended others to ſome huts that belonged to a village called Eimerakeſy; we repoſed here under the ſhade of a tree, and the people very civilly brought us bread and milk. Here I hired two men to go with me over mount Rhoſſus, now called Totoſè; the men I had taken with me from Scanderoon returning from this place. We went to a village very pleaſantly ſituated, the hills encompaſſing a vale below, which forms a ſort of amphitheatre, and produces plenty of fruit, as oranges, lemons, peaches, and pomegranates. We had alſo, from this place, a fine proſpect of the ſea, of Aias-kala on the point of Mallo, of the bay of Tarſus, and mount Taurus; one of the men of whom I had hired horſes being of this village, the people were very civil; I was conducted to a houſe, and a youth brought me a preſent of pomegranates; as the weather was bad we ſtayed here all day; the head of the village came to us, and we had an entertainment of boiled wheat with meat in it, and a diſh of the pumkin kind, dreſſed after their way. In the evening I moved to a tree, under which we repoſed all night. On the twenty-ninth we aſcended an hour through woods of pine trees to a ſpring of water, and afterwards as much further, by a very ſteep aſcent to the higheſt part of the hill which we were to paſs, the mountains being much higher to the weſt; we ſaw a deep valley below, and travelling on upon the mountains, we came to a fine green ſpot, where I ſaw laurel and yew, the only place in which I had ſeen the former grow wild; and I had not obſerved the latter out of England, except in gardens; there were alſo box trees and horn bean on this mountain in great abundance. We at length deſcended into another valley to the ſouth, which ſeemed to divide the mountain; we went in it about two hours, and came to a large rivulet called the Oterjoyè. We went an hour further in this valley, and aſcending, in three quarters of an hour we paſſed by two or three houſes, where the people would not receive ſtrangers; ſo we went an hour further, croſſing to the other ſide of the vale, and came to a few houſes, where we lay on the top of one of them; the houſes are low, and uſually built againſt the ſide of a hill, to ſave the expence of a wall. On the thirtieth I ſaw to the weſt ruins of a thick wall, and of ſome houſes. We travelled three hours in a very bad road, and coming to the ſouth ſide of the mountain, paſſed by a ruined church called Motias, and ſoon after ſaw to the left the firſt of the three Armenian villages in this country, which is called Alchaphah. We paſſed by a large ruined convent called Gebur, where there are remains of a lofty church. In another hour we arrived at the ſecond Armenian village called Ionelac; theſe villages have each of them a church, and are governed by Chriſtians, called caias, or deputies, appointed by the Turkiſh governors; but they are liable notwithſtanding to the oppreſſion of the Turkiſh officers, who are ſent among them to collect their rents and taxes, and when they have made fine improvements, they often take them entirely out of their hands.

To the weſt, among the mountains, there was a ſmall volcano, or eruption of fire, which may ſtill continue. I had an account of it from an Engliſh gentleman, who went to ſee it not many years ago: when he was conducted to it, they were obliged to deſcend a hill with much difficulty, the ſurface of which they found very hot, and on the ſide of it came to the volcanoes, being two ſmall holes, out of which there iſſued a ſmoke, and, as they were aſſured, ſometimes a flame; the people of thoſe parts, who conducted them, were of that ſect, who are ſaid to be worſhippers of the devil, of whom I ſhall give an account. They obliged them to buy a cock, and carry to the place, and would have then ſacrificed it, but they excuſed themſelves, and left the infidels to perform that ſuperſtition: they took up their lodgings with them; but one of the gentlemen, who underſtood Arabic, finding they were to be plundered at leaſt, they departed precipitately, and eſcaped the danger.

Travelling ſtill on the ſide of the hills, we went weſtward, croſſing ſeveral deep beds of mountain torrents, with ſteep hills on each ſide; and aſcending a hill a little to the north-weſt, came to the third Armenian village, called Kepſè.

Chap. XXII. — *Of Kepſe, the antient Seleucia of Pieria.*

KEPSE is ſituated about a mile from the ſea, and is remarkable, as it is on the ſpot where the antient Seleucia Pieriæ ſtood, a place of a moſt extraordinary ſituation, of great natural ſtrength, and well fortified by art. Seleucus the firſt, king of Syria, built it ſoon after he had vanquiſhed Antigonus, at a time when he was not ſettled in his kingdom, and probably fortified this city, with a political view to have it as a place for the laſt reſort in caſe Antioch ſhould be taken; for there are many conſiderations that would otherwiſe have induced him to have built the city on the plain below; and about the port there was actually a well fortified ſuburb, where, for conveniency, they held their markets. Seleucia was ſituated on a rocky ſoil, on the ſouth ſide of the mountain, very near to the ſouth-weſt corner of it. The walls on the ſouth ſide were built on high cliffs over the plain; to the weſt, on the brow of a ſteep deſcent, over the bed of a mountain torrent, that runs ſouthwards into the plain; to the north, on cliffs over the bed of the ſame torrent, and towards the north-eaſt part theſe cliffs are very high and perpendicular; there is a deſcent within the walls from the north-eaſt, north-weſt, and eaſt; and a ſteep deſcent on the eaſt ſide without the walls, which cannot be leſs than fifty or ſixty feet deep; at the bottom of it there is a natural foſſe; but here the place being weakeſt, there was a double wall; the outer one conſiſted of very large ſtones, and was ten feet thick; the inner wall was well built of hewn ſtone, and defended by ſquare turrets about fifty paces apart. On the eaſt ſide of the city there is a very narrow bed of a winter torrent, which is a natural foſſee; there being a great deſcent from the wall down to the rivulet; there is alſo a gentle deſcent within to the ſouth-eaſt corner, where the rock is low, and conſequently the ſituation weak; the walls are there very ſtrongly built, and defended by a large ſquare tower, and a ſtrong encloſure made within them, as a ſort of a caſtle for defence, in caſe the outer walls ſhould be taken. From the north-eaſt corner, is the greateſt height of the hill, which may be looked on as the ſummit of it, continuing the whole length of the double wall; and from the north and eaſt ſides there is a deſcent to all the other parts of the town. In ſuch a ſituation it muſt have been difficult to have conveyed off the water; but this they contrived by making drains arched over, which begin at ſome diſtance from the walls, and leſſening as they approach to them end at the walls like pike holes. Theſe drains are filled with large ſtones, ſo that the water

had an outlet, without any conſiderable openings that might weaken the city. In the plain, near the ſouth-weſt corner of the city, there was a fine baſon, which was walled round; the deſign of it was to receive the ſhipping; from it the paſſage, or channel leads to the ſea. To the north of this channel there is a flat ſpot of ground, about half a mile ſquare, to which there is a gentle aſcent, where at the ſouth-weſt point of the hill was a tower. On this ſpot alſo there is another ſtrong tower, from which a wall was built over the ſea cliffs to the north as far as the famous channel cut in the rock, which I ſhall have occaſion to mention; this, together with the wall, encloſed the port, and joined it to the ſuburb below. This tower ſeems to have been deſigned as a defence to the port. On the ſouth ſide alſo of the entrance there was another tower, built on the rock which beneath was hollowed into a room twenty-four feet long, and ten feet wide: near this there is a pier, which runs into the ſea, and is eighteen paces wide, and about ſixty-ſeven long; it is built of very large ſtones, ſome of which are twenty feet long, five deep, and ſix feet wide; the ſtones have been joined together by iron cramps, the marks of which are ſtill to be ſeen. A little way to the north of this there is ſuch another pier, fifteen paces wide, and a hundred and twenty long; and the bottom being kept clean and open between theſe piers, it is probable the ſhipping lay there in the ſummer, as in the winter they were doubtleſs laid up in the baſon: the ſouth ſide of this baſon, and the entrance to it were built ſtrong for defence, and a wall was carried from the baſon, about half a furlong to the ſouth, defended by towers, for greater ſecurity. From the eaſt end of the baſon the wall was built along near a rivulet, that comes from the eaſt ſide of the town, and that wall was carried on to the cliſt at the ſouth eaſt corner of the city.

On the ſouth-eaſt ſide of the city there was a ſtrong gate, adorned with pilaſters, and defended with round towers. This gate is ſtill ſtanding, almoſt entire, and is called the gate of Antioch.

The ſtream and mountain torrent, as I obſerved, ran on the weſt ſide of the town towards the ſouth, and conſequently muſt have gone where the baſon now is, and, after heavy rains, muſt have overflown all thoſe parts, and done much damage; ſo that, I ſuppoſe, in order to carry the ſtream another way, that extraordinary work was executed, which Polybius takes notice of as the only communication the city had with the ſea, which, he ſays, was cut out of the rock like ſtairs. It is a paſſage which is from fourteen to eighteen feet wide; the firſt part from the eaſt, for two hundred and ſixty paces in length, and about forty feet in height, is cut under the foot of the mountain; the reſt which is about eight hundred and twenty paces in length, is ſunk down from fifteen to about twenty feet in the ſolid rock, and is open at top; it ends at the ſea, and the laſt part is cut down lower, and great pieces of rock are left acroſs the paſſage to make the entrance difficult, there being a path left only on one ſide, which might be cloſed upon any occaſion; they call this in Turkiſh, Garice [a channel for water]. It is not cut with ſteps, as Polybius deſcribes it; along the ſides of it are ſmall channels to convey water from the higher parts to the ground, which is to the ſouth of it, and is the ſouth-weſt corner of the hill that is cut off by this channel, and is ſeparated from the hill on which the city ſtands by the bed of the torrent, which goes to the port. This extraordinary channel ends a little way to the north of the northern pier. The water formerly run through it, but now it does not go that way, unleſs after great floods: it is ſaid, that the Arabs coming into theſe parts, turned the water to the north-weſt, where I ſaw it run by a ſort of ſubterraneous paſſage; the ſtream alſo in ſome parts takes its old courſe, though ſtrong walls were built, which are ſtill ſtanding, to turn it another way; but it is to be queſtioned, if they had

not ſome contrivance to carry part of it to the ſuburb about the port, and to the baſon, when it was neceſſary, in order to fill it; and part of it now runs into the baſon, which is choaked up and become a moraſs; and the water at preſent goes in two ſmall ſtreams into the ſea, one through the channel of the baſon, and the other to the ſouth-weſt of it. The top of the hill, on each ſide of the artificial paſſage through the rock, is cut into ſepulchral grots, eſpecially on the ſouth ſide; ſome of theſe are very grand, and have courts before them, with ſeveral apartments one within another, ſupported by pillars of the ſolid rock; ſome of them which are near the paſſage have epitaphs cut on them; there are likewiſe many imperfect inſcriptions and ſeveral reliefs, which ſeem rather works of fancy than for any particular deſign; but the chief burial places were grots, near the ſouth-eaſt corner of the town by the ſide of the road that leads to Antioch. To the north of the town there are ſome aqueducts cut through the mountains, by which the water is brought a conſiderable way, and might be made in order to ſecure a conſtant ſupply; though they have ſprings on the very height of the town; but without doubt they were not ſufficient for ſo large a city, which was at leaſt four miles in circumference. On the north ſide, under the walls which are oppoſite to this aqueduct, there is an oblong ſquare open place cut in the cliff, about twenty-four feet above the ground; it is eight paces long, and three wide, the aſcent to it is by a ladder; there are two niches alſo cut into the rock, which ſeem to have been deſigned for altars; over one of them there is a large croſs in relief; they call it the convent of Codryllus, and it is probable that it was the hermitage of ſome Chriſtian of that name. Above this, near a quarter of a mile to the eaſt of the city walls, there is a ſepulchral grotto, over the door of which is a relief, cut on the rock, repreſenting a woman ſitting in a chair, leaning her head on her right hand, and holding with her left the right arm of the chair, as in a melancholy poſture; before her ſtands a child, which is probably deſigned for her daughter; on one ſide there is a relief, in which the woman is giving ſomething to her child; this probably was a ſepulchre made for a beloved daughter. There is another hermitage which they call ſaint Drus, and a narrow aſcent over it cut out of the rock up the ſide of a ſteep cliff, which leads to a ſpot that they call a caſtle, and might be deſigned for a place of retreat. I went along the ſide of the mountain towards the weſt, to the north of the ſtream that runs on the north ſide of the city, and ſoon paſſed by the ruins of a large convent with its church, from which I aſcended northwards by a very difficult way to the eaſt end of the ſummit of the mountain, which is very narrow, and on three ſides there is a ſteep precipice. This ſummit of the hill, which is exceedingly ſtrong by nature, is worked into a little fortreſs, and they call it the caſtle; but it is contrived in ſuch a manner that nothing is ſeen on the outſide; the rock is worked into a fence like a wall, and is ſupplied in ſome places with an artificial work; and under it the rock is hollowed into a large ciſtern. This place, which might be defended by a ſmall number of people, ſeems to have been deſigned as a private retreat for a few perſons in any danger, where they might ſecure things of the greateſt value. Returning down to the convent, I went to the weſt till I came to that part of the mountain which is near the ſea, and turning northwards walked about four miles in a foot way over the ſea, to view ſome ruins: this road goes all along to mount Rhoſſus, and ſo to the plain of Arſous; I was diſappointed as to the ruins I went in ſearch of, finding only the remains of a little convent and its church, and a few ſmall chapels about the mountain, which probably belonged to hermitages, and ſome ciſterns built to receive the water from the mountains.

Within the city there are very few ruins to be ſeen except of the walls: towards the ſouth part there is a raiſed ground, in a regular form, where poſſibly there might be a temple; on the weſt ſide of the road that runs to the ſouth-eaſt through the town, are ſome remains of pillars ſtanding; towards the gate of Antioch there is a large ſquare, which is levelled by cutting away the rock, and it is ſhaped in ſome parts like a wall. This might be either the court to ſome large building, or the ſite of ſome public edifice, or poſſibly might ſerve as a reſervoir for water. To the north of this road there is a hollow ground like the bed of a torrent, and over it to the eaſt a height, where I concluded, from a regular piece of ground, that there might be another public building. This is all that is to be ſeen of thoſe magnificent temples and buildings of which Polybius makes mention. The northern part of the town was well watered, but there is no proſpect from it: I ſaw remains of aqueducts on the ground, that were carried from ſome of the higheſt ſprings.

The ſouthern part of the city was very pleaſant, commanding from moſt parts a view of the ſea, mount Caſſius, the port, the plain to the ſouth, and of the Orontes running through it. The public buildings ſeem to have been in the parts already deſcribed, and it is probable that they were inhabited by people of diſtinction; and here the kings of Syria might have their palace. I obſerved one particularity in the building of the walls of the city, by which I afterwards diſtinguiſhed the buildings of thoſe ages; they ſet one tier of ſtones on the end length-ways, with the broadeſt ſide outermoſt, and the other tier flat with the ends outermoſt, and ſo alternately.

I obſerved a particular faſhion among the women of Kepſe; they wear a ſort of cap made of ſilver money, faſtened round in rows by holes made in them: among theſe there are many antient medals of the Syrian kings, and of the city itſelf, which are often found here; ſo that the head of a lady of Kepſe is often a very valuable piece of antiquity.

From this place I croſſed over the plain ſouthwards about four miles to the Orontes. From the mountains the country appears like a plain all the way to Antioch; but about a league to the eaſt from the ſea, there are low hills almoſt as far as that city, which have fruitful valleys between them. We ſaw on the eaſt a pleaſant village on a hill, which ſeems to have retained its antient Greek name, being called Lyſias.

I went towards the mouth of the Orontes, to ſee if I could find any remains of the antient port of Antioch, which I diſcovered before I arrived at the mouth of that river, at the diſtance of near two miles from the ſea. There is a large baſon ſo filled up, that I could not be certain whether it was of a multangular, or round figure, but I took it to be the latter; it was filled from above by the river, at a place where the river winds, ſo that the ſtream flowed directly into a canal that leads to the baſon, by which the ſhipping entered into it. This canal had, without doubt, flood gates to hinder too great a quantity of water from running into it on any riſing of the river. I obſerved from the north-eaſt ſide of the baſon two canals, winding round part of it in a circular form, one within the other, having no outlet, which ſeem to have been deſigned as places for laying up their veſſels. Near a mile to the weſt of this baſon there are ruins of ſeveral houſes along the river, which do not ſeem to be of any very great antiquity, but probably were houſes of merchants, and warehouſes, when Antioch flouriſhed in the middle ages, at which time it was called the port of St. Simon, probably from a monaſtery which is built on the north ſide of mount Caſſius, and is very difficult of acceſs; it is ſtill ſeen facing the port, and was probably dedicated to

St.

St. Simon, or it might have its name from the convent on the hill called Beneclisy, half way to Antioch, of which I shall give an account. To the west of this port there are ruins of a small church, and very near it a ruined inclosure, about eight paces square, the walls of which are twelve feet thick; this seems to have been a kind of fortress, and it might serve also for a kane, and for warehouses. The present port is a little further to the west, about half a mile from the mouth of the Orontes; the boats come to the banks of the river, and there are only a few huts built as warehouses for the salt that is brought to this place from Tripoli, and for the rice that is imported from Latichea, and is brought to that city from Damiata in Egypt. The Orontes here is deep, though not very wide, and the river as formerly might very well be made navigable to Antioch, which is computed to be about twenty miles from the sea; but, they say, the bed of the river is choaked near that city. In all this plain they talk Arabic, though on the hills on each side they speak Turkish, and the Christians, who are not Greeks, talk Armenian.

Mount Cassus is now called Jebel Ocrab [the Bald Mountain]; it is about two miles south of the river; but a little above the old port the foot of the hills come to the Orontes; it is certainly a very high mountain; but Pliny seems to exceed when he says it is so high, that, at the fourth watch, they saw the sun rising in the east, and turning themselves to the west, they might see day and night at the same time; and he says, moreover, that it was four miles in perpendicular height. I know not what mountain Anti-Cassius could be, unless it was a summit of Mount Cassius to the south, which appears but in very few places, and, I think, I saw it only from one place near Posidium, all the other hills being very low with regard to mount Cassius.

All this country is much improved with mulberry trees for the silk worms; these parts producing great quantity of silk, and not a little tobacco, which is some of the best in Syria; I went eastward from this place to Antioch. About halfway there is a long high hill to the north of the river, which is called Beneclesy [the Thousand Churches], probably from a great number of churches formerly on it: at the top of it are the remains of a very noble convent, called saint Simon Stylites; the whole was encompassed with a wall built of large hewn stone, about ninety paces in front, and two hundred and thirty in length. The church seems within to have been a Greek cross, though the building without is square, and there were probably two chapels, a sacristy, and chapter-house, to make it a square; the middle part was an octogan, four sides of it being open to the church; and, as well as I could judge, there were four altars in the other four sides; in the middle of the octogan is the lower part of Saint Simon's pillar, cut out of the rock, with two steps to the pedestal; it is exactly on the model, and of the same dimensions, as that near Aleppo. This hill is a rich spot of ground, and a fine situation, commanding a view of the sea, of the plain, of the river winding between the hills of Antioch, and of the lake beyond it, not to mention the pleasant country which was the spot of the antient Daphne. This may be the hill Trapezon, so called in Greek from its resemblance to a table; for Strabo, immediately after it, mentions Seleucia and Rhossus. The Greek patriarch, about thirty years ago, endeavoured to get this beautiful place into his hands, and was well guarded with firmans from Constantinople; but the mob rose at Antioch, and the people there, and of the country round about, came in great numbers, and destroyed not only the new building, but also what remained of the old. As I went down the hill I saw some few ruins, probably of hermitages and churches, and came a second time to Antioch.

CHAP. XXIII. — *Of Antioch.*

ANTIGONUS, who ſucceeded Alexander in the government of Syria, built a city near the place where Antioch now ſtands, and called it Antigonia. Enquiring for ruins of an old city near Antioch, I was informed there were ſome ſigns of an old town, about a league and a half to the eaſt of Antioch; and when I came to Antioch from the eaſt, as mentioned before, I obſerved, at a place where a point of the hills makes out neareſt to the river, the foundations of very thick walls, and further weſt ſome others, which I concluded to be the walls of Antigonia, and may be the foundations of the two gateways; it is probable the walls were built to the river, and the low hills over it fortified. Seleucus vanquiſhing Antigonus, did not think this ſituation ſtrong enough for the capital of his kingdom; ſo, deſtroying the town, he built, with the materials of it, the city which he called Antiochia, after the name of his father.

Antioch is remarkable for its extraordinary ſituation, as well as for having been one of the moſt conſiderable cities of the eaſt. It was the reſidence of the Macedonian kings of Syria for ſeveral hundred years, and afterwards of the Roman Governors of that province, ſo that it was called the queen of the eaſt. It is alſo remarkable in eccleſiaſtical hiſtory for being the ſee of the great patriarchate of the eaſt, in which St. Peter firſt ſat; it was here that Barnabas and Paul ſeparated for the work of the goſpel *, the latter embarking for Cyprus. This city is often mentioned in the Acts of the Apoſtles, and particularly that the diſciples of Chriſt were here firſt named Chriſtians †; ſo that it was called the eye of the eaſtern church. It was at this place the great unfortunate Germanicus ſunk under the jealouſy of Tiberius, who made uſe of Piſo to poiſon him. Many emperors, when they came into the eaſt, paſſed a conſiderable time in this city, and Lucius Verus, in particular, ſpent four ſummers at Daphne near this place, paſſing his winters in Antioch, and at Laodicea.

The exact ſituation of the city is ſtill to be ſeen, becauſe the old walls are ſtanding, and ſome of them, which are built with the greateſt ſtrength, are perfectly entire, though a great part of them has been very much ſhattered by earthquakes, which have been very terrible and frequent at this place. Antioch was ſituated on the ſummit and the north ſide of the two hills, and on the plain which is to the north of them, which is between the hills and the river, and was about four miles in circumference. Pliny ‡ ſays, that it was divided by the river Orontes, from which one would conclude that there was a ſuburb to the north of the river, of which there are now no ſigns. The hill to the ſouth-weſt is high and very ſteep; that to the eaſt is lower, and there is a ſmall plain on the top of it.

The walls are built along the height of the hills, and to the ſouth where there is no deſcent, the approach is rendered difficult by a deep foſſe; theſe hills are divided by a very deep narrow bed of a mountain torrent, acroſs which a wall is built, at leaſt ſixty feet high; it had an arch below to let the water paſs, which is in part built up; ſo that a great body of water often lies againſt the wall; it is called the iron gate, which name it might have from ſome grates or fences of iron to the arch, by which the waters paſſed under it. About half way up on each ſide of the wall there is a walk from the road on the hills; the eaſtern paſſage ſeems to have ſerved for an aqueduct; for on the other ſide I ſaw ſigns of a ſtone channel from it; and here the water of the lower aqueduct, which I ſhall mention, ſeems to have paſſed. This wall is a moſt extra-

* Acts, xv. 22, 39. † Acts, xi. 26.

‡ Antiochia libera, Epidaphnes cognominata, Oronte amne dividitur. Plin. Nat. Hiſt. v. 18.

ordinary

ordinary building, by which the two hills are joined for ſixty feet at leaſt above the bed of the torrent that divides them; and the city walls are carried from it, up the ſteep hills, in a moſt ſurpriſing manner; but, though they are built on a rock, and with the utmoſt art, yet they could not withſtand the ſhocks of ſo many great earthquakes that have happened; however, on the weſt ſide of the weſtern hill the wall is built up the ſteep aſcent, in ſuch a manner that it has reſiſted both time and earthquakes; it is exceedingly ſtrong, and well built of ſtone, with beautiful ſquare towers at equal diſtances, which conſiſt of ſeveral ſtories; I am perſuaded that this is the very wall built by Seleucus, and yet there is not the leaſt breach in it, nor a ſign of any; and from this one may judge how beautiful all the walls muſt have been. There were no battlements to the wall, but there was a walk on the top of it; and where there was any aſcent, the top of the wall was made in ſteps, ſo that they could go all round the city on the walls with greateſt eaſe; and it is probable there were ſuch ſteps alſo on the walls which were built up the very ſteep precipices from the iron gate, where all is now in ruins, and by this wall of communication they, without doubt, went from one hill to the other. The ſteps on the walls were very convenient, for that hill is ſo ſteep that I rode four miles round to the ſouth-eaſt, in order to aſcend the hill without difficulty. The ſouth ſide of the weſtern hill might be aſſaulted with the greateſt eaſe, though defended by foſſes, and I found that the walls there had been much repaired; thoſe on the plain to the weſt are defended by a deep bed of a winter torrent. Theſe walls muſt have been deſtroyed, and entirely rebuilt; for they are of ſtone and brick, and probably were a Roman work; the towers are very high, but the greateſt part of the walls are fallen down, and lie in large pieces on the ground, which demonſtrate, that the ſhock muſt have been great that overturned them; the wall to the north is at ſome little diſtance from the river; the towers are about ſeventy paces apart, and being near the river, and conſequently not on ſo good a foundation as the others, one may ſee they have often been repaired; a part of them and ſome houſes fell by an earthquake that happened whilſt I was at Aleppo, which an Engliſh gentleman who had reſided there fifty years, affirmed to be the greateſt he had ever felt.

It is ſaid that this city, which was about four miles in circumference, was built at four times, and conſiſted in a manner of four cities, divided from one another by walls; The firſt was built by Seleucus Nicator, and inhabited by the people brought from Antigonia; this probably was built on the high weſtern hill, taking in the foot of it, ſo as that the wall might be ſo far above the plain as to receive ſome ſtrength from that ſituation; and there are remains of the foundations of very thick walls by the road, which goes near the bottom of the hill. The ſecond was built by thoſe who came to dwell in this city after the building of the firſt, for the people muſt neceſſarily have flocked to this place when it became the reſidence of the kings of Syria; this probably was built between the hill and the river, being in all likelihood inhabited by merchants and tradeſmen, to whom the neighbourhood of the river muſt be very convenient. The third city was built by king Seleucus Callinicus, poſſibly on the other hill. The fourth was the work of Antiochus Epiphanes, king of Syria, which might be in the plain between that hill and the river. The preſent town, which is about a mile in circumference, ſtands on the plain at the north-weſt part of the old city, all the other parts of the plain within the walls being converted into gardens; ſo that I could ſee nothing of the walls that divided the cities on the plain. The old city being compoſed in a manner of four cities had the name of Tetrapolis.

There are very little remains within the city of any antient buildings. The high hill has three ſummits, and is divided into three parts by ſhallow beds of winter torrents; the

the middle ſummit is the higheſt; to the eaſt of that there is another ſummit, on which there are great remains of a caſtle; there are ſemicircular turrets in the front of it, which is to the weſt. At the north-eaſt corner there are the remains of a bagnio, and the caſtle is built with vaults under it, which might ſerve as ciſterns for the rain water; they had alſo another proviſion for water, which is a round baſon, between the caſtle and the middle ſummit; it is fifty-three paces in diameter, and is now eight feet deep, though doubtleſs the ground has riſen; it is built of ſtone and brick, like the walls; there is an entrance to it to the ſouth-weſt, with a round tower on each ſide of it, from which entrance there muſt have been a deſcent with ſteps; they have a tradition, that the Roman emperors uſed to divert themſelves here in boats. Near the foot of this hill, in the preſent town, are remains of the front of a large building of brick, which they call, Prince, and ſay it was the palace of the emperors; and they have a tradition, that a chain went to it from the caſtle, to give immediate notice of any thing that might happen; the architecture of it ſeems to be of the fourth or fifth century.

The aqueducts are the principal works of antiquity here; near the eaſtern part of the town there are indeed ſeveral ſprings, and particularly ſome within the eaſt gate, called Bablous, which may be a corruption from Babylon, this being the gate that leads that way; but the higher parts of the town were to be ſupplied with water, and the whole plain alſo below, concerning which the antients were very provident, and ſpared no expence; the water of the aqueduct was derived from a place called Battelma, about four or five miles diſtant in the way to Latichea, which I take to be the very ſpot where Daphne ſtood; here the water flows out of the hill in great abundance, and turns ſeveral mills. I could ſee that art had been uſed to bring other ſprings to it, for I ſaw at that place channels of hewn ſtone, which, I ſuppoſe, ſerved for that purpoſe; it was then carried towards Antioch in the ſame manner; I have reaſon to think that all the ſprings are at ſome little diſtance, and conveyed to that place in channels, for it falls down like a caſcade from its own bed into a little narrow vale or bed that goes towards the Orontes; and from this place a ſufficient quantity of it was carried by channels of hewn ſtone under ground along the ſide of the hill; it runs in this manner about a mile, and then going to a little valley, in which there is a ſmall rivulet that comes from the mountains, the water was there conveyed on arches, which ſtill remain; it is in the manner of the antient aqueduct called Pont du Garde, near Niſmes in France, but much inferior to it, for there is but one arch in each of the two lower ſtories; the uppermoſt arches of it are built of brick; the channel afterwards is carried along the ſide of the hill, and where any waters run, or there is any bed of a torrent, a ſingle high arch is built over the narrow vale. I ſaw one between this and the ſtream called Zoiba, where there is a very lofty arch; I ſaw alſo two more aqueducts between that and the town, each conſiſting of a ſmall arch; and at the bed of the torrent, under the weſtern walls, there is one of five arches. The water then runs on the ſide of the hill under ground, and where there is an eaſy aſcent at the foot of the ſouth-weſt hill, there are ſeveral arches turned, which appear like ſmall arched chapels, where there were conduits, from which they drew water for the convenience of ſeveral parts of the town. Further to the eaſt, where the hill is ſteep, a channel is cut along through the rock about two feet wide, and four or five high, worked archwiſe at top; and one may walk in it, as in thoſe at Fege near Damaſcus; it continues along in this manner towards the iron gate, and having paſſed on ſome arches, which I ſhall mention, the channel is cut in the ſame manner on the ſide of the other hill. It is to be obſerved, thas there was a lower aqueduct, probably built by the kings of Syria, before the higher aqueduct was begun, and it is poſſible that the latter might be built

by the Romans. I ſaw remains of the lower aqueduct near the fountain of Zoiba, about two miles to the ſouth-weſt of Antioch; the arches are low and ruinous; part of the lower aqueduct is ſeen over a hollow ground along the ſide of the hill. In all theſe places this lower aqueduct conſiſts of one arch, and it probably went to the iron gate, which ſerved as a conveyance for the water to the other hill; for below the iron gate to the north-weſt there are ruins of three arches, acroſs the valley, which ſeem to have had other arches built on them, and it is probable there were three ſtories of arches, the uppermoſt joining the channels, which are on the oppoſite ſides of the hills.

As to ſepulchral grots, I cannot ſay that I obſerved any to the eaſt of the town; I ſaw indeed ſome grottos cut into the mountain, which might be for another uſe; and poſſibly it was the cuſtom here to burn their dead after the Greek manner. It is probable, that in the antient city they had great works under ground to carry off the waters that came from the mountain after rain; and they might alſo have ciſterns under their houſes to preſerve the water after the eaſtern manner; for now after rains, the water runs in the ſtreets of the city like mountain torrents.

The preſent city of Antioch is ill built, the houſes low, with only one ſtory above ground; the roofs are almoſt flat, made of light rafters laid from one wall to another, and covered with thin tiles, which ſeem to be contrivances to make their houſes above as light as poſſible, that as they are on a bad foundation they may not ſink by the weight above; or if they chance to be thrown down by earthquakes, that the people in them may not be cruſhed by the weight of the roof. The governor here has the title of waiwode, and is under the paſha of Aleppo, but is appointed from Conſtantinople.

There are remains of only three or four churches in Antioch; that of ſaint Peter and Paul is about a quarter of the way up the eaſtern hill, but there are very little remains of it. I ſaw there ſome pieces of marble of a Moſaic pavement; it is probable that this was the patriarchal church, and they might be determined to build it in ſo inconvenient a place, from a tradition that ſaint Peter or ſaint Paul either lived or preached the goſpel there. It is very probable that the patriarchal palace was on the top of this hill, which is a fine level ſpot, and the whole hill might belong to the church; for on the ſide of it, towards the iron gate, is the church of ſaint John, which is hewn out of the rock, being a ſort of grotto open to the weſt; there is no altar in it; but the Greeks, who have ſervice there every Sunday and holiday, bring an altar to the church, and near it they bury their dead. About half way up the ſouth-weſt hill, and almoſt oppoſite to the aqueduct that is below the iron gate, is the church of ſaint George; the aſcent is very difficult; the Greeks ſay this church belongs to them, but they permit the Armenians to make uſe of it; there are about three hundred of the former, and fifty of the latter communion in Antioch. Until within fifty or ſixty years paſt there had been no Chriſtians here, ſince the city was deſtroyed in one thouſand two hundred ſixty-nine by Bibars, ſultan of Egypt, who demoliſhed their churches, which, it is ſaid, were the fineſt in the world; and he likewiſe put moſt of the inhabitants to death; for at that time they were moſtly Chriſtians, inſomuch that in the time of Juſtinian it was called Theopolis. This city was under the Chriſtians concerned in the holy war from one thouſand ninety-ſeven to the time that it was deſtroyed; when Aleppo began to flouriſh, and to be the great mart for eaſtern goods, as Antioch had been before. Another piece of antiquity, is what they call the houſe of ſaint John Chryſoſtom, and of his father and mother; I take this to have been a chapel; it is about twenty feet ſquare, as I conjectured; for there is no entering it, by reaſon that a Mahometan family, with their women, live in it; it is built of

brick, much in the ſame ſtyle as the palace called Prince. They have a tradition, that this great man being choſe patriarch of Conſtantinople, the people of Antioch would not conſent he ſhould accept of it, until the emperor made it his particular requeſt to them.

The hills of Antioch are part of them of a crumbling ſtone, like verd antique, and if I had ſeen many pieces of that marble about the city, I ſhould have concluded that there were quarries of it in this place.

CHAP. XXIV. — *Of Daphne, Heraclea, and Poſidium.*

ABOUT half a mile to the ſouth-weſt of Antioch, there is a road to the ſouth, up the mountains, which leads to the fountain of Zoiba, and to other fountains above it, near which there are remains of the two aqueducts; theſe places are commonly thought by Europeans to be Daphne; and it is poſſible the grove of Daphne might extend ſo far to the eaſt, as it was ten miles in circuit. One of theſe waters might be the Caſtalian fountain, mentioned by Ammianus Marcellinus, which was ſtopped up by Adrian, and opened again by the emperor Julian. Seleucus, king of Syria, planted the grove of Daphne, and it was finely laid out in walks of cypreſs trees; it is ſaid, that the nymph Daphne was here turned into the laurus or bay; of theſe trees there are none on this ſpot, or any where near Antioch, but they are in great abundance at ſome little diſtance; it is poſſible the zeal of the primitive Chriſtians might deſtroy theſe trees about Antioch, for which the people had in this place a ſort of religious veneration. It is ſaid that, in the middle of this wood there was a temple to Daphne, Apollo, and Diana, that the whole was an aſylum, and that they thought the waters came from the Caſtalian fountains in Greece, and uttered oracles. The place called Battelma, about five miles ſouth of Antioch, muſt have been Daphne, about which there are ſeveral fountains; the palace of Daphne is placed in the Jeruſalem Itinerary five miles from Antioch, in the way to Latichea; it is ſaid Gallus built a church there, probably of the materials of the temple of Apollo, and there are remains of a church, with ſeveral Chriſtian Greek inſcriptions cut on the walls; in this church probably the bones of Babylas, biſhop of Antioch, were placed, as well as ſeveral other martyrs. This muſt have been the very ſouth part of the grove, for from this place ſouthward there are mountains; ſo that probably the temple was not in the middle or center of the wood, but about the middle of the ſouth ſide; to the north of the waters I thought I diſcovered ſome foundations of large buildings, where poſſibly the ſtructures of the pagan ſuperſtition might have been; the ground here is much higher than near the river, and from this place there is a fine plain in a ſemicircular figure, towards the Orontes, which ends all round in a hanging ground, except on the part of the mountain; and this, I ſuppoſe, was the ſpot where the grove of Daphne ſtood, which commands a fine view of all the country round, and is in every reſpect a moſt delightful ſituation. It was probably bounded to the eaſt by that current which runs under the firſt part of the aqueduct; but the people building country houſes on the hills nearer Antioch, about the fountain of Zoiba, that part might alſo be called Daphne; and ſo Daphne might be reckoned as a ſuburb of Antioch; this being the place of reſort for pleaſure from that great city, it became the ſcene of all manner of debaucheries, and was looked on as a place of great licentiouſneſs. I ſet out from Antioch for Latichea with the caravan on the ſeventh of October; we aſcended to the ſouth-weſt, and after having gone about a mile, we turned to the weſt, and croſſed over the rivulet called Zoiba, which comes from a mountain of that name; a little further I ſaw ſome foundations,

that

that ſeemed to be the remains of an antient gateway, which might lead to the ſuburbs of the old city; we then travelled to the ſouth-weſt, and came to Battelma already mentioned, where there are ruins of a very thick wall at the entrance in between the mountains, which might be built to defend the paſs. I was informed that there was another road to Latichea directly from Kepſè, which goes over the eaſtern ſide of mount Caſſius, and to the weſt of a village called Ordou, and ſoon after comes into this road.

Having travelled about four hours we came to a village called Sheik Cuie; it is inhabited by Turcomen, and may be Hyſdata of the Jeruſalem Itinerary; here we lay in a paſſage to a moſque. On the eighth we croſſed the hills for about three hours, and came to a valley; in an hour more we came to a rivulet, about which there are a great number of plane trees, and this might be Manſio Platanus in the ſame Itinerary. We went about an hour along the valley, and aſcending the hills, we came in about an hour more to a large village of Greeks, called Ordou, which may be the antient Bachaias. We aſcended to the top of the hills, which ſtretch from the ſouth-eaſt corner of mount Caſſius, and had a view of the ſea. I obſerved a high hill, which ſeemed to join mount Caſſius on the ſouth, and as I could ſee no other mountain ſo high in the neighbourhood of Caſſius, I conjectured that this might be Anti Caſſius. Deſcending the hills for about an hour, we ſtopped in a field, in which there was a ſpring towards the foot of the hill, where we overtook an oda-baſhee, and four or five janizaries returning from the war to Grand Cairo. We lay in the open air, and ſet forwards on the ninth, deſcending into the valley, to the weſt of which the antient city Poſſidium was ſituated. This valley is about a mile wide, aud ſix miles long. We often paſſed over a rivulet that runs along the valley, and ſaw in one place ſome ruins of a bridge; we went over the hills into the plain of Latichea, and arrived at that city.

I ſet out on the eleventh to the northward in ſearch of two antient towns, Heraclea and Poſſidum; we went near the ſea to the weſt of the road to Antioch, and in about two hours and a half came to Bourge-el-Coſib [the caſtle of the reeds]; near it are the remains of a ſmall well built church. Heraclea was probably to the weſt of this, four miles to the north of Laodicea, and ſeems to have been ſituated on a ſmall flat point, that makes out into the ſea; to the north of which I found ſome remains of piers built into the ſea, and foundations of walls of large hewn ſtone, and there are ſome ſigns of a ſtrong building at the end of a pier, which might be a tower to defend the port, and has given to this place the name of Meinta-Bourge, which they told me ſignified the bay of the tower; on the point itſelf I ſaw ſeveral graves cut into the rock, ſome ſtone coffins, and ſeveral pieces of marble pillars. In an hour and a half we came to a village called Shamach, in which there are many Chriſtians, and in an hour more to Shameleh; we croſſed the hills in about three hours, and came to a village called Ros Canſir [Cape Hog], from a head of land near it. We deſcended a very ſteep hill into Ouad Candele [the vale of the lamp], in which there is a river called Nar-Gebere [the great river]. We went near the ſea, and croſſing the river, came into that part of the vale which we paſſed through in the road from Antioch. We went almoſt to the north end of the vale, turned to the weſt, and in an hour and a half came to a village where there are remains of a church, very indifferently built, and did not ſeem to be antient; here we repoſed a while, and went about three hours further to the ſea. Paſſing by a Turcoman village, we came to a place where there was a warehouſe for ſalt, which is brought from Larnica, to be ſold to the neighbouring villages, and here we lay all night. We ſet out on the twelfth to find out the ſituation of Poſſidium. There is a

ſmall bay here, and on the ſouth ſide of it are remains of the antient city, now called Boſſeda, which was upon an advanced ground on a ſmall cape to the ſouth of the bay. The town appears to have been of an oblong ſquare figure, and might be about half a mile in circumference. There are ſome ſigns of a foſſe, and of walls round the town about the north-eaſt corner; on the ſea ſide there are ſmall remains of a round tower, and other ruins near it, particularly of two or three houſes of hewn ſtone, in one of which I ſaw a croſs cut on the walls; I obſerved alſo ſome ſtone coffins hewn out of the rock. We aſcended the high hills over this place, on which there is a ſmall ſquare tower called Elcanamy*; deſcending near a little hill I ſaw a very ſmall church on it, with ſome buildings adjoining, as if it had been an hermitage. We returned to Ros Canſir by the ſame way, where there are only two Mahometan families, the reſt being of the ſect called Nocires, of whom I ſhall ſpeak in another place. On the thirteenth we went on to the ſuppoſed ſite of the antient Heraclea, from that place to a village of Nocires called Timpſacum, and returned to Latichea.

CHAP. XXV. — *Of Latichea, the old Laodicea; and of Jebilee, the ancient Gabala.*

LAODICEA, now called Latichea, was built by Seleucus the firſt, king of Syria, who was founder alſo of Antioch, Seleucia, and Apamea; he called this place after the name of Laodice, his mother; it is finely ſituated on the ſea, and the plain in which it ſtands is remarkably fruitful, as it was antiently. This country was famous for wine, with which it ſupplied the people of Alexandria in Egypt; the hills to the eaſt having been well cultivated with vineyards†. There is a race of ſheep in this country with four horns, two of them turning upwards, and two downwards. To the ſouth of the preſent town there are ſome low hills, on the top of which, without doubt, the city walls were built; for by the pieces of marble and brick, which are all over the fields and gardens as far as thoſe hills, it may be concluded, that the principal part of the city was there, as well as from its being near the port. On the eaſt ſide of the old town, towards the ſouth-eaſt corner, there is an opening to a hill which extends for a mile to the north; there was, without doubt, a caſtle on this hill.

The preſent town is at the eaſt part of the old town, and the port is to the weſt; they are a conſiderable diſtance aſunder, the neareſt part of the town being near half a mile from the harbour. The chief remains of antiquity here are part of two ſides of a portico of the Corinthian order, which probably was built round a temple; the entablature is very fine. Towards the ſouth-eaſt corner of the town there is a remarkable triumphal arch, which is almoſt entire; it is built with four entrances, like the Forum Jani in Rome: the pediment in the entablature is very extraordinary, and has not a good effect; over this there is a ſort of attic ſtory, the frieze of which is enriched with military ornaments. It is conjectured that this arch was built in honour of Lucius Verus, or Septimius Severus. In the way from it towards the port, there are ſeveral grey granite pillars ſtanding in the gardens, which ſeem to have been in two rows leading from the arch to the port, and probably they are the remains of a portico on each ſide of a grand ſtreet, that might lead from the arch to the harbour.

To the eaſt of the town there is a well of good water, from which the city is ſupplied by an aqueduct very ſlightly built. The preſent town is about a mile and a half in circumference; there are many gardens within the walls; this place was very incon-

* From this place I found Latichea lay ſouth-weſt and by ſouth; mount Caſſius eaſt-north-eaſt; Kepſe, or Seleucia, north-eaſt; Cape Hog north eaſt and by north, and the point that makes the great bay of Scanderoon directly north.

† Strabo xvi. p. 751.

ſiderable until within theſe fifty years paſt, when the tobacco trade to Damiata was eſtabliſhed here, which brought alſo an import of rice and coffee; they have likewiſe a conſiderable export of cotton, and ſome raw ſilk. On this increaſe of trade the town was enlarged, and ſeveral good houſes were built of the hewn ſtone, which they are continually digging out of the ruins; for the ground of the city is riſen very much, having been often deſtroyed by earthquakes, which of late years have been greater here than at Antioch. It is but very lately that an Engliſh conſul has been eſtabliſhed here; this port being formerly dependent on Aleppo.

There is a monaſtery in the city, belonging to the Latin convent of the Holy Land. There are many Greeks here, and about thirty families of the Cypriots, who live in a particular quarter of the town. They have a Greek biſhop reſident in this city, and three or four churches; there is a cemetery belonging to one of them, where both the Engliſh, and thoſe of the church of Rome bury. In the heart of the town there is a ſmall church, which has the appearance of ſome antiquity, and is dedicated to St. George. To the north of the ſuppoſed ancient ſuburb of the town are ruins of a large church on an advanced ground; it is called Pharous, and ſeems to have been a very magnificent Gothic building, probably of the ſixth century: the body of the church fell down many years ago; it had a portico before it, to which there was an aſcent by many ſteps: there was a very lofty arch acroſs the weſt end of the church, which was ſupported by two pillars built of hewn ſtone, ten feet in diameter, in which there were ſtairs up to the top. From theſe pillars the building ſeems to have extended thirty-five paces to the eaſt, and it was about twenty-eight broad. Within the northern walls of the city is a large grotto, to which there is a deſcent by many ſteps; they ſay that it was an old church; it has a well in the middle; but by the manner in which it is cut with niches, as if deſigned to receive the bodies, one may ſee it was intended for a ſepulchre; the Greeks perform divine ſervice here. There are deſcents by ſtairs to many grots by the ſea ſide: about the north-weſt corner of the city, the ſea has waſhed away the very rock, and laid open ſome of them, and it appears that others have been entirely deſtroyed. There is a well on the ſhore, at the north-eaſt corner of the bay, to which, I ſuppoſe, the wall of the ſuburbs came; the water of it is freſh, and there are ſeveral marble coffins round it, that ſerved as ciſterns.

On the fifteenth of October we ſet out ſouthwards, and went near the ſea ſide. About two miles from the town there is a river called Nahr Gibere [the great river]; it is a deep ſtream, but not wide: the bridge is about two miles from the ſea, though the road ſeems formerly to have been nearer to it, and conſequently the old bridge; the ruins of which I ſaw, with an imperfect inſcription near it. They ſay this river riſes in the mountains towards Shogle, and it is probable that the waters were brought to Latichea by an aqueduct from ſome part of this river towards its ſource; for it is ſaid that there are in ſeveral places great remains of an aqueduct, which was probably made by Herod *. I ſaw at a diſtance a village in the Aleppo road, called Johan, from the ruins of a lofty church there dedicated to St. John. We came to a conſiderable ſtream called Nahr-Shobar [the river of pine trees]. The Engliſh gentlemen at Latichea accompanied me to this river, where we dined; and taking leave of them, we proceeded on our journey, and in half an hour we paſſed by a tower, and having gone as much further, we croſſed a river on a bridge of three arches, and in half an hour more came to a ſtream, over which there is an old bridge, and half a league further arrived at Jebilee, the ancient Gabala, where we were received at the aga's houſe.

* Joſephus De bello Jud. i. 21.

Gabala

Gabala was a ſmall city; there are ſome ſigns of the antient walls; it is at preſent a poor miſerable town, thinly inhabited, without any trade; and though it was once a conſiderable ſea port, yet they have not now above four or five boats belonging to the town; there are very little ſigns of the antient harbour, and the chief remains that way are ſeveral ſepulchral grots cut in the clifts on the ſea ſhore: the town is ſupplied with water by a channel on the ground, which winds round to the north, and, if I miſtake not, comes from the river of Jebilee, half a league ſouth of the town. To the north of Jebilee there is a large moſque built with three naves, much like a church, and probably it formerly was one; it is famous among the Turks for being the place where the body of ſultan Ibrahim is depoſited. His tomb, in the ſouth part of the moſque, is ſeparated from it by a partition; the tomb of his vizier is in a chapel near it, and on the ſouth ſide there is a tomb of ſome other perſon belonging to him: in the court before the moſque there is an orange grove, on one ſide of which there is a place to lodge Derviſhes in, and on the other a bagnio: to the ſouth of the moſque there is a kane for poor travellers, who lodge there without paying any thing. It is ſaid this ſultan Ibrahim lived in one of theſe grots by the ſea ſide for many years. They talked as if he was a Perſian, but could give no ſatisfactory account of him, though it is probable that he was Ibrahim Ben-Valid, the ſixteenth kalif of the Ommiades, who lived in the year ſeven hundred forty-three; but being vanquiſhed by Marvan, and taken by him in Damaſcus, was depoſed, and afterwards paſſed the reſt of life in retirement *. There is nothing worth ſeeing here but the remains of a very antient theatre. This piece of antiquity is the more curious, becauſe there is nothing of this kind remaining in any part of the eaſt, all the theatres and amphitheatres being built againſt the ſides of hills.

CHAP. XXVI. — *Of the ancient Balanea, of the caſtle of Merkab, of Tortoſa, and the iſland of Aradus.*

WE ſet out from Jebilee on the ſeventeenth, and paſſed the river of that name. We ſoon after croſſed another ſtream, and in half an hour more came to a third called Kanierck. Near this there is a high ground by the ſea, on which probably ſome ſmall town may have been ſituated. About two hours from Jebilee we came to a ſmall river called Sin; there is a large mill on it by the road, called Tahaun-el-Melec [the mill of the prince], which probably may have its name from the river. On the other ſide I ſaw ſome ruins, and conjectured that Paltos might be ſituated here. I have ſince been informed, that the ſite of Paltos is now called Boldo, and that the old city is entirely deſtroyed, that there is only a mill near the old ruins, ſo that probably it is the ſame place I have mentioned. Seleucia ad Belum is exactly in the ſame latitude, and conſequently muſt have been eaſt of it. A very few miles to the eaſt of the river Sin, a chain of mountains begins, which runs eaſtward for ſome way, and then turns to the ſouth; on the weſt end of theſe mountains, where they approach the neareſt to the ſea, is a village called Sarr; I ſaw ſome high buildings there, but could not learn there were any ruins about that place, ſo as to conclude that it was Seleucia; but I was well informed that an Engliſh drogerman found the remains of a temple, and a Greek inſcription on theſe mountains, about two days journey from Tripoli, which agrees with this diſtance, and probably it might be the ſpot, on which the antient Seleucia ad Belum ſtood.

* Bibliotheque Orientale d'Herbelot. v. Ibrahim Ben Valid.

We came in an hour to the river Henſhoun, in half an hour more to the river Joba, and in an hour to Baneas, which is doubtleſs the antient Balanea, now entirely deſerted; it was called Valania in the middle ages, and it is ſituated on a high ground at the foot of the mountain, which extends towards the ſea; it is bounded to the north and ſouth by a valley, and to the eaſt there are ſigns of a foſſe, by which it was ſeparated from the hill; it was encompaſſed by a ſlight wall, only three feet thick, ſome part of which is ſtill ſtanding on three ſides over the hanging ground; it ſeems to have been but an inconſiderable town. Towards the eaſt ſide of it there are ruins of a ſmall church, which poſſibly might be the cathedral of the biſhop who reſided here. At the bottom of the hill, to the ſouth, is a ſmall bay and a caſtle, where they receive the cuſtoms of goods imported. In the vale, to the ſouth of the old town, there runs a fine ſtream, called the river of Baneas, which muſt be the ſame as the river called Valania in the middle ages: to the eaſt of the town, and a little higher up the hill, are ruins of a caſtle, the walls of which are very ſtrong. They told me that the governors of theſe countries reſided here, before they took up their reſidence at the caſtle of Merkab, to which we went by a ſteep aſcent of an hour and a half to the ſouth-eaſt of Baneas.

The caſtle of Merkab is about half a mile in circumference, taking up the whole ſummit of this mountain; it is of a triangular figure, and exceedingly ſtrong, the inner walls are fifteen feet thick, and there is another wall on the outſide, which encompaſſes it almoſt all round; for in one part, where its natural ſituation is very ſtrong, there is only a ſingle wall. At the eaſt and weſt end there are two very large round towers, each of which encompaſſes a ſmall court. They have a tradition, that this caſtle was a work of the Franks, and it was certainly held by the knights of Jeruſalem. The governor ſaid to us, "This fabric was raiſed by your fathers, and we took it by "the ſword." To which anſwer was made, "It is true, and you ſuffer ſo fine a "building to run to ruin." The truth is, the whole or part of it was built under the Greek emperors, and the biſhops of Balanea were obliged to tranſlate their ſee to this place, to ſecure themſelves againſt the Saracens. The church, which is towards the eaſt end of the caſtle, is well built, moſtly of a black ſtone; it is adorned with ſemicircular pilaſters of the Corinthian order, which are tolerably well executed. Adjoining to the church, on the eaſt, are ſome large rooms, and a private oratory, or chapel: to the weſt of it there is a large ſaloon arched over, and ſupported by pillars in a very magnificent manner, which might be a refectory for the prieſts. Under the buildings there are great vaults, or ciſterns, cut out of the rock to preſerve the rain water, and out of theſe that black ſtone was hewn, with which the greateſt part of the caſtle is built.

Deſcending from Merkab, we purſued our journey, and having travelled about ſeven or eight miles came to a rivulet called Merkeia; there is a raiſed ground cloſe to it, called Telehiate [the bank of ſerpents]: about this place it is probable Mutatio Maraccas was ſituated, mentioned in the Jeruſalem Itinerary as ten miles from Balaneas. Among the hills there is a large village called Merakea; it is probable that this was the name of the hills, and that the caſtle had the name of Merkab from them; there are ſeveral Maronites in theſe mountains. We ſaw a village called Bezac, and afterwards an old tower near the ſea ſhore, called Bourgè Naſib. An hour further we croſſed the river Haſſein, and came into the high road near the ſea, and in an hour more arrived at Tortoſa. Some have thought this to be Orthoſia, but there are great difficulties in fixing the ſituation of that city.

Tortoſa appears to have been built about the fifth or ſixth century; it is ſituated on the ſea, and may be about three quarters of a mile in circumference. The antient walls

walls are of large hewn ſtone, with a foſſe round them; and in one part I ſaw there had been a low wall on the outſide of it. At the north-weſt corner there are great remains of the caſtle, and the preſent town is within the walls of it, which are ſtrong, and beautifully built, of very large hewn ſtone ruſticated. They are of a ſurpriſing height, being at leaſt fifty feet high, and without them there are other lower walls; the whole is near half a mile in circuit: within the caſtle there is a church almoſt entire, conſiſting of one nave arched over. Towards the eaſt corner of the city there is alſo a very beautiful large church, which is entire; it is built of hewn ſtone inſide and out, and conſiſts of three naves; it does not ſeem to have been finiſhed, and probably is a building of the ſixth century; it is of the Corinthian order, and the arches, which are executed with the plain olive leaf, are built on ſquare pillars, covered on the four ſides with ſemicircular pilaſters. The pulpit was fixed to one of the pillars, and over it there is an inſcription in the Syriac language.

The place, to which the boats come from the iſle of Ruad, is about half a mile to the north of Tortoſa. There are ſome ſigns there of a pier and walls in the ſea, where ſmall boats might put in and be laid up ſecurely; but the port for ſhipping was doubtleſs where it is now, between the iſland and the continent. However, this without doubt is Caranus, the port of Aradus on the continent *.

From this place I went over to Ruad, the antient Aradus, which is a very rocky iſland. Strabo ſays, it is in the middle between Marathus and the port of Caranus; it is near two miles to the ſouth of the latter, and is reckoned to be about two miles from the continent; it was computed to be ſeven ſtadia in circumference †. This city is ſaid to have been built by ſome Sidonians, who were baniſhed from their country. At firſt they were governed by their own kings, but afterwards they followed the fate of Syria. However, in ſome diſſenſions between the princes of Syria, they obtained the privilege of protecting all perſons that fled to them, which added greatly to the number of their people, and to their ſtrength; and the iſle was ſo crowded that they built their houſes ſeveral ſtories high, and extended their territory on the continent from Gabala, to Orthoſia and the river Eleutherus. I was informed that in the laſt century the Malteſe had poſſeſſion of this iſland, but that it was taken from them by ſurprize at night. It is thought to have been firſt built by Arvad, or Arphad ‡, the ſon of Canaan, and grandſon of Noah; and it is mentioned in ſeveral places in ſcripture by the name of Arpad, or Arphad ‖. There is a very ſafe road for the ſhipping to the eaſt of the iſland, where they can fix their anchors on the ſhore. The ſhips, without doubt, formerly came up cloſe to the eaſt ſide of it, for there are two piers, built out to defend them againſt the weather; and a ſmall cape of the iſland is a natural ſhelter from the ſouth wind. There ſeems to have been a double wall to the north and weſt ſide of the iſland, but on the ſouth I only ſaw the ſigns of one wall; theſe walls were fifty paces apart; and there are ſtill great remains of the outer wall, which on the north ſide is very high, and about fifteen feet thick, being built of large ſtones, ſome of which are fifteen feet long; it is poſſible that ſome of the ſmaller ſhipping, and the boats, might be laid up between theſe walls; the rock to the weſt is worked out like a wall; and there are reliefs on it of a croſs and croſier. In every part of this iſland there were ciſterns hewn out of the rock, like cellars under

* Strabo, xvi. 753.

† Strabo, ibid. Oppida, Simyra, Marathus, contraque Arados, ſeptem ſtadiorum oppidum, & inſula, ducentos paſſus à continente diſtans. Plin. Hiſt. v. 17. It is probable Pliny ought to be corrected as to the diſtance, by making two thouſand two hundred paces, as Strabo ſays, that it was twenty ſtadia from the continent.

‡ Gen. x. 18. ‖ 2 Kings, xix. 13. Iſa. xxxvii. 13. Iſa. x. 9. Jer. xlix. 23. Ezek. xxvii. 11.

their

their houſes, with holes in the top of them, in order to draw up the water. Strabo makes mention of theſe, and of ſome baſons or lakes of water near the wall; on the north there are remains of two ſides of a ruſticated building, the walls of which are three feet thick; it ſeems to have been built about the ſame time as Tortoſa; there are very few houſes on the iſland, except in the two caſtles, which are defended by ſome cannon againſt the corſairs; the ſhipping that come here take in tobacco, of which there is a great quantity growing on the continent; they carry it to Egypt, and, when there is not a ſupply, they load with wood for that country.

CHAP. XXVII. — *Of Antaradus, Marathus, and other places in the way to Tripoli.*

WE ſet out from Tortoſa, and about a mile ſouth of it came to a broad bed of a torrent, which was then dry; there is a large ruined bridge of three or four arches over it, which is a furlong to the weſt of the road; on the ſouth ſide of it is a raiſed ground, on which I thought I ſaw ſome ſigns of foundations of walls, and therefore imagined it to be the old Antaradus, though it is rather more to the north than the iſland; but the conveniency of the river, and a ſmall harbour for boats, makes it probable that it was ſituated in that place. A little further, to the weſt of a wood, and directly oppoſite to Aradus, there is a low ſandy hill near the ſhore, which extends to a very narrow vale between rocky ground; where the road croſſes it there is a channel of a ſmall ſtream, in which was no water; but below it the water comes out as from a ſpring, and runs into a large channel which has a wall on each ſide; and there is a door-caſe made of three ſtones over the fountain; this is called Ein-el-Hye, [The Serpent Fountain]. It is not unlikely that this ſhould be Enydra, mentioned by Strabo as north of Marathus, and probably it was the watering-place on the continent for the iſle of Aradus; for it ſeems as if they had great plenty of water here: below it there is a mill; the ſtream, which continually turns it, ſeems to have come from the north, but there was then no water in the channel; to the ſouth of this vale there is a court cut into the rock, with a throne in the middle of it, in which there is a ſeat on each ſide. The court is encloſed by the ſolid rock on every ſide, except to the north, where are ſigns of two entrances, and doubtleſs they were joined by a wall on each ſide; the throne conſiſts of four ſtones, beſides the plain pedeſtal, which is cut out of the rock; one forms the back of it, another the covering, and there is one ſtone on each ſide. The canopy has that antient cornice round it which is ſo common in Upper Egypt. At the two inner corners of the court, there ſeems to have been a ſmall room; the ſides of the entrances cut out of the rock ſtill remain; theſe might relate to the ſuperſtition of this place, the throne being probably built for an idol, worſhipped in this court or open temple; and it is probably one of the greateſt and moſt extraordinary pieces of antiquity that is to be ſeen. On the other ſide of the vale, a little more to the eaſt, there is a ſort of foſſe cut down in the rock, with ſeven ſteps on each ſide, extending near a furlong in length; the ſteps do not go to the bottom, and the eaſt end ſeems to have terminated in a ſemicircle; at the weſt end, the rock is cut away in ſuch a manner, that one may ſuppoſe there were formerly ſome apartments there; one part is cut into a ſquare area, from which there is a way into the valley directly oppoſite to the court or temple before mentioned. This place might ſerve for ſome ſports to divert the people of Aradus and Antaradus, or of the antient Marathus, if that was near, and probably it was a circus. Directly ſouth of the court or temple, the rocks, which riſe higher in that part, have been worked like quarries, and ſunk down in many places, poſſibly for reſervoirs of water. There are alſo in

different parts many walls cut out of the rock, and particularly in one place almoſt an entire houſe, and the rock is cut away from it all round; there are many niches, windows, and doors in it, and a wall of diviſion along the middle, with a door through it. Half a mile to the ſouth are the ſepulchral towers mentioned by Mr. Maundrel, whoſe plans of them are very exact. A little to the eaſt of this, the rock is cut out in form of a pedeſtal, about twenty-eight feet ſquare, and nine feet high; on the eaſt ſide of it, there is a hole, cut about five feet from the ground, by which there is an aſcent to the top by three or four ſteps. This ſeems to have been deſigned as a baſement for ſome building over a ſepulchral grotto; all theſe ſepulchral monuments were erected over the grots in which they depoſited the bodies, and this might be the burial-place of Aradus, though it is a little to the ſouth of that iſland, the people of which probably brought all their dead over to the continent, as thoſe of the iſle of Delos carried theirs to another iſland near, which was allotted for that purpoſe.

We entered into a large plain, called by the Franks, the Plains of Junia; it extends to the river called the Cold Stream near Tripoli. To the eaſt of the plain there are mountains which ſeem to be mount Bargylus, mentioned by Pliny *, as beginning near the place where Mount Libanus ends, there being, as he ſays, ſome plains between them; and I obſerved that from this place I could ſee the country to the north of Libanus, all the way towards the lake of Asè near Hems, and likewiſe that which extends to Palmyra. At the north end of this plain I was told that it is called Sapheta, as well as the hills to the eaſt, which may only be the name of that particular part of the plain. At the firſt entrance into this plain I ſaw to the eaſt near the hills a large building, and going on, came to a raiſed ground, on which there are ruins, and further on are the remains of a tower; this might poſſibly be Marathus, being about ſeven miles from Tortoſa, for it could not be Mutatio Spiclin, in the Jeruſalem Itinerary placed twelve miles from Antaradus. About a league further we came to the bed of a ſtream, in which there was very little water; it is probable that Spiclin was ſituated here. Near two leagues more to the ſouth we arrived at Nar Abaſh, which was then only a very ſmall ſtream; I was told that there is a bridge a little lower; to the eaſt of this place the low hills end, and a higher chain of mountains appear farther to the eaſt, extending ſouthwards almoſt to Libanon. We went on about an hour, and leaving the road, we came in an hour more to an encampment of Arabs called Simohea, where they live in tents made chiefly of reeds.

On the twentieth we went to Nar-Gibere [The Great River]: I take this to be the Eleutherus †, which was the bounds between Phœnicia and Caſſiotis of Se-

* In ora maritima—ſubjecta Libano—Regio in qua ſupradicti definunt montes, et inter jacentibus campis Bargylus mons incipit. Plin. Hiſt. v. 17.

† There are difficulties in determining the ſituation of the river Eleutherus, which was the northern bounds of Phœnicia. For the Jeruſalem Itinerary after Baneas, mentions the bounds of Cœle-Syria and Phœnicia, before Marraccas and Antaradus; ſo that one would from thence imagine, that the river Eleutherus was north of Caranus. But Ptolemy, contrary to this, puts Antaradus in Caſiotis of Seleucis, and between Antaradus and Tripoli he mentions Simyra and Orthoſia, with falſe latitudes. In the Tables Orthoſia is only twelve miles from Tripoli, which is the diſtance the Jeruſalem Itinerary places Bruttus. Strabo going from north to ſouth places Eleutherus even after Orthoſia, and the Itinerary makes Phœnicia to begin ſouth of Arcas; but Ptolemy places Orthoſia and Simyra, which is north of Orthoſia, in Phœnicia; ſo that there is only the Jeruſalem Itinerary againſt three other authors. And both the Itinerary and Strabo putting Eleutherus ſouth of Arcas and Orthoſia, would make one imagine it was the cold ſtream river, if Ptolemy's great authority did not contradict it; ſo that Nar-Gebere, or the great river, ſeems to be the antient Eleutherus, which is a deep river, and might well ſerve for a boundary between two countries. Mr. Maundrel differing in this account I have given of the rivers between Tortoſa and Tripoli, I was the more exact in enquiring about the names and ſituations of them.

leucia*. About a league to the ſouth is the river Accar, on which Orthoſia might be ſituated, which was a maritime town of Phœnicia. I was informed that they have a name ſomething like Orthoſia in the books of the grand ſignior's revenues among the places of this country, but where it was ſituated I could not learn. Half a league further is the river Arka, where Arcas muſt have been; this was only a manſio, and not that Arca, which was an inland city of Phœnicia, ſituated amongſt the mountains, between which this river paſſes; the Itinerary makes Phœnicia to begin after Arcas, or between it and Tripoli. About two leagues further at the corner of the bay one paſſes a ſmall ſtream that comes through a fine vale between the mountains, beautifully improved with mulberry trees; Bruttus might be either here, or at the cold ſtream river half a mile further to the north, though neither agree with the diſtances mentioned by antient authors†. About two miles before I arrived at Tripoli I ſaw the fountain of fiſhes, which is a fine ſquare baſon, where ſome ſprings riſe; no one is allowed to take the fiſh, which are there in great abundance, and bread being thrown in, they come in ſhoals, and even leap up, and take it out of the hand.

CHAP. XXVIII. — *Of the Natural Hiſtory, Government, and People of Syria.*

THERE is a chain of mountains which runs almoſt through all Syria; it begins at mount Caſſius, extends to the eaſt by Antioch, and then turns to the ſouth; the whole tract by the ſea ſide called Phœnicia, is a very fine country; Libanon and Antilibanon are part of theſe mountains; Cœleſyria Proper is between them, in which Baalbeck is ſituated; this, as well as moſt of the plains of Damaſcus northwards, are a poor ſort, the latter by ſome are reckoned to be part of Cœleſyria. Theſe plains have very little water in them except about Damaſcus; the Aſè or Orontes waters a great tract of ground to the north of Syria; the river Jordan and the Lycus are the only conſiderable rivers in this country.

I have already mentioned the chryſtalizations on mount Carmel; at the foot of that part of Libanon, called the Caſtravan Mountains, between the river Kelp and Eſbele, there is a white ſtone, on which they frequently find the impreſſions of fiſh.

There are a great number of ſalt lakes in Syria, eſpecially towards Tadmor and Aleppo; the ground, which is impregnated with nitre, is hollow in many parts, and being filled in winter with rain waters, when they dry away, the ſalt is left in cakes on the ground, which they purify, and carry it to Damaſcus, Aleppo, and to all parts at a diſtance from the ſea.

There are a great variety of trees in Syria, very few of which are known in Europe. The platanus or plane-tree grows on the river Jordan, and other places in the northern parts, eſpecially about Antioch; they have ſeveral ſorts of oaks, but I ſaw the greateſt variety of trees on mount Rhoſſus, near Antioch, where there are ſeveral kinds rarely ſeen in theſe parts, as the laurel, the yew, the bay, which is the antient laurus, and the box; the two latter are much about Antioch, though the former does not grow on the ſpot where Daphne ſtood; the myrtle is common in all parts. The

* Not regarding the latitudes of Ptolemy, which are falſe in theſe parts, I conjecture that Simyra was on this river to the ſouth, probably about the mouth of it, and Simonea near it may be ſome remains of the name: it is ſuppoſed to be Taxymira of Strabo, who does indeed mention it before Orthoſia and Eleutherus, it being commonly his method to go from north to ſouth; but Ptolemy's authority is to be preferred. Mutatio Baſiliſcum in the Jeruſalem Itinerary might be on this river directly in the road.

† The Jeruſalem Itinerary mentions Bruttus as four miles from Arcas, and twelve from Tripoli.

plains, from the riſe of the river Jordan to Aleppo, abound with liquorice as ours do with fern; ſquills are alſo very common in many parts.

Wild beaſts are not in ſo great abundance in this country as formerly; the lion is never ſeen, and only a very few tigers on ſome of the mountains; the hyæna, jackall, the mountain antelope, the antelope of the plain, and wild boar, are common. They had a fine breed of horſes in this country, but moſt of them having been bought up for the Perſian war, the breed of them is almoſt loſt. They have two ſorts of camels; the Arab breed, which is common in all parts, and another ſort uſed by the Turcomen, which are ſtronger, though of a more ugly make than the others. I ſaw between Aleppo and the Euphrates the buſtard, which is a very ſhy bird; I was informed by one who had his experience in Europe, that in the ſpring, when they perch on the trees, and ſing in their manner, they are inattentive, and eaſily ſhot. They have alſo about Aleppo a beautiful grey bird of the crane kind, called by Europeans the Dancing Bird: theſe birds ſoon become domeſtic, and are ſo called from their dancing round in a ring one after another in a very pretty manner, and clapping their wings; they have likewiſe pelicans on ſome waters near Aleppo.

There are great variety of people in Syria, eſpecially in the northern parts of it. This country having been in the hands of the ſucceſſors of Mahomet, the Arabic is the language generally ſpoken, except to the north of Aleppo, where the Turcomen and Curdeens prevailing, the Turkiſh language prevails, which the Curdeens ſpeak, though they have a particular language of their own. To the north of Aleppo there are no Arabs, but the country is in the poſſeſſion of the Curdeens, who come originally from Curdiſtan on the Caſpian ſea. They are worſe than the Arabs, have not much courage, but rob when no reſiſtance can be made. They are in poſſeſſion of a great part of mount Taurus, which belongs to the Valadea, or ſultaneſs mother, who found her account ſo much in protecting them, that the country near thoſe mountains was entirely at their command, and ſhe refuſed to accept of Cypreſs in exchange for it.

The Turcomen are of the ſame race as the preſent Ottoman family; they were originally of Turkiſtan, which is likewiſe near the Caſpian ſea; they are of two ſorts, one of which live in tents or villages, who till the land and breed cattle; their tents are commonly round, and made of reeds, having only a ſlight covering in the ſummer, and in winter a thick ſort of felt fitted to them, ſo as to keep out the rain; they employ themſelves chiefly in making ſeveral ſorts of coarſe carpets. The other ſort of Turcomen are called Begdelees; they mount on horſeback, live in tents, and neither till the land, nor graze cattle; and though they have ſome ſort of alliances, yet they are profeſſed robbers; ſometimes there are above a thouſand of them together, and they raiſe contributions on villages under pretence of protecting them; but where they receive their dues, they do not rob openly. Wherever theſe people are in poſſeſſion of the country, the ſafeſt way of travelling is under the guard of ſome of the greateſt rogues among them, becauſe they are in league with their brethren of the ſame profeſſion; for in all theſe countries the right of protection, when once you are entitled to it, is a very ſacred thing. Another ſort of people are Ruſſiowans, who in the winter begin to move with their cattle from Ezeroun towards the riſe of the Euphrates, in the antient Cappadocia, and go ſouthwards as far as Damaſcus, and in the ſummer return at their convenience with the caravan to Aleppo; I travelled with ſome of them, and they ſeemed to be a good ſort of people. The Chingani, who are ſpread almoſt all over the world, are in great abundance in the north of Syria, and paſs for Mahometans; they live under tents, and ſometimes in grots under ground; they make a coarſe ſort of tapeſtry or carpet work for houſings of ſaddles, and other uſes, and

when they are not far from towns, deal much in milch cattle, and have a much better character than their relations in Hungary, or the gypſies in England, who are thought by ſome to have been originally of the ſame tribe. Theſe and the Turcomen, with regard to offences, are under the paſhi and cadi, though they have a ſheik to every encampment, and ſeveral great ones over them; but with regard to taxes, they are immediately under the grand ſignior, whoſe tribute is collected yearly by an officer over each of theſe people, one being called the Turcoman-Agaſi, an office of great credit, and the other the Chingani-Agaſi, who go round the Turkiſh dominions to collect the taxes from theſe people. There are alſo different ſects of religion among the Mahometans, if thoſe I am going to mention may be eſteemed ſuch. The Noceres, who live north eaſt of Latichea, are ſpoken of by many; their religion ſeems to be ſome remains of Paganiſm; they are much deſpiſed by the Turks, and theſe people ſeem rather fond of the Chriſtians. I could not learn any thing particular concerning their religion, only that once a year they hold a ſort of feaſt by night, which very much reſembles the antient Bacchanals; it is poſſible they may be the deſcendants of the people called Nazerini, mentioned by Pliny *, as divided from the country of Apamea by the river Marſyas. Another ſort of people are called Jaſades; all that can be ſaid of them is, they ſeem to be worſhippers of the devil; it is ſaid to be a great affront to them to mention his name lightly, and I was aſſured they were pleaſed with a Frank, who, to gain ſome end, ſaid ſomething that they thought was to the honour of this evil being. They are in different parts in the north of Syria, have a particular averſion to the Mahometans, and are ſubjects very worthy of the being whom they worſhip, for moſt of them are very bad people. The generality of Chriſtians in Syria are Greeks, ſubject to their great patriarch of Antioch, whoſe ſee is now removed to Damaſcus; but miſerable is the ſtate of their church, which proceeds very much from their own conduct. The prieſts, who are of ſome trade or other, endeavour to live as eaſily as they can by ſcrewing out of the people as much money as poſſible; the people who have any influence tyrannize with great pride and inſolence over their inferiors; they are guilty of all the vices of the Turks, but privately; and it may be concluded how ſtrong a root their faith has in many of them, when, to avoid only a drubbing, and often to ſatisfy their revenge, they turn Mahometans. The Maronites who are on the mountains of Libanon, and in moſt ſea port towns, and ſome few other parts, are more eſteemed. There are few Armenians to the ſouth of Aleppo, but to the north of it all the Chriſtians are of that church; theſe are moſtly engaged in trade, and there are many ſervants of that religion who came out from Armenia; they have courage, are diligent, politic, and civil to every body; but no Eaſterns are proof againſt money, or are to be depended on with regard to veracity; there are very few of the Syrians or Jacobites. Many in the ſummer leave their villages, and live in tents, and ſome make a ſort of open ſofa, with boughs raiſed from the ground in order to lie on it, and in ſome parts, like the Indians, raiſe them very high before their houſes to ſleep in during the ſummer, in order to be free from vermin; and in many towns and villages they ſleep on the top of their houſes, which are all flat roofed, on which they make little cloſets of wicker work, or boughs, and retire there for coolneſs, as ſoon as the ſun is ſet.

Syria is divided into five paſhalicks; Aleppo, Tripoli, that of Saphet, or Sidon, Baalbeck, and the paſhalick of Damaſcus, which is the greateſt of them all, to which the paſhalick of Jeruſalem and Naploſa have been added, the latter ſtretching

* Cœle habet Apamiam, Marſya amne diviſam à Nazerinorum tetrarchia Plin. Hiſt. v. 23.

away

away to Ramah and Gaza; theſe territories ſeem to have been added to Damaſcus in lieu of the great expence which that paſha is at every year in conducting the hadjees or pilgrims to Mecca.

On the twenty-fourth of October, about ten o'clock in the evening, we ſet ſail from Tripoli for Cyprus, on board an Engliſh ſhip, which was obliged to touch at Bayreut in the way. On the twenty-fifth we had little wind all day, and only came up with a ſmall bay called Cabouch, about twenty miles to the north of Tripoli. On the twenty-ſixth we came up with Eſbele, and ſailed cloſe along the ſhore under the Caſtravan mountains; I ſaw almoſt all the places we had viſited on thoſe hills, and in the evening we arrived in the road of Bayreut, where the ſupercargo went aſhore; and on his return, we immediately ſet ſail again. On the twenty-eighth we came up with Cyprus, anchored in the evening in the road of Limeſol; and on the twenty-ninth went aſhore at that town.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Third. Of the Iſland of Cyprus.

CHAP. I. — *Of Cyprus in general. Of Limeſol, Amathus, Larnica, and the antient Citium.*

THE north part of the iſland of Cyprus is fifty miles from the Cilician ſhore, which agrees with the account of the antients, who making a computation by meaſuring round the bays of the iſland, ſay, that it is about four hundred twenty-eight miles * in circumference; but thoſe † who computed, probably by travelling round the iſland by land, make it only three hundred ſeventy-five miles. Some ſay, that it was a hundred and ſeventy-five miles long, others ‡ two hundred; but the modern ſea charts make it only one hundred and thirty-five in length, and ſixty-two miles broad in the wideſt part.

Cyprus was antiently divided into many ſmall kingdoms, and was conquered ſucceſſively by the Egyptians, Phœnicians, Cyrus king of Perſia, and Alexander the great; it fell to the lot of the ſucceſſors the kings of Egypt, afterwards was ſubdued by the Romans, became ſubject to the Greek emperors, and, whilſt it was under them, was laid waſte by the Arabs. In one thouſand one hundred ninety one, Richard the firſt, king of England, conquered it, and gave it to Guy Luſignam, king of Jeruſalem; and his family continued to govern it until the year fourteen hundred twenty-three, when it was taken by a ſultan of Egypt, who permitted their own king to reign over them, on his paying him a certain tribute. In one thouſand four hundred ſeventy-three, one of the kings left this iſland to the republick of Venice, who enjoyed it, paying the

* Plin. Hiſt. v. 35. Strabo xiv. 682. † Plin. ibid. ‡ Strabo.

tribute

tribute to Egypt, until it was taken from them in one thouſand five hundred and ſeventy under ſultan Selim; and it has ever ſince remained in ſubjection to the Ottoman Port.

There are two chains of mountains that run along the iſland, one of which begins at the eaſtern point of it, and extends about three quarters of the length of the iſland, to the bay which is weſt of Gerines. The other chain of mountains begins at cape Pyla, which is to the eaſt of Larnica, and ſtretches away to the north-weſt corner of the iſland. Pliny mentions fifteen cities in this iſland, and probably in antient times there were as many kingdoms; but at the time of Alexander it was under nine kings, and it is not difficult to diſcover what cities with their territories, compoſed theſe kingdoms, as I ſhall have occaſion to obſerve in the journey which I made round the iſland.

Limeſol, where we landed, is a ſmall town, built of unburnt brick; there are a great number of mulberry gardens about it, with houſes in them, which makes the place appear very beautiful at a diſtance; the country alſo abounds in vineyards, and the rich Cyprus wine is made only about this place; the ordinary wine of the country being exceedingly bad. It is one of the cheapeſt places in the iſland, which is the reaſon why ſhips bound to Egypt and other parts put in here to victual. I was told that a ſmall heifer ſells ſometimes for two dollars, or five ſhillings; they have built a caſtle and platform here, to defend themſelves againſt the Malteſe. The Greeks have two churches, one of which is a very handſome new built fabric.

We were entertained in a houſe of the Engliſh vice-conſul who was a Greek, and on the ſame day that we landed we hired mules, and ſet out to the eaſt. We travelled through a narrow plain on the ſea ſide, and going about two miles came to the river Char, where they keep a guard againſt the corſairs. When rivers are mentioned in Cyprus, they muſt be underſtood only as beds of winter torrents; for I could find but one in all the iſland that has always water in it. At the end of the plain there are ruins on a low hill, which are called old Limeſol; it is about two leagues from the town. This is generally agreed to be Amathus, which is ſaid to have had its name from Amathus, who built a temple here to Venus *, called on this account, Venus Amathuſia; it is ſaid to have been ſacred both to Venus and Adonis. This was probably the capital of one of the nine kingdoms of Cyprus. It is ſaid, that Richard the firſt of England, being hindered by the inhabitants from taking in water on the iſland, when he was going to the holy war, came to this place in his return, and took Iſaac king of Cyprus priſoner, and ſent him in ſilver chains to Tripoli in Syria. There are remains of the town walls, which are fifteen feet thick, and caſed with hewn ſtone. On the weſt ſide there is a building like an old caſtle, probably on the ſite of the antient city, which might extend to the eaſt as far as that part, where there are great heaps of ruins, and among them a handſome ruinous church, which may be on the ſpot where the temple was built to Venus and Adonis, in which the feaſts of the latter were annually celebrated †. There ſeems alſo to have been a ſuburb to the eaſt, extending to the river Antigonia.

About ſeven leagues to the eaſt-north-eaſt of this place, is a mountain called by the Greeks Oros Staveros, and by Europeans Monte Croce; it was called by the antients Mount Olympus ‡, and was compared by them to the human breaſt §; it has the Greek name from a convent on the top of it, dedicated to the holy croſs. We went about an hour and a half further, and lay at a Chriſtian village called Menie. On the

* Virgil makes Venus ſpeak to Jupiter in theſe words:

"Eſt Amathûs, eſt Celſa mihi Paphos, atque Cythera,
"Idaliæque domus. Æneiad. x. 51.

† Strabo xiv. 682. ‡ Strabo xiv. 683. § Strabo, ibid.

thirtieth

thirtieth we croſſed the hills that make the point which is to the eaſt of Limeſol, and having travelled ſome time we came to cape Malzoto; to the weſt of it there is a narrow vale, which is a moraſſy ground; there are many trees and very high reeds growing in it, and I ſaw ſome ruins here. Soon after we paſſed about half a mile to the ſouth of the village Malzoto, which is computed to be nine hours from Limeſol, and is directly ſouth of the ſummit of mount Croce. Palæa which is mentioned * as between Amathus and Citium, might be about this place. We came in an hour to the river Bouzy, where there was a ſmall ſtream, and in about an hour more to cape Chedè; there are ſeveral hamlets about it that go by that name; a rivulet riſes out of mount Croce, which is called Creig Simeone, and falls into the ſea near this head; it is probably the river Tetius, mentioned between Citium and Amathus. I ſaw to the north a village called Der Stephanè; in about an hour we came to a large village called Bromlaka, and in half an hour paſſed over the bed of a torrent, and came to the large lakes, from which they collect every year great quantities of ſalt; they are filled by rain water, and the ſoil being full of nitre, produces the ſalt, when the water is evaporated in ſummer; but in caſe there is too much water, occaſioned by extraordinary rains, it is not ſalt enough to harden into cakes, and for this reaſon the Venetians had drains to carry off the water, which are now neglected. To the weſt of theſe lakes there is a ſmall Turkiſh convent, in which there is only one Derviſh; they have a ſepulchre there, which is held in great veneration by the Mahometans, it being, as they ſay, the place where the foſter ſiſter of Fatimah, the ſiſter of Mahomet, was buried; theſe ſalt lakes extends almoſt to Larnica, and make it the moſt unhealthy place in the iſland. When we arrived at Larnica, where the Franks reſide, I went to the houſe of the Engliſh conſul, to whom I was recommended.

Larnica is ſituated a ſmall mile from the ſea; at the port which belongs to it there is a little town called the Marine; the harbour is naturally well ſheltered, but the ſhips lie off at ſome diſtance, and the boats come aſhore on an open beach, and are drawn up to land. Though this place is very unhealthy, yet the Franks are ſettled here, as it is very convenient on account of its ſituation with regard to Nicoſia, where the government reſides, it being only ſix leagues from it. There is a large antient church at the port, dedicated to ſaint Lazarus, where they ſhew his ſepulchre; it is a ſmall grot cut out of the rock; they ſay, that this ſaint being put into a boat at Joppa, and committed to the mercy of the ſea, he was drove to this place, and became biſhop of it, and that his body was ſtolen away by the French, and carried to Marſeilles; but the French ſay that he was drove on their coaſts. The ruins of the antient city of Citium are between the town of Larnica and the Marine, which was a capital of a ſecond kingdom in Cyprus. It was famous for the birth of the great philoſopher Zeno, and for the death of the renowned Athenian general Cimon, who expired at the ſiege of it. Ptolemy, the ſon of Lagus, deſtroyed this city, and removed its inhabitants to new Paphos; it was about three miles in circumference; there is reaſon to think that in very antient times the ſea waſhed the ſouth walls of it, though it is now a quarter of a mile diſtant. To the eaſt of the old town there was a large baſon, now almoſt filled up; it ſerved for the ſecurity of the ſhipping, and was defended by a ſtrong caſtle, as appears by the foundations of it; this muſt be the incloſed port mentioned by the antients †; the walls ſeem to have been very ſtrong, and in the foundations there have been found many ſtones, with inſcriptions on them, in an unintelligible character, which I ſuppoſe, is the antient Phœnician; and if the city was ever rebuilt, after it was deſtroyed by Ptolemy, theſe ſtones might be put into the walls when they were repaired. They have diſcovered

* Strabo, 683. † Strabo xiv. p. 682.

a great

a great number of antient ſepulchres in and about the city of Larnica; I ſaw ſome built of hewn ſtone; in one of them I obſerved the ſtones were laid along at top like large beams, and others laid over them like a floor; there is another which ends at top in an angle, and both are of excellent workmanſhip, and finiſhed in the moſt perfect manner. The fathers of the Terra Santa have a large convent in this town; the capuchins alſo have a monaſtery here; and the Greeks four or five very good churches. The republick of Raguſa have a conſul reſiding in this place, as well as the French and Engliſh.

CHAP. II. — *Of Famagusta, and the antient Salamis.*

ON the tenth of November we ſet out from Larnica on mules, under the protection of the conſul's janizary, in order to make the tour round the iſland. We travelled eaſtward, and came to the bed of a torrent, called Camborounula, which had water in it; I ſaw mounds near it, which might be the remains of ſome antient work. In three quarters of an hour we came to the hills that ſtretch to cape Pyla; that head of land muſt be the antient promontory of Dades*; I obſerved an old tower on it. We came to the vale of Ormilia, where there are ſeveral houſes and ſilk gardens belonging to the people of Larnica. We afterwards had a ſight of cape Grega, probably the ſame as that which the writers of the Turkiſh hiſtory call cape Græcia, and was probably cape Throni of the antients, where there was a city of the ſame name†. Going on I was told that we paſſed within four miles of Trapeza, which, if I miſtake not, is to the right, though Blaeu's map puts a place of that name near Famaguſta; this probably is a village near the high hill, that was compared by the antients to a table, and was ſacred to Venus; I had a view of it on this head of land. This hill was over cape Pedalium ‡, which may be the ſame as Ammochoſtus §, and I ſuppoſe it to be the northern point of that broad head of land, which is now called cape Grega. Pedalium is thought to be a corruption of the antient name Idalium, there having been a town of that name in Cyprus, which was ſacred to Venus; the Idalian wood was near it, in which, according to antient fables, Adonis, a favourite of Venus, was killed by a boar, and they feign that ſhe turned him into a flower. There are two ports mentioned between this and Salamis, which are Leucola and Arſinoe; a city alſo is mentioned with the latter, which might be where Famaguſta is at preſent ſituated.

We came to a village called Meraſh, which is half a mile ſouth of Famaguſta, where the Chriſtians live who are not permitted to dwell within the city. I was here recommended to a Chriſtian, who aſſigned me a room, which he had built in his garden, where I was entirely alone, and ſent to the town for whatever I wanted. The next day I went with the janizary to ſee the city; for though I had a letter to the governor, yet I was adviſed not to ſend it, as I had no preſent for him. I went with all freedom wherever I pleaſed about the town; the governor, however, was afterwards informed, that I had viewed the town very exactly, and wrote every thing down, though I had only copied a ſhort Greek inſcription; upon this he ſent orders to the muleteer not to go any further with me, and that they ſhould not permit any Franks to come into the city, on which I ſent the janizary with the letter to the governor, who was then very well ſatisfied, and ſaid he ſhould be glad to ſee me.

The city of Famaguſta is about two miles in circumference, and was well fortified by the Venetians; it is of an oblong ſquare figure; the baſtions are all ſemicircular; on

* Ptol. v, 14. † Ptol. ibid. ‡ Strabo, xiv. 682. § Ptol. v. 14.

the weſt ſide of the town, a riſing ground runs along from north to ſouth, on which they took the advantage to build the rampart, which makes it exceedingly ſtrong this way, a foſſe being cut into the rock on the three ſides to the land; and in that to the weſt there are covered ways to ſally out; this high ground, which is the ſtrength of the weſt ſide, expoſes the ſouth part of the town to the enemy, for it was from this part that the Turkiſh general battered the ſouth gate, which is the only entrance from the land; and it is probable, that from the high ground on the north ſide they planted their batteries againſt the north-eaſt corner to the ſea, where there is a ſtrong caſtle alſo fortified within. There is a gate from the city to the port, which is well ſheltered by ſeveral rocks, and the entrance to it, which is at the north-eaſt corner, is defended by a chain drawn acroſs to the caſtle; it was here that the ſtuffed ſkin of the brave unfortunate Bragadine was hung up at the yard of a galley, after he had been moſt inhumanly flayed alive by the treacherous Turks, againſt whom he had bravely defended the city. I obſerved on the ramparts the names of ſeveral of the Venetian governors of Cyprus; and near the gate there are two ſtatues of lions, one of which is very large, they were probably ſet up on ſome pillars in the principal parts of the city, after the Venetian manner. The antient piazza ſeems to have been very beautiful; the houſe of the governor, with a portico before it, is on one ſide, and the weſtern front of the church of ſaint Sophia on the other; it is a moſt beautiful Gothic building, now converted into a moſque, but about three years ago two thirds of it was thrown down by an earthquake, together with the greateſt part of the city. Before it there is a Greek inſcription on a black ſtone, which might be part of a pedeſtal for a ſtatue; near the north-weſt corner of the church there are two pillars, which probably had on them the Venetian enſigns; near theſe there is a coffin of white marble, adorned with lions heads, and feſtoons held by Cupids. It is ſurpriſing to ſee what a great number of churches there are in this city; St. George's, one of the moſt magnificent, was thrown down by the earthquake; another large one, which, if I miſtake not, was dedicated to ſaint Catherine, is now the principal moſque.

There is very little trade at this place, which is the reaſon why all proviſions are cheap here, the price of a fat ſheep being only half a crown; no Chriſtian is ſuffered to live within the walls, unleſs it be in confinement, in which condition I ſaw a Greek patriarch of Conſtantinople, who being depoſed, and intriguing in order to ſupplant his ſucceſſor, was baniſhed to this place a few months before; I ſaw him afterwards in one of the Princes Iſlands near Conſtantinople, returned from baniſhment. They will not ſuffer a Chriſtian to go in or out of the city, otherwiſe than on foot; and an European having obtained a firman from the grand ſignior to enter the city in his chaiſe, when he ſent it to the governor, received this anſwer in a very cool manner; "That in obedience to "the firman he might enter in his carriage, but that he would not permit him to go "out of the city in it." The preſent buildings do not take up above half the ſpace within the walls, and a great part even of thoſe are not inhabited. They have very good water brought three or four miles by an aqueduct, which is carried for the moſt part in a channel on the ground.

Between the two chains of mountains that ſtretch along the iſland, there is a large plain ſeven or eight miles wide, and between thirty and forty long, beginning about Famaguſta; as it is one of the beſt parts of Cyprus, and moſt ſecure from the privateers, ſo it is chiefly inhabited by Turks, the Chriſtians living more upon the mountains, and near the ſea, as they are exempted from that ſlavery which falls to the lot of the Turks when they come into the hands of theſe privateers; this plain ſeems to have been the antient

antient kingdom of Salamis, founded by Teucer; the capital of it, which bore the ſame name, was at the eaſt end of the plain on the ſea.

The Jews deſtroyed the old city of Salamis in the time of Trajan; it was afterwards called Conſtantia, probably from the emperor Conſtantius; it was again deſtroyed by the Saracens under Heraclius, and probably it was not afterwards rebuilt. We ſet out to ſee the old city on the twelfth, and in half an hour came to a large baſon, which is filled by rain water, and in half an hour more to a ſtream, over which there is a bridge; this muſt be the antient Pedius. On the north ſide of it are the remains of Salamis. There are ſtill large heaps of ruins on the ſpot of the antient city, and great remains of the foundations of the walls, which ſeem to have been between three and four miles in circumference. The port is to the ſouth; it ſeems to have been made by art, and is almoſt filled up; the ſmall river Pedius, empties itſelf into the ſea at this place. Antient geographers mention two iſlands of Salamis, which are not now ſeen. On examining the ground I imagined the ſea might have left theſe iſlands, and I ſaw near the port ſome riſing grounds, with channels round them, which might formerly be filled by the ſea. There appears to have been a more modern city here than that antient one built by Teucer, and there are great remains of the foundations of the walls of the new town, which was about half as big as the old city. The inner walls are ſuppoſed to be thoſe of the new town, and the outer ones thoſe of the old city. On that ſide of the town which is next to the port, there are ruins of a large church, and alſo of a ſmall one; and to the north of the town there are ſome very thick walls, which are alſo probably the ruins of a church. There is likewiſe a ſquare plain ſpot, which might be either a piazza, or a baſon for water. On the north of the new town, juſt within the gate, there are ſeveral grey granite pillars lying on the ground, and two or three Corinthian capitals of grey marble cut in a very beautiful and particular manner. Theſe pillars ſeem to have belonged to a temple. This place is now called Old Famaguſta, and is about four miles diſtant from the modern town; there are remains of an aqueduct to this city; all the arches which I ſaw of it were Gothic, and there is an inſcription on it in Greek, which makes mention of an archbiſhop, the antient aqueduct being probably repaired when the new city was built, after the eſtabliſhment of Chriſtianity in theſe parts. I ſaw the arches all along the plain, extending towards the mountains to the north-weſt; on the ſide of which mountains the water was conveyed from a plentiful ſource which I ſaw at Cherkes, thought by ſome to have had its name from the old Cythera, though that place muſt have been farther to the ſouth. The Tables place Citari in the road from Salamis to Tremitus, now called Nicoſia. Cherkes is ſix or ſeven leagues to the weſt north-weſt in a valley between the hills; it is beautifully improved with mulberry gardens for the ſilk worms; the plentiful ſources of water which ſupplied this aqueduct, are a conſiderable way in between the hills.

To the weſt of Salamis there is a ſmall ruined church, and near it a very little church, built and arched over with very large ſtones, half of it is now under ground; it is dedicated to St. Catherine, who, as they ſay, was daughter of king Coſta, the founder of the preſent Famaguſta, and that the city had its name from him. In this church there is a well, and on one ſide a chapel built of three ſtones, the four ſides conſiſting only of two ſtones, and it is covered with a third, which is angular at top. If I miſtake not, they ſay, this ſaint was buried in this chapel, and there ſeems to have been a tomb in it. A mile to the weſt there is a monaſtery and a large church dedicated to St. Barnabas, which ſeems to have been a fine building; the church has been ruined and rebuilt; the foundations of the eaſt end of the old church remain in three

ſemicircles. About half a furlong eaſt of this church there is a deſcent by ſeveral ſteps to a ſepulchral grot cut in the rock, with niches for bodies on three ſides of it; here, they ſay, the body of St. Barnabas was depoſited, who was a native of this iſland, and ſuffered martydom at Salamis in the time of Nero. At the entrance of the grot there is a well of water that is a little ſalt, and a ſmall chapel is built over the grotto, which does not ſeem to be of any great antiquity.

CHAP. III. — *Of Carpaſy, and ſome other places in the eaſtern part of Cyprus.*

FROM Salamis we went on northward, and having travelled about five miles came to the river Deraie, over which there is a long bridge like a cauſeway, and a high ground to the ſouth of it, which might be the ſituation of ſome antient town; in half an hour we came to the river Chour; we then turned to the eaſt, paſſed over ſome hills of Chaulebernau, and croſſing a river, we approached the high hills, on which there is a caſtle called the hundred and one chambers. Theſe mountains take up almoſt all that narrow tract, which ſeems to have been called the Olympian promontory, and probably this higheſt part of the mountains was called mount Olympus, on which there was a temple to Venus, probably Venus Urania, or the chaſte Venus; for there was a city in this part called Urania, which was deſtroyed by Diogenes Poliorcetes, and it was not lawful for any woman to enter this temple, or ſo much as look on it; all this promontory ſeems to have been the kingdom of Carpaſia. I obſerved in this part a great quantity of talc in the hills. We arrived at a village called Patrick, where we were well received by the Greek prieſt. On the thirteenth we proceeded on our journey, and began to croſs the hills towards the north ſide of the iſland, and came to a village called Galadia, finely ſituated on a high ground. We travelled on through a very fine country abounding in wood, and paſſed through Ai-Androniko, where there is a ſmall ſtream, the ſources of which never fail; this village on the ſouth ſide is inhabited by Turks, and on the north by Chriſtians. All theſe places are much infeſted by the Malteſe corſairs. We lay in the houſe of the prieſt of Yalouſee or Jalouſa on the north ſide of the iſland, where there is an antient Greek church; we ſaw the coaſt of Cilicia very plainly from this place. On the fourteenth we came to a ruined village, called Maſhargona, where they have a tradition that ſome king antiently reſided; ſoon after we came to a ſmall cape, on which there are ruins of a church dedicated to St. Marina; it is built of fine hewn ſtone, and the place is called Selenia. Having travelled about four hours, we went to the left of the antient convent of Jalouſa; there is alſo a bay here of the ſame name, and as there is a place ſo called near Scanderoon, which is the bay that had the antient name of Sinus Iſſicus in Cilicia; this, without doubt, muſt be Sinus Iſſicus of Cyprus, which was in this part of the iſland; this is probably the ſhore of the Acheans where Teucer firſt landed. We arrived at Carpaſs, and went about two miles northwards to the plain and to old Carpaſs, called by the antients Carpaſia, the capital city of the kingdom of that name, which is now given to all the country; the iſland here is only three miles and three quarters broad *. There are ſome ruins at old Carpaſs, eſpecially the remains of a wall near half a mile in circumference, with a pier from it into the ſea, at the end of which there are ſome ſigns of a tower. The whole ſeems to have been only a caſtle for the defence of the port; to the eaſt of it there is a very good church in the Greek ſtyle, which belonged to a monaſtery near called Ainſphiloſè; they call this place alſo Salamina, and I was told that this name was given it by ſome

* Strabo, xiv. p. 682.

religious

religious perſons, who began to improve the place not a great many years ago, but were obliged to leave it on account of the Malteſe privateers. About the village of Carpaſs there are a great number of ſmall ruined churches or chapels, which might formerly be built for the uſe of wealthy families, who might retire to this place. It was on the Carpaſian ſhores that Diogenes Poliorcetes landed his army.

On the fifteenth we travelled eaſtward to the village of Aſphroniſy, where there are ruins of four churches, and it ſeems to have been ſome antient town; for I ſaw on both ſides of it ruins of a wall extending towards the ſea. We came to the moſt eaſtern point of the iſland, called by the antients the ox's tail *, probably from ſome imaginary reſemblance; it is now called the cape of St. Andrew, from a monaſtery which is cut out of the rock, and dedicated to that ſaint. Oppoſite to the north-eaſt corner are the iſles called Clides by the antients †; the largeſt of which is not a mile in circumference; authors differ about the number of them; thoſe who name but two, probably took notice only of the two largeſt; there are two more that appear only as rocks, the furtheſt of which is not a mile from the land; there is another which has ſome herbage on it, and may be the ſecond as to its dimenſions; it is ſo very near to the land that it may have been ſeparated from it ſince thoſe authors wrote. At the north-eaſt corner there is a grot cut out of the rock, which ſeems to have been a ſepulchre; there are ſome ſigns of a large encloſure round it, and higher are ſeveral ſorts of oblong ſquare buildings of hewn ſtone, which appear but very little above the ground, and ſeem to have had covers over them; I conjecture that they were ſepulchres of very great antiquity; one, which is built in a more magnificent manner than the reſt, made me conclude that they might be the ſepulchres of the antient kings of this part of Cyprus; it conſiſts of three encloſures; there are but two tiers of ſtone above ground; the outermoſt building is one and thirty feet ſquare, and the walls are one foot nine inches thick; within it, at the diſtance of two feet ſix inches, there is a ſecond; and, at the ſame diſtance within that, a third; the top of which is cut with a ledge within to receive a cover. It is poſſible the two outer walls might be built up higher, and there might have been entrances through them to the ſepulchre; the whole is a very particular ſort of work, and of ſuch kind as I never ſaw in any other place. There are ſigns of foundations of a building on a little mount, which is a rock of marble of different colours ſtretching into the ſea, and it is a very good ſituation for a light houſe, though there are ſome remains on a little point very near it, that have more the appearance of ſuch a building. All this country to the eaſt of Carpaſs, for about twelve miles, is almoſt uninhabited, except that there are a few Turkiſh herdſmen on the ſouth-ſide, where there is a fine narrow plain. The deſolate condition of this part of the iſland is occaſioned by the conſtant depredations of the Malteſe privateers, who land more frequently here than in any other part. From this eaſtern point I ſaw very plainly mount Caſſius near Antioch, and the mountain of Rhoſſus, now called cape Hog, which is between Kepſè and Scanderoon.

We travelled on ſouthward from this point, and in leſs than an hour arrived at the uninhabited convent of ſaint Andrea, in which there formerly lived two or three monks. We went to the ſouth ſide of the iſland, croſſed the hills, and came to a very large village which is called Mairou, which is about half a mile broad; at the weſt end of it we began to croſs the hills to the north, and ſaw a cape to the ſouth called Peda. We arrived again at Carpaſs on the ſixteenth, and went to the convent of Jalouſa; we paſſed by Selenia, where I ſaw remains of pillars four feet in diameter, and came to Jalouſa. On the ſeventeenth we went about two leagues to the ſouth-eaſt of Jalouſa,

* Ptol. v. 14. † Plin. Hiſt. v. 35. Strabo xvi. p. 682.

near a place called Aimama, and came to a large grot cut into the mountain, being very difficult of acceſs; and there is another grot of the ſame kind two leagues to the eaſt of it, near a village called Galliporno; it is a gallery with four apartments on each ſide, in moſt of which there are holes cut down like ſepulchres, which are now filled up; on the hills above it, are ſome ſmall ruins of an antient place, which might be Urania, taken by Diogenes Poliorcetes, and I ſaw near the grot a great number of ſepulchres cut into the rock, many of them being in the manner of graves, which ſeem to have had ſtone covers over them; towards the weſt end of this promontory the mountains are very high, and the foot of them ſtretches out in ſuch a manner towards the north-ſea, that there is no paſſage on the north ſide of them; and, I ſuppoſe that theſe hills were the bounds of the kingdom of Carpaſia on the north-weſt ſide; thoſe to the ſouth-weſt being probably the low mountains, by which there is a narrow paſs to the ſea. Aphrodiſium was ſituated near the weſt part of the promontory, and probably on the ſhore to the north; it was about nine miles from the territory of Salamis. From this grotto we returned again to Jalouſa. On the eighteenth we travelled to the north-weſt and came to Androniga, where part of the village are Turks, who are ſometimes under ſuch apprehenſions of the Corſairs, that for ſecurity they go and lie on the mountains, and they told me, that ſome of them have even periſhed with cold in thoſe retreats; we afterwards came to a village of Turks, where one of them holds his lands on the condition of entertaining ſtrangers, and his people came and drew water for our mules; this was in the road from the northern part to Famaguſta. From this place we went out of the road northwards, near an hour to the mountains called Eſhbereve; on the higheſt ſummit of which is the ſtrong caſtle of the hundred chambers before mentioned, which is almoſt entire. We lay at a Chriſtian village on the north ſide of this hill.

CHAP. IV.—*Of Nicoſia, Gerines, Lapta, and Soli.*

ON the nineteenth we travelled weſtward on the north ſide of the iſland, and came to a very pleaſant village called Agathon, ſituated at the beginning of the plain on the ſea; there are a great number of cypreſs and orange trees about it, and it is probable that Macaria was ſituated near this place. The plain is a very narrow ſtrip of land, not above a mile broad, but extends weſtward for about thirty miles, almoſt to the bay where theſe mountains end; I take this to have been the kingdom of Lapithia, and ſhall have occaſion to make ſome obſervations on the ſuppoſed capital of it. On the twentieth we purſued our journey, and aſcending the hills to the ſouth, viſited two ſmall convents, and afterwards the monaſtery of Antiphoneſè; it is famous for the Lignum Cyprinum, of which there are ſeven trees, there being no others of that kind in the iſland; it is the oriental plane tree, and is engraved among the plants which I brought from the eaſt. We croſſed over the hill to the ſouth, and came into the great plain between Famaguſta and Nicoſia, and lay at a Chriſtian village called Maraſhoulou. On the twenty-firſt we travelled north-weſt to a village called Chyterea by the Franks, of which I have already given an account, and of the river there, which ſupplied the aqueduct at Salamis.

From this place we travelled to the ſouth-weſt to Nicoſia. I went to the houſe of the conſul's broker, and was alſo recommended to the dragoman of the moſolem; both of them aſſiſted me in ſeeing that city, which is towards the weſt end of the plain, and is ſuppoſed to be the old Tremitus; it is the capital of Cyprus, where the moſolem or governor reſides; it is fortified with very large ramparts, but has no foſſe, and conſequently is a very indifferent fortification; the ramparts are faced with the hewn ſtone

of

of the old walls; the circumference of them is about two miles. The walls of the antient city, which were built with ſemicircular towers, may be traced all round, and they ſeem not to have been much leſs than four miles in compaſs. There are ſtill remaining in the city ſeveral very magnificent houſes, which are of the times of the kings of Cyprus; ſome of them have been repaired by the Venetians, according to the rules of modern architecture; and there is a moſt beautiful Corinthian door-caſe of a houſe which, they ſay, belonged to the Venetian general. The cathedral church, now a moſque, is a large building, and exceeds that of Famaguſta in the front as much as it falls ſhort of it in other reſpects; there was alſo a church here dedicated to the holy croſs, and another of the Auguſtinians, which are now moſques. The Greeks have ſeveral new built churches in the city, and the Latin fathers of the convent of the holy ſepulchre at Jeruſalem have a ſmall convent. Though there are very few Armenians, yet they have poſſeſſion of an antient church here. There is a great manufacture of cotton ſtuffs, particularly of very fine dimities, and alſo half ſatins of a coarſe ſort; they have here the beſt water in Cyprus, brought by an aqueduct from the mountains.

Two leagues to the north-eaſt of Nicoſia, on the ſide of the mountain, is the rich convent of Saint Chryſoſtom, to which we went on the twenty-third; it belongs to the Greek convent of the holy ſepulchre at Jeruſalem; over it, towards the top of the mountain, there is a place called the Hundred and one chambers, which conſiſts of ſeveral buildings, one over another; the higheſt is very difficult of acceſs; they have a tradition, that a queen of Cyprus, who had the leproſy, choſe to live here for the benefit of the air, and that Saint John Chryſoſtom adviſing her to build the convent below, ſhe followed his counſel, and was cured of her leproſy; others add, that ſhe bathed in a water there, which is ſtill reſorted to by perſons in that diſtemper, who find benefit by it. This monaſtery has been a very large building, though great part of it is ruined; there are two churches, one of which, called Saint Helena, is ruinous; the other is covered with a dome, and painted all over within; it is dedicated to Saint John Chryſoſtom; before it is a handſome portico, from which there are three doors with fine marble door-caſes, that do not ſeem to be very antient; two ſcepters were formerly depoſited behind the folding doors, the figures of which are painted on the wall, and at the bottom there is a place where the crown was kept. All the account they can give is, that they belonged to ſome queen, and that they were taken away by a paſha of Cyprus. It is probable that the regalia of Cyprus were kept here. This convent is near the road which leads to Gerines.

We croſſed the hills again to the north, and lay at a village called Chilta. On the twenty-fourth we went to a moſt magnificent uninhabited convent, which is almoſt entire, called Telabaisè; it conſiſts of a very beautiful cloiſter; on one ſide of it there is a magnificent refectory, on the other a fine room up one flight of ſtairs, which might be a library, and under it there are two very handſome apartments, one of which might be a common refectory, and the other probably ſerved to receive ſtrangers; on a third ſide is a church of a more antient and heavy building; all the reſt is of a very fine Gothic architecture, and in the cloiſter they have made a ciſtern of a beautiful coffin of white marble, adorned with bulls heads, Cupids, and feſtoons of exquiſite workmanſhip.

We went about three miles to a ruined port called Gerines, which is the antient Cerynia; the ruined walls are about half a mile in circumference, and ſeem to be on the foundation of the antient walls; for I obſerved on the weſt ſide, a large foſſe cut out of the rock, and the old town might extend further eaſt beyond the preſent ſquare fort, which is about a quarter of a mile in circumference. Though this place is

eſteemed to be very ſtrong, yet the Venetian governor, when the Turks were marching towards it, (after they had taken Nicoſia), ſhamefully ſurrendered the fort before the enemy laid ſiege to it. To the weſt of the town there are a great number of ſepulchral grots, and I ſaw ſome pillars ſtanding, and remains of the foundations of an antient building. There is one church in the town, which is entire, and two or three in ruins; the prieſt reſides in a convent of Solea, there being not above five or ſix Chriſtian families in the place; the chief trade here is with Selefki in Caramania, which is the antient Seleucia in Cilicia; the commerce is carried on by two ſmall French veſſels, which export rice and coffee to that part, which is brought to Cyprus from Egypt; and they bring back ſtorax, and a great number of paſſengers: they alſo ſometimes go over to Satalia, the antient Attalia in Pamphylia; but Selefki is the neareſt place to this part of the iſland, being only thirty leagues off.

We ſet forward towards the weſt, and travelled about two leagues to the ruins of the antient Lapithos *, which I ſuppoſe to be the capital of another kingdom. Here I ſaw ſeveral walls that were cut out of the rock, and one entire room over the ſea; there are alſo remains of ſome towers and walls, but the old name is tranſlated to a village near called Lapta, where there are ſome ſources of very fine water, which ſeem to be thoſe of the antient river Lapithos †. I lay here at the rich convent called Acropedè.

On the twenty-fifth we went on to a bay, and ſaw a cape beyond it called in Blaeu's map Cormachiti, which ſeems to be the old cape Crommuon. We croſſed the hills to the ſouth, and came into the weſtern part of the plain in which Nicoſia ſtands; for this plain is bounded to the weſt by ſome low hills, which ſtretch from the end of the northern mountains to the ſouthern ones; on the north ſide is the bay where I ſuppoſe the antient city of Soli ſtood.

When we had croſſed the hills, having travelled about ſix hours, we came to Morpho; they told me this place was eight leagues from Nicoſia; probably the city Limenia might be ſituated here. We went to the magnificent convent of Saint Mamma at this place, which appears to have been built on a very grand deſign; it conſiſts of two courts, the buildings of which are unfiniſhed; they are ſeparated by a very magnificent church, built of hewn ſtone, and dedicated to Saint Mamma, whoſe ſepulchre they ſhew in it. She is had in great veneration in Cyprus, and they have ſome legend concerning her riding on a lion, in which manner they always paint her. Though the building is not of modern architecture, yet it does not appear to be very antient; I conclude, that it might be built a little before the Venetians had poſſeſſion of the iſland; being founded by ſome noble family of Cyprus; they have a water here, which they ſay is miraculous.

On the twenty-ſixth we went four hours to the north-weſt to a large bay, where, I ſuppoſe, the kingdom of Ægea begins, in which the famous Solon took refuge when he was baniſhed out of Greece. It is ſaid, that he adviſed the king of this country to leave the city of Ægea, which was ſituated between the mountains, and to inhabit a plainer country. I was told that there is a place now called Ege, ſituated on the hills. At the north-weſt corner of the before-mentioned bay, where the ſouthern hills come to the ſea, there are ruins of a very conſiderable city, which I ſuppoſe to be Soli; on the weſt and ſouth ſides it was bounded by thoſe hills; and to the north and eaſt by the ſea, a wall being drawn from the hills to the ſea, ſome remains of which are ſtill ſeen, as well as of a baſon, for the ſhipping to lie in. The moſt remarkable ruins of this place are a little way up the ſide of the hills to the weſt, where I ſaw the ruins of a

* Strabo, xiv. p. 682. † Ptol. v. 14.

ſemicircular

ſemicircular wall, but could not judge whether it was the remains of a church, or of an antient temple or theatre; lower on the plain are three piers remaining, which are ten feet wide, eight thick, and fifteen feet apart; I could diſcern that arches had been turned on them; they were adorned on the outſide with Corinthian pilaſters, the capitals of which were very well executed; it ſeems to have been a portico to ſome very grand building. The front is to the north, and on every pier within there is a niche about eight feet high and four feet broad; theſe niches, doubtleſs, were deſigned for ſtatues; probably this was the temple of Venus and Iſis that was in the city *, which had its name from that wiſe lawgiver Solon; the place is now called Aligora, that is, the ſea mart. There is a river falls into the ſea at this place, and as the channel of it is not kept open, it makes a moraſs. This, doubtleſs, is the river mentioned by the antients at this place. Some modern writers have placed Soli at Lefca, a village about a league north of this place. The antient cape Calinuſa ſeems to be that point which is to the weſt of this bay.

Returning ſouthwards to the road, we purſued our journey to the weſt, and in about an hour and a half came to Lefca; it is a long village built up the ſide of thoſe hills, which we croſſed into the delightful country of Solea, which is a vale about a mile wide, and winds between the hills for ſeven or eight miles; it is much improved with gardens and buildings, and is very well watered with ſprings and rivulets. We went to a convent where the biſhop of Gerines commonly reſides; it is ſituated on the ſide of the hills, where there are very rich iron mines, which are not now worked.

On the twenty-ſeventh we went along the vale, and croſſing the hills came to the ſmall convent of St. Nicholas, ſituated between the hills, where there is ſuch an agreeable variety of fields, wood, water, and caſcades, that it is one of the moſt delightful ſolitudes I ever ſaw; two ſtreams come ruſhing down the hills, and are carried all through the country of Solea in many rivulets. The Aſbeſtus of Cyprus is found in the hills about two leagues to the ſouth-eaſt of that place.

We travelled in a very difficult road along the ſides of the hills to the convent of St. John. I obſerved a great number of pine trees, which they deſtroy by cutting them at the bottom, in order to extract tar. On the twenty-eighth we travelled over ſeveral hills, and aſcended the higheſt of them, where it is very cold, to the convent called Panaia Cheque, or the Madonna of Cheque, where they have a miraculous picture of the bleſſed Virgin and our Saviour, painted, as they ſay, by St. Luke, and brought from Conſtantinople by a king of Cyprus, whom they call Iſage. This place is as much reſorted to by the Greeks, as Loretto is by the Latins, and they come to it even from Muſcovy. The convent belongs to the archbiſhop of Nicoſia, and has about ſeventy monks in it. I was received here with great civility by the ſuperior, who met us without the gate, conducted me to the church, and then to their apartments, where I was ſerved with marmalade, a dram, and coffee, and about an hour after with a light collation, and in the evening with a grand entertainment at ſupper.

CHAP. V. — *Of Arſinoe, Paphos, and Curium.*

ON the twenty-ninth we travelled over the mountains, and paſſed by ſome old iron works; they ſhewed us a village called Sarama to the eaſt, where they ſaid a part of the mountain had been thrown down by an earthquake: we arrived the ſame evening at the convent of Aiamone. I had a view of the bay of St. Nicholas to the north-weſt, in

* Strabo, xvi. 683.

which Arſinoe ſeems to have been ſituated, where there was a grove ſacred to Jupiter *. They talk much of the fountain of lovers, but they informed me that there are no ruins about it. They mention alſo the port of Agama in this part, and ſome ruins near it, which probably are the remains of the antient Arſinoe, and the preſent name of it may be derived from cape Acamas †, which was the moſt weſtern point of the iſland. Oppoſite to the bay is a ſmall iſland called St. Nicholas, from which the bay has its name. I was told by the monks, if I do not miſtake, that the old name of this iſland (probably that of the middle ages) was Stiria. Towards the ſea, to the north, there is a village called Bole, where I was informed there were iron mines and hot mineral waters.

On the thirtieth we paſſed the hills which are on the weſt ſide of the iſland, and went to the ſouth-weſt into a plain, which is about fifteen miles long and three wide; the city of new Paphos, and the port of old Paphos were on this plain. This country probably made another kingdom, of which Paphos might be the capital. We arrived at Baffa, which is ſituated near the place where new Paphos ſtood; it is on a rocky eminence in a narrow plain on the ſea, which is ſeparated from the great plain by ſome low rocky clifts, which might antiently be waſhed by the ſea before new Paphos was built. Theſe clifts are now full of ſepulchral grots, which, doubtleſs, were made for the uſe of the city. To the weſt of the town there is a point of land, and the old port was to the ſouth-eaſt of it, in an angle made by a ſmall promontory, and was ſheltered by piers built out into the ſea, ſome remains of which are ſtill to be ſeen. The city ſeems to have been to the eaſt and north of the port; and I obſerved a very large foſſe cut out of the rock to the north of the old town, where probably they dug their ſtones for building. There are ſeveral lofty rooms hewn out of the rock, and many ſmall apartments; one of them ſeems to have ſerved for a large ciſtern, there being a hole in the top to draw up the water, and ſtairs down to it cut out of the rock; it is probable this was filled in winter by an aqueduct from the mountains, of which there are ſome remains near the town; by this means the city might be ſupplied with good water in the ſummer time, of which there is a great ſcarcity in the iſland. To the north of the port there are ſome ſigns of an antient temple on a ground raiſed by art; from the manner in which the grey granite pillars lie, and by the diſpoſition of the ground, I judged there was a colonnade round it, and a portico to the weſt with a double colonnade; the pillars are about two feet in diameter. Half a furlong to the eaſt of this there are foundations of a ſmaller building of hewn ſtone near the corner of the port, which might be either a temple or ſome other public building. Farther to the eaſt are the remains of a large church, which probably was the cathedral, and ſeems to have been built on the foundations of a great temple, for there are ſome very large pillars of grey granite now ſtanding near it; they are about three feet in diameter, and finely poliſhed; it is needleſs to mention, that both theſe temples were without doubt dedicated to Venus, for whoſe worſhip this city was famous. This place probably began to be conſiderable when Ptolemy the ſon of Lagus demoliſhed Citium, and removed the inhabitants to this city; it was almoſt entirely deſtroyed by an earthquake, but was rebuilt by Auguſtus, and called Auguſta, in honour of him. Near the ciſtern before-mentioned there is a church under ground cut out of the rock, dedicated to the ſeven ſleepers; and in the town there are ruins of ſeveral churches, and houſes, moſt of which are uninhabited. This city is famous in ſacred hiſtory for being honoured with the preſence of Saint Paul, and on account of his having here converted Sergius, the governor of the iſland, to Chriſtianity ‡. About a mile to the north there is a rocky ground near the ſea ſhore,

* Strabo, xiv. p. 683. † Ptol. v. 14. ‡ Acts, xiii. 17.

cut

cut out into ſepulchral grots; many of them ſeem to have been deſigned for rooms, and ſome of them are very large; I ſaw five or ſix, which probably were inhabited by families of a ſuperior rank, having a court in the middle, and a colonnade of two Doric pillars in front, and three on each ſide, with an entablature over them, all cut in the rock, and ſome of the pillars are fluted; one ſide of theſe courts is open in front; in each of the other three ſides there is a room cut out of the rock, and the door-caſes are executed in a beautiful manner.

Half a mile to the eaſt of this place is the new town of Baffa, where the governor reſides, new Paphos being now called old Baffa, and is inhabited only by a few Chriſtians, and by a ſmall garriſon in a caſtle at the port. There was antiently at new Paphos a celebrated meeting once a year for the worſhip of Venus, from which place they went ſixty ſtadia in proceſſion to the temple of Venus, at the port of old Paphos, where, according to the fables of the antients, that goddeſs, who is ſaid to have been born of the froth of the ſea, came aſhore on a ſhell. The ruins of the city, called by the antients new Paphos, are now known by the name of old Baffa, where there is a ſmall village of the ſame name about a mile to the ſouth of Baffa. There is an aga and ſome janizaries who live at the fort in this place. I was recommended to a brother of the biſhop of Baffa, who at that time was impriſoned by the Turks at Famaguſta, by the inſtigation of the archbiſhop of Nicoſia, with whom he had ſome difference; and I afterwards ſaw him at Roſetto, when he fled from this place into Egypt. When I was in my lodgings ſome janizaries came to me, and afterwards the poor aga of the fort, who were very inquiſitive about me, on which I took occaſion to talk of my deſign to wait on the great aga at Baffa, with a letter I had to him. On the firſt of December I waited on the aga with my letter, and a ſmall preſent of ſugar, which I found was neceſſary, and could be of no ill conſequence, as is was the only preſent I ſhould have occaſion to make on the iſland. He entertained me with coffee, and ſent his falconer along with me, who attended me with his hawk wherever I had an inclination to go.

When I had ſeen every thing there, we proceeded on our journey; going at ſome diſtance from the ſea along the plain, in an hour we came to a running water, and ſaw ſome ruins of the aqueduct to the right, which here croſſes the river on an arch: in half an hour more we came to Borgo Aſhedieh, where there are remains of a high Gothic aqueduct. Oppoſite to this place is the firſt ſmall cape to the ſouth-eaſt of Baffa, which might be the old promontory Zephyrium *. In half an hour we paſſed by Ideme, and about the ſame diſtance we were oppoſite to another cape, which might be that of Arſinoe; the port of Arſinoe might be on one ſide of it, and the port of old Paphos on the other, which was a mile and a quarter from that city; for though I went in ſearch of it, at the cape oppoſite to Coucleh, where old Paphos ſtood, and obſerved the ruins of ſeveral aqueducts that way, yet I could ſee no ſigns of the port. We aſcended to the village of Coucleh, which is ſituated on a narrow hill extending to the ſouth into the plain. Old Paphos was doubtleſs here, and there are great heaps of ruins about the place, and remains of the foundations of thick walls; the ruins extend about a quarter of a mile in breadth, and half a mile in length. Some ſay that this city was built by Paphus, ſon of Pigmalion, others that it was founded by Cynarus, king of Crete, and father of Adonis.

Theſe hills extend quite acroſs the iſland, and are much lower in this part than they are towards the north; they end here in high white clifts; and where they make

* Strabo, ibid. Ptol. v. 14.

a great head of land to the ſouth, they are known to mariners by the name of cape Bianco, part of which might be the promontory called Drepanum by the antients *. We travelled over theſe hills to the eaſt, and in about two hours from Coucleh came to a Turkiſh village called Alefcora, where we got a place to lodge in with great difficulty.

On the ſecond we went near a large Turkiſh village called Afdim, which is the ſame as Audimo or Aitimo. We went on to the other ſide of cape Bianco, and came to two delightful villages which are contiguous; they are called Epiſcopi and Coloſſè. Theſe villages are finely watered, and moſt beautifully improved with mulberry trees for the ſilk worms, and alſo with a great number of orange and lemon gardens. At the ſouth end of Coloſſè there is an antient preceptory of the knights of St. John of Jeruſalem, which is now in ruins; there are likewiſe the remains of a very high aqueduct that conveyed water to it, and I ſaw an epitaph of one of the priors of this place, who died in one thouſand four hundred and fifty-three. It is the opinion of ſome that the antient city of Curium was here, but I could not ſee the leaſt ſign of any ruins; but on the hill to the weſt I obſerved the foundations of a thick wall, which ſeemed to have encompaſſed ſome antient town, which probably was the city of Curium; and it is not unlikely that the grove, ſacred to Apollo near Curium, was where the village of Epiſcopi now ſtands, which is a place abounding in water. They think alſo that the low promontory called cape Gatto was the promontory Curias, from which they threw any one into the ſea, who preſumed to touch the altar of Apollo; but as this is very low land, it is probable that it was from ſome point to the weſt of Curium, where there are high clifts, and might poſſibly be a part of what is now called cape Bianco. To the eaſt of Epiſcopi there is a ſmall river, which I ſhould have thought to have been the Lycus of the antients, if that river had not been mentioned †, as between the town and the promontory. Cape Phrurium is mentioned ‡ near Curium, which might be the ſouth-eaſt part of this great head of land, as Drepannum was probably that to the north-weſt. The head of land called cape Gatto is to the ſouth of Epiſcopi; it is a low land, the north and weſt part of it is a moraſs, and there is a large ſalt lake on the eaſt ſide, which is filled by the winter rains, and is almoſt dry in ſummer: the ſouth part of this promontory is a barren rocky ſoil, and there is a ruinous uninhabited convent on it, called St. Nicholas. They have a ridiculous ſtory, that the monks of this convent kept cats in order to hunt and kill the ſerpents, of which there are great numbers here; this they ſay gave riſe to the name of the cape; and they add withal, that on ringing a bell the cats uſed to leave off their diverſion, and return home.

To the eaſt of this cape there is a bay, and at the weſt corner of it Limeſol is ſituated, where I firſt landed in the iſland. As I did not meet with any ſhip there bound to Egypt, I returned to Larnica, where I found a French ſhip ſailing for Damiata, on which I embarked on the eighth of December. We were obliged by contrary winds to put in at Limeſol, where we were detained ſix days, and I landed a ſecond time in Egypt at Damiata, on the twenty-fifth of December one thouſand ſeven hundred and thirty-eight.

CHAP. VI. — *Of the natural hiſtory, natives, cuſtom, trade, and government of Cyprus.*

THE climate of Cyprus is not ſo temperate as that of many other parts in the ſame latitude; the winds, which blow from the high mountains of Cilicia in the winter, make the iſland very cold, eſpecially the northern parts; and ſome of the high hills of

* Ptol. v. 14. † Ptol. v. 14. ‡ Ptol. ibid.

the

the iſland being covered with ſnow all the winter, make fires very neceſſary during the cold ſeaſon, though they are ſeldom uſed in any other parts of the Levant; the clouds alſo breaking on theſe hills, often fall down in heavy rains for many days together, inſomuch that I was informed it had ſometimes rained there for forty days almoſt inceſſantly. Theſe mountains and the ſhallow ſoil, which is moſtly on a white free-ſtone, make it exceſſively hot in ſummer, and the iſland is very unhealthy, eſpecially to ſtrangers, who often get fevers here, which either carry them off, or at leaſt continue for a conſiderable time, the diſorder lurking in the blood, and occaſioning frequent relapſes.

The ſoil of Cyprus is for the moſt part rocky; there are in it many entire hills of talc or gypſe, ſome running in plates, and another ſort in ſhoots, like cryſtal; the latter is uſed in many parts, eſpecially at Larnica, as ſtone for building; they have alſo in the mountains near that city a very thin marble paving ſtone, that cuts like chalk with a common ſaw, and much of it ſeems to have been laid in the walls, in order to bind the ſtones. Near Nicoſia they have a yellowiſh marble, which, they ſay, when burnt produces a ſmall quantity of ſulphur. At a mountain towards Solea, the Aſbeſtus or Amianthus, called by ſome the cotton ſtone, is found in great plenty; it is of a blackiſh green colour, but runs in veins in ſuch a manner, that the ſtaple of it is not above half an inch long; it is much to be queſtioned whether they could ever ſpin it to a thread, but by ſome experiments tried with it, I have reaſon to think that an incombuſtible paper might eaſily be made of it, like that which they make of the Aſbeſtus of Muſcovy. Near Baffa there is a hill that produces a ſtone called the Baffa diamond; it is very hard, and ſeems rather to exceed the Briſtol and Kerry ſtones. Cyprus has alſo been very famous for its minerals, and for many ſorts of precious ſtones, which were probably found in the mines. In going round the iſland I ſaw only two iron mines, which are not now worked, becauſe in Cyprus they want hands to cultivate the ground; nor is it agreeable to the inclination of the people to be employed in theſe mines, becauſe they would not be well paid by the officers of the grand ſignior; one of thoſe iron mines is about half a day's journey eaſt-north-eaſt of Baffa; the other is at Solea, where there is a large hill that ſeems entirely to conſiſt of this ore, which is very fine and light, being porous and crumbling, and of a red colour. They have here alſo the ſeveral ſorts of earth uſed by painters, called Terra Umbra, Verde, Roſſa, and Jalla; and I was aſſured, that not long ago a traveller found a very fine azure earth, which is uncommon, and either is not much known, or is found in ſmall quantities, otherwiſe it would without doubt be exported.

The antients mention three rivers in Cyprus, the Lycus, Tetius, and Pedius, though at the beſt they deſerve only the name of rivulets, and I ſuppoſe the water ſeldom fails in theſe, though it is generally ſaid that there are no rivers in Cyprus; it is certain they have no freſh water fiſh, except ſmall crabs, which are in moſt of the rivers in Aſia. All round the iſland there are beds of winter torrents, which run from the mountains after rains, but during the ſummer months, when it never rains in theſe ſouthern parts, they are entirely dry, excepting ſome few ſprings which have been rarely known to fail. The water, which is drawn out of wells, is almoſt all brackiſh, occaſioned by the great quantity of nitre in the ſoil, which produces the ſalt in the lakes before-mentioned; at Larnica they ſend above a league for all the good water they drink. The water of the iſland ſeems to depend almoſt entirely on the rain; and when clouds have been wanting either to fall down in rain, or to feed the ſprings, by lying on the mountains, a great drought has always enſued; and hiſtorians relate, that there having been no rain for thirty-ſix years, the iſland was abandoned in the time of Conſtantine, for want of water.

It

It is ſaid that this iſland received its name from the cypreſs trees, which it is certain grow on it in very great abundance, e ſpecially on the eaſtern promontory, and in the northern parts of the iſland. There is a ſort of tree which grows in moſt parts of Cyprus, which is called by ſome the cedar, and much reſembles it in every thing but its ſeed, which is like the juniper; it is called in Greek Avorados, and I have been ſince informed that it is a ſort of juniper, and is much like the tree that they call cedar, which is brought from the Weſt Indies, and poſſibly may be the ſame, but here it grows rather like a large ſhrub than a tree. They have alſo the common juniper on he mountains, and pine trees in great numbers, with which they make tar; they have ikewiſe the caroub, called in Greek, Keraka, which is ſuppoſed to be the locuſt tree, the fruit of which in this iſland exceeds that of any other country, growing like a flat bean, and is exported both to Syria and Egypt. Moſt of the trees in this iſland are ever green, but it is moſt famous for the tree called by the natives, Xylon Effendi [the wood of our Lord], and by naturaliſts Lignum Cyprinum, and Lignum Rhodium, becauſe it grows in theſe two iſlands; it is called alſo the roſe wood, by reaſon of its ſmell; ſome ſay it is in other parts of the Levant, and alſo in the iſle of Martinico. It grows like the platanus or plane-tree, and bears a ſeed or maſt like that, only the leaf and fruit are rather ſmaller; the botaniſts call it the oriental plane-tree; the leaves being rubbed have a fine balſamic ſmell, with an orange flavour; it produces an excellent white turpentine, eſpecially when any inciſions are made in the bark. I ſuppoſe it is from this that they extract a very fine perfumed oil, which, they ſay, as well as the wood, has the virtue of fortifying the heart and brain. The common people here cut off the bark and wood together, toaſt it in the fire, and ſuck it, which they eſteem a ſpecific remedy in a fever, and ſeem to think that it has a miraculous operation. They make here Labdanum or Ladanum of a very ſmall balſamic aromatic ſhrub called Ladany, and by botaniſts Ciſtus Ledon, or Ciſtus Ladanifera; it is ſaid that the goats feeding on it in the month of May, a juice ſticks to their beards, and makes a ſort of a cake, which, being taken off, they purify it, and make the Labdanum; this is in ſome meaſure true; but that ſort requires much labour in order to clean it, and it is never perfectly ſweet, ſo that in Cyprus they uſe the ſame method as in the other iſlands, and make an inſtrument which they call Staveros, becauſe it is like a croſs; it exactly reſembles a croſs bow, and they tie pieces of yarn to it about three feet long. In the month of May they draw this yarn over the leaves, and the balmy ſubſtance ſticking to the yarn, they lay it in the ſun, and when it is hot, draw it off from the yarn. The common people mix it up with ſand, in order to make it weigh the heavier, which is what the druggiſts call Labdanum in tortis, and in this manner it is commonly ſold; but being purified from the ſand, it is of the nature of ſoft bees wax, which is what they call Liquid Labdanum. It is eſteemed as a great remedy againſt many diſorders, taken either inwardly or outwardly, and the ſmoke of it is good for the eyes, but it is moſtly uſed againſt the infection of the plague, by carrying it in the hand and ſmelling to it. The iſland produces alſo cotton and coloquintida, and a root called Fuy, which is a ſort of Madder; it abounds alſo in vineyards, but the common wine is very bad. The rich Cyprus wine, which is ſo much eſteemed in all parts, is very dear, and produced only about Limeſol; in ſome few places indeed they make good red wine.

They plough with their cows, which, as I was informed, they do not milk, looking on it as cruel to milk and work the ſame beaſt; but perhaps they may rather have regard to the young that are to be nouriſhed by them. This loſs is made up by their goats, which are ſpotted in a more beautiful manner than any I have ever ſeen; indeed a great part of the ſoil of Cyprus is more fit for goats than for large cattle; they make

cheeſe of their milk, which is famous all over the Levant, and is the only good cheeſe to be met with in theſe parts; they are ſmall and thick, much in the ſhape of the antient weights, and are kept in oil, otherwiſe when they are new they would breed a worm, and when old ſoon grow dry. The Turks have ſuch an averſion to ſwine, that the Chriſtians dare not keep them where they have leſs power than they have in Cyprus; but from this place the Chriſtians in all parts are ſupplied with excellent hams, which they cure in a particular manner by ſalting them, pouring the rich wine on them, and when they have preſſed them very dry they hang them up. They have very few horſes in Cyprus; they uſe mules both for burthen and the ſaddle, of which they have a good breed; the poorer ſort of people make uſe of aſſes. They have few wild beaſts or game, except foxes, hares, and wild goats; and among their birds the chief are a very beautiful partridge, which I believe is the ſame as the red partridge in France, and a beautiful bird called in Italian Francolino, and in Greek Aftokinara, which I have mentioned before. There are a ſurpriſing number of ſnakes here, but few of them venomous, except a ſmall kind; a ſpecies, which is generally thought to be the aſp, ſupplies the place of the viper, and is ſaid to have the ſame virtues; it is called Kouphi [Blind]. The largeſt of them are near two inches thick, and are bigger in proportion than ſnakes, the head being rather ſmall with regard to their bodies, and it is poſitively affirmed, that they have been known to ſwallow a hare whole, which, if true, muſt be underſtood of a young one; their bite is exceedingly venomous, but it has been cured by medicines, and by the ſerpent ſtone. I have been informed that there is an aſp in Italy which is not deaf; it is poſſible the Pſalmiſt might mean this reptile, when he made mention of the deaf adder, which refuſeth to hear the voice of the charmer. They have an exceeding large broad ſpider, ſomewhat reſembling a ſmall crab; the Franks call it the Tarantula, but I believe it is not the ſame which is found in Apulia. There is here a brown houſe lizard called a Taranta, and if it walks over any part of the body, it cauſes a very great itching, which continues for ſome time with much pain. I do not find that they have ſcorpions, which are ſo common in Syria; but the locuſts, when they come, ravage the country in a moſt terrible manner, deſtroy whole fields of corn where they alight, and eat the leaves of the mulberry trees, on which their ſilk depends.

The Cypriotes are the moſt ſubtle and artful people in all the Levant, nor have they more veracity than their neighbours, ſo that their words are not to be depended upon, as they make uſe of all means that way to deceive. The women are little ſuperior to their anceſtors with regard to their virtue; and as they go unveiled, ſo they expoſe themſelves in a manner that in theſe parts is looked on as very indecent. They go every Whitſunday in proceſſion to the ſea ſide, which ſeems to be ſome remains of the heathen cuſtom of going annually in proceſſion to the ſea, in remembrance of Venus's coming out of it, which was antiently attended with ſome other circumſtances. They retain here the barbarous cuſtom of the other eaſtern nations of treating their wives as ſervants; they wait on them at table, and never ſit down with them, unleſs in ſuch families as are civilized by much converſation with the Franks; for having been under the Greek emperors, and the Venetians, they have come very much into the European cuſtoms. They make uſe of chairs and tables, and lie on oblong ſquare tables, probably to be more free from the noxious animals in the ſummer, and from the damps occaſioned by the great rains in the winter; they make uſe of carriages with two wheels, drawn by oxen. The common people here dreſs much in the ſame manner as they do in the other iſlands of the Levant; but thoſe who value themſelves on being ſomewhat above the vulgar, dreſs like the Turks, but were a red

cap

cap turned up with fur, which is the proper Greek dreſs, and uſed by thoſe of the iſlands in whatever parts of the Levant they live.

Cyprus, on account of its ſituation, and the cheapneſs of all ſorts of proviſions in the iſland, is the place where almoſt all ſhips touch on their voyages in theſe parts; and by this way a correſpondence is carried on between all the places of the Levant and Chriſtendom; ſo that furniſhing ſhips with proviſions is one of the principal branches of the trade of this iſland, and they ſometimes export corn to Chriſtendom, though it is contrary to their laws. They ſend their cottons to Holland, England, Venice, and Leghorn, and wool to Italy and France. They have a root of an herb called in Arabic Fuah, in Greek Lizare, and in Latin Rubia Tinctorum, which they ſend to Scanderoon, and by Aleppo to Diarbeck and Perſia, with which they dye red, but it ſerves only for cottons, for which it is alſo uſed here; it is called by the Engliſh Madder, but it is doubted whether it is the Madder ſo well known in Holland; they export a red dye for woollen ſtuffs, which is falſely called by the Engliſh vermilion, though that it is known to be made of Cinnabar; whereas this is the produce of the ſeed of Alkermes, called by botaniſts Ilex coccifer; there is a ſmall hole in the ſeed, out of which there comes a very fine powder, called the powder of Alkermes, of which the ſyrup of Alkermes is made, and the ſeeds afterwards ſerve for dying, and both are exported to Venice and Marſeilles. Coloquintida is cultivated here, and eſteemed better than that of Egypt, which being larger does not dry ſo well; it grows like the calabaſh. The ſeed is ſent into England, and to Germany, being much uſed in the latter for embalming bodies; in Egypt they fill the ſhell with milk, and let it ſtand ſome time, and take it as an emetic. They prepare a great quantity of yellow, red, and black Turkey leather, which they ſend to Conſtantinople; and they export yearly near a hundred thouſand pound weight of raw ſilk to London and Marſeilles; for as it is a hard weighty ſilk, it is much uſed in making gold and ſilver laces, and alſo for ſewing. At Nicoſia they make fine plain cotton dimities. In a word, it is a ſurprizing thing to ſee Cyprus maintain its own people in ſuch great plenty, and export ſo many things abroad, when one conſiders the extent of the iſland, and that half of it at leaſt is mountainous, and much of it near the ſea lies uncultivated, by reaſon of the Corſairs; nor is the iſland well peopled, eighty thouſand ſouls being the moſt that are computed in it; whereas hiſtorians ſay, than in Trajan's time the Jews maſſacred here in one day two hundred and forty thouſand perſons, and ſince that time they have never permitted any Jews to live in the iſland; ſo that when this iſland was well inhabited and cultivated, the produce of it muſt have been very great.

Two thirds of the inhabitants are Chriſtians, and there are twelve thouſand that pay the tribute as ſuch, excluſive of the women and children; they are moſtly Greeks; there are indeed near Nicoſia ſome few villages of Maronites, and in the city of Nicoſia a ſmall number of Armenians, who are very poor, though they have an archbiſhop, and a convent in the country; the Mahometan men very often marry with the Chriſtian women, and keep the faſts with their wives. Many of them are thought to be not averſe to Chriſtianity; nevertheleſs the Turks are ſo jealous of the power of the Chriſtians here, that they will not ſuffer them to buy any black ſlaves or others, that are Mahometans, which former are frequently brought to Egypt, and ſold to the Turks. The Greeks have an archbiſhop of Nicoſia, and three biſhops of Larnica, Gerines, and Baffa; the Greeks are every where in poſſeſſion of their churches, but cannot repair any that are ruined without a licence; they are built in the ſtyle of the Syrian churches, but are generally covered with cupolas; they had formerly a cuſtom here, as they have in many other parts, of hanging out flags at the weſt end of their churches on

Sundays and holidays, and I ſaw ſome of the ſtones which had holes in them for that purpoſe. There are a great number of monaſteries in the iſland; they are to be looked on as religious ſocieties, who go out to labour on the lands that belong to them, with their ſuperior to overſee them; this is their employment all day, and half the night is ſpent in performing their ſervices: they may be alſo looked on as places of education, where the youth who labour by day learn to read and chant their offices at night: the lay ſervants, who are diſtinguiſhed only by a cap, anſwer to the lay brothers in the Roman church; but they never take the vow, and may leave the convent and marry; in theſe reſpects the eaſtern churches pretty much agree. There is no nunnery in Cyprus, and I ſaw only one of the Greek church throughout all Syria, nunneries being very uncommon in theſe parts, except among the Maronites of mount Libanon. They take only the vow of chaſtity and obedience, and every monk generally buys his own cloaths, and pays his tribute to the Grand Signior out of his own purſe, which chiefly depends on the charity of thoſe who come to the convents, either for devotion, retirement, or diverſion. Where a convent is well ſituated, the Turks often come and ſtay in it, and put the convent to ſome expence, and never make any return; they alſo ſerve as inns to which all people reſort; but the Chriſtians always leave ſomething at their departure. What a monk is worth when he dies, goes to the biſhop of the dioceſe. The prieſts here are very ignorant, as moſt of them are in the eaſtern churches; and though Greek is their mother tongue, they do not ſo much as underſtand the antient Greek of the New Teſtament, though the modern Greek differs very little from it; but in Cyprus the Greek is more corrupted than in many other iſlands, as they have taken ſome words from the Venetians whilſt they were among them; it is notwithſtanding a ſweet language, but they ſpeak it very faſt.

Till within thirty years paſt Cyprus was governed by a paſha, but now it is under a more inferior officer, called a moſolem. The late Grand Signior gave this iſland as a dowry to his daughter, who was maried to the Grand Vizier Ibrahim Paſha, and ſince that time the iſland has belonged to the Grand Vizier: he legally makes of it about ſeventy-five purſes a year, each purſe being about ſeventy pounds ſterling, but then he has only a ſhare of the harach, and of a tax called the nozoul; and I have been informed that the whole iſland brings in five hundred purſes a year. There are alſo fees for offences, and upon account of any unnatural death; in the latter caſe the village pays one purſe. The original property of all the lands is in the Grand Signior, who ſells them to the inhabitants and their male heirs, and in default of male heirs, the lands revert to the Grand Signior, who diſpoſes of them in like manner: the tythe of the land, which doubtleſs belonged to the church, is granted to two ſorts of military bodies; one of them are called zains, of which there are eighteen chiefs, who have the tythes of the lands of a certain diſtrict, and are obliged to ſend a number of men to the war; the others are called timariotes; under the name of Timars lands are granted all over the Turkiſh empire on the ſame condition: there is alſo a poll tax called the nozoul; it is about ſix dollars a-year paid by all thoſe who are not obliged to go to war, both Chriſtians and Turks; and the Chriſtians pay a tribute called the harach, which is univerſal over the Turkiſh empire; it is from ten to fifteen dollars a head; there is alſo a ſmall duty of twenty-two timeens or forty-four medeens a head, which is about three ſhillings Engliſh, paid yearly to the village where every one is born: the ſalt and cuſtoms belong to the janizaries, who are about a thouſand, and have generally an aga ſent to govern them once a year from Conſtantinople. The Cypriotes having their lands at ſo eaſy a rate, any one would imagine that they muſt live very happily; but the moſolem is almoſt continually haraſſing the Chriſtians, who often leave

the iſland, and go to the coaſt of Cilicia, and very frequently return again, out of that natural love which every one has for his own country: many of them, notwithſtanding, ſettle in the ſea port towns of Syria, which diſpeoples the iſland very much. Cyprus is now divided into ſixteen cadeliſks, each having its aga or governor, and cadi or miniſter of juſtice; they conſiſt of ſixteen towns *; and it is probable that among them may be found the capitals of the fifteen kingdoms, into which, ſome ſay, the iſland of Cyprus was at firſt divided.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Fourth. Of the Iſland of Candia.

CHAP. I. — *From Alexandria in Egypt, to Rhodes and Candia.*

ON the ſecond of July one thouſand ſeven hundred and thirty-nine I embarked at Alexandria, on board a Scotch veſſel bound to Tunis, Algiers, and ſome other places on the coaſt of Africa, freighted with Moors on their return from Mecca; I was to be landed at Canea in Candia, if the wind would permit. On the eighth we ſaw that part of the coaſt of Caramania, which by the antients was called Pamphylia, and were almoſt oppoſite to Satalia, which was the antient Attalia, and was ſouth of Perga in Pamphylia. Here the apoſtles Barnabas and Paul embarked for Antioch, after the perſecutions they had met with at Iconium †. In the evening we came up with the iſland called Caſtello Roſſo: this was without doubt, one of the Chelidonian iſlands, which Strabo ‡ mentions as oppoſite to the ſacred promontory where mount Taurus was ſuppoſed to begin; and it may be that iſland which he ſays, had a road for ſhips, and probably it is the iſland Rhoge of Pliny §, and the preſent name may be a corruption from it, as I could ſee no reaſon for their calling it the red iſland; it is high and rocky, and about two miles in length. There is a town and caſtle on the higheſt part of it, and the ſouth ſide of this iſland ſeemed to be covered with vineyards; there is a ſecure harbour to the north, and they told me that it was not above half a mile from the continent, and that they have plenty of good water; it is inhabited by Greeks, and is a great reſort for the Malteſe, as there is no ſtrong place to oppoſe them. Proceeding on our voyage I ſaw two ſmall iſlands at a conſiderable diſtance, which, if I miſtake not, are called Polieti, and ſeem to be thoſe rocks which are marked in the ſea chart, and in the map of Aſia Minor. We were now oppoſite to Lycia; a little to the north-weſt of theſe iſlands the river Lymira probably falls into the ſea; near it was the city Myra of Lycia, to which St. Paul came in his voyage from Cæſarea to Italy, and em-

* The names of theſe towns are Cherkes, Nicoſia, Gerines, Morfo, Lefca, Solea, Baffa, Arſinoe, Aitimo or Afdim, Chruſofou, Limeſol, Epiſcopi, Larnica, Meſſaria, Famaguſta, and Carpaſs.

† Acts, xxv. 26. ‡ Strabo, xiv. p. 666. § Plin. Hiſt. viii. 35.

barked on board a ſhip of Alexandria bound to that country *. Further to the weſt the river Xanthus falls into the ſea; Patara was ſituated to the eaſt of it, where St. Paul embarked on board a ſhip bound for Phœnicia, in his voyage from Miletus to Tyre †. On the eleventh we were oppoſite to cape Sardeni; to the north of it is the bay of Mecari, which extends a conſiderable way to the eaſt; they told me there were three or four iſlands in this bay, which muſt be very ſmall, being marked in the ſea charts only as rocks. On the thirteenth we came near the eaſt end of the iſle of Rhodes, where there was ſo great a current coming from the north-eaſt between the iſland and the continent, that the ſea broke in at the cabin windows, even in calm weather. As the plague was at the capital town of Rhodes we did not think proper to go to it, though the wind was contrary; ſo we ſailed along to the ſouth of the iſland, and came in ſight of Scarpanto but were drove back again to the iſland of Rhodes; and on the ſeventeenth, came to anchor in a bay to the weſt of Lendege and of cape Tranquillo; we went aſhore to water at a ſtream about two miles to the ſouth of a village called La Hania.

There is nothing in this iſland worthy of the curioſity of a ſtranger. The city of Rhodes was famous of old for the coloſſal ſtatue of the ſun, which was caſt in braſs by Chares, of the city of Lindus, who learnt his art under the famous Lyſippus; it was ſeventy cubits high, and the ſtride was fifty fathoms wide. This ſtatue was thrown down by an earthquake in the year nine hundred fifty-four; and the braſs of it, which was carried by a Jew to Alexandria, is ſaid to have loaded nine hundred camels. This iſland is alſo noted in hiſtory, as having belonged to the knights of St. John of Jeruſalem. The Rhodians were remarkably faithful to the Romans, and were ſtrong in their navy, the iſland producing a great quantity of timber, as it does at this time. Egypt is ſupplied with a great part of its fuel from this place, and here moſt of the Turkiſh men of war are built by the merchants of Conſtantinople, who receive a ſum of money from the Porte, and uſe them in trade until there is occaſion of them for public ſervice; they are then obliged to deliver them, and are refunded the whole expence of building; by this means the Grand Signior has a number of ſhips at command, without being at any conſiderable expence beforehand; and theſe large ſhips, trading to Alexandria, are ſecure againſt the corſairs, which was the chief deſign of encouraging the building of them; there were at that time ſeven on the ſtocks. They make uſe of oak only in the ribs, the reſt being all deal.

The paſhalic of Rhodes is reckoned very diſhonourable, and great perſons have often been ſent to it, who were deſigned for the bow ſtring. When I was there, a depoſed grand vizier was on the iſland; but as the preſent ſultan's reign has not been bloody, ſo there are very few inſtances of any great men having been put to death by him. The French only have a conſul at this iſland, and there is a ſmall convent of capuchins. There are but very few Turks except in the city, the iſland being inhabited by Greek Chriſtians. There is a great plenty of proviſions here, though it is a mountainous country, but it produces very little wine. We went aſhore, and taking our arms with us, walked to the village of La Hania, and deſired the inhabitants to ſell us ſome proviſions, but they would give us none till their aga came to the village, whom they expected the next day, ſo we returned on board the ſhip. On the eighteenth I carried my tent a ſhore, and pitched it on a height over the ſtream. On the nineteenth two people from the aga came to us, with the Greeks, and told us we might buy what proviſions we wanted. The caſe was, if the Greeks had furniſhed us with any thing,

* Acts, xxvii. 5. † Acts, xxi. 1, 2.

before they had leave from the aga, he would have raiſed money on them, under a pretence that they had ſold proviſions to the Malteſe, and they might have forbid us coming aſhore. We waited on the aga, and ſupplied ourſelves with whatever the place afforded. We ſet ſail on the twenty-third, and having cleared the weſtern point of Rhodes, I ſaw, at a conſiderable diſtance to the north, an iſland called Caravi, which is probably the antient Chalcia *. We then came up with the iſland Scarpanto, the antient Carpathus, from which this part was called the Carpathian Sea †; it is a high mountainous iſland, and is ſaid to be twenty-five miles in circumference ‡. I ſaw a bay on the eaſt ſide of it, very near the ſouth-eaſt corner, and there is anchoring ground in it, ſo that probably one of the four cities of the iſland was on this bay, which might be Poſſidium, the only town on it mentioned by Ptolemy §; probably it was on the north ſide of the bay where I ſaw an opening, and the ſea charts make the anchoring place in that part. Having paſſed this iſland we ſaw Caxo to the weſt of Scarpanto, which ſeems to be the iſland called by the antients Caſus. On the twenty-ſixth we came up with the iſland of Candia.

CHAP. II. — *Of the Iſland of Candia in general, and of the Places in the Way to Canea.*

CANDIA, antiently called Crete, has always been looked on as an iſland of Europe; the old name ſeems to be derived from the Curetes ‖, who were the antient inhabitants. There are various opinions concerning theſe people, and the occaſion of their name ¶; ſome ſay that ſix of them came to Crete from mount Ida in Phrygia, and that Rhea committed her ſon Jupiter to their care, when ſhe feared that his father Saturn would deſtroy him.

The iſland is ſaid by Pliny ** to be two hundred and ſeventy miles long, and by Strabo †† two hundred eighty-ſeven and a half. The former ſays, that it no where exceeds fifty miles in breadth, and is five hundred and eighty-nine miles in circumference.

Crete was antiently governed by its own kings, among whom were Saturn, Jupiter, and Minos; the laſt divided the iſland into three parts; and the Grecians, to whom it afterwards became ſubject, ſeem to have followed this diviſion, and the three territories became republics. It was conquered by the Romans under the conduct of Metellus, who on that account had the title of Creticus; on the diviſion of the empire it fell to the ſhare of the eaſtern monarchs. The league between the French and Moors of Spain being broke, the latter ſeized on Crete in the year eight hundred and twenty-three, in the reign of the emperor Michael the Stutterer; theſe Moors built the city of Candia. The eaſtern emperors being engaged in other wars, the iſland was given by them to twelve noble families, on condition that they would undertake the conqueſt of it; and accordingly in the time of Alexius Comenus, they vanquiſhed the Moors, and the iſland was divided between them, but the ſovereignty ſeems to have continued in the Greek emperors; for it is ſaid to have been ſold by them to the Venetians about the beginning of the thirteenth century, and in one thouſand ſix hundred and ſixty-nine the Turks made a complete conqueſt of it. Minos, when he divided the iſland into three parts, built a city in each of them, namely, Cnoſſus to the north, Gortynia towards the ſouth, and Cydonia near the weſt end. Under the Venetians it was

* Strabo, x. p. 488. Plin. Hiſt. 423. and v. 36.
† Strabo, x. p. 489. Carpathus quæ mari nomen dedit Caſos, Actine olim. Plin. Hiſt. v. 36.
‡ Strabo, ibid. § Ptol. viii. 2. ‖ Plin. Hiſt. iv. 20.
¶ Strabo, x. 462. ** Plin. Hiſt. iv. 20. †† Strabo, x. p. 474.

divided

divided into theſe four provinces; Sitia, Candia, Retimo, and Canea; the paſhalic of Candia at preſent conſiſts of the two former, and there is a paſha over each of the others; theſe are again ſubdivided into certain diſtricts called caſtellates, probably becauſe a certain extent of the country was under the government of a caſtle in it; of theſe there are twenty, which are named from their principal towns or villages *. Theſe four provinces ſeem to anſwer to counties, and the caſtellates to hundreds. Every caſtellate is governed by a cadi as to the adminiſtration of juſtice; and is under a caſtle caia, as to other affairs of collecting money, and the like; and a Chriſtian officer called capitaneo, is appointed over every village to collect all extraordinary taxes or dues, that belong to the Grand Signior.

Cape Sidero, which is the fartheſt point to the north-eaſt, muſt be the promontory which was anciently called Zephyrium; to the ſouth-eaſt of it we ſaw a head of land called Salamoni; this is the cape, overgainſt which ſaint Paul ſailed in his voyage to Italy, the wind not ſuffering them to go on the weſt, when they were ſcarce come over-againſt Cnidus†. Near this cape I ſaw a ſmall iſland, which probably was the iſland Cavalli. About ſix leagues to the eaſt-ſouth-eaſt of the cape we ſaw two iſlands, which I ſuppoſe were thoſe called Chriſtiana. We had calms or contrary winds for ſeveral days, and a great ſea by reaſon of the ſtrong current, and were drove to the ſouth. The Moors were very uneaſy, and often called on a favourite ſaint; they hung up a baſket of bread to him on the top of the main maſt, and afterwards threw a bottle of oil into the ſea, made long prayers, and chanted a ſort of litany; when they found that this had no effect, they wrote ſomething on a paper, and one of them went up and tied it to the top of the maſt, whilſt another threw a baſket of cuſcaſou into the ſea; and I could not but take particular notice of their manner of ending a diſpute which aroſe between ſome of them, who coming to high words, the chief of them on a ſudden began one of their Mahometan litanies, on which they all joined with him; and ſo an end was entirely put to the controverſy. On the fourth of September we again approached Candia, and came near the three ſmall iſlands of Gjadurogniſſa, called by mariners Calderoni; we ſaw to the north-weſt a town, where there ſeemed to be a good road for ſhipping, and there is a large opening from it between the mountains. About twelve leagues further to the weſt, we were oppoſite to a deep bay, in which are two ſmall rocky iſlands, called by the Greeks Paximades, and by mariners Chabra; we came near the iſland Gozo, which is about twelve leagues to the ſouth-weſt of Chabra, and eight from the iſland of Candia; eight leagues beyond it we ſaw a cape, which may be that which was antiently called Hermœa ‡.

The iſland of Gozo is called Gafda [Γαυδὰ] by the Greeks; the ſiuation of it as

* In the province of Sitia are the caſtellates following:—Myrabello and Laſite, which are the dioceſe of Petra; Hierapetra, which is the dioceſe of Jera; Sitia, which is the dioceſe of Sitia; in Candia, are Cnoſſo, and Teminos, which is the dioceſe of Cnoſſus; Arcadia, which is the dioceſe of Arcadia; Peliada which is the dioceſe of Cherroneſos; and three more, called Kenourio, Bonifachio, and Gortyne, which all together are called Meſſares, and with the city of Candia make up the dioceſe of Gortyne, belonging to the metropolitan archbiſhop, whoſe title is metropolitan of Crete, and primate of Europe. There is alſo a ſort of independent caſtle, called Sfachia, in his dioceſe, and the iſland of Gozo. In the province of Retimo, is the caſtle Milopotamo, the eaſt part of which is under the paſha of Candia, and the weſt under the paſha of Retimo; this makes the dioceſe of Aulopotamo. Aios Baſileos, and Amari, which are the dioceſe of Lambis, and Retimo, which is the dioceſe of Rethimni, formerly called Agria, from a ruined city which was the ſee of it. In the province of Canea are the caſtles of Apocranos and Chanea, under the biſhop of Kuonia, or Cydonia; Silino and Chiſamo, under the biſhop of Chiſamos, in all eleven biſhoprics, excepting the dioceſe of the metropolitan.

† Acts, xxvii. 7. ‡ Ptol. iii. 17.

well

well as the name, is a proof that it is the iſland of Clauda, under which ſaint Paul ſailed in his voyage to Italy *. The road for ſhipping is to the north; it is inhabited by about thirty families of the country of Sfachia, who have a Greek church there; they have alſo a dragoman to interpret for them, as ſhips often put in to water and victual; and the Malteſe corſairs ſupply themſelves there. To the weſt of it there is a very ſmall iſland called Pulla Gafda [Little Gafda].

On the ninth we came to anchor at the caſtle of Suatia or Sfachia; the Greeks, with their prieſt, at the head of them, met us on the ſhore when we landed, and aſked us what was our pleaſure; the captain told them we wanted to take in water. I found I could not get mules in order to go to Canea, which they told me was forty miles diſtant; ſo that I was obliged to ſend to the Engliſh conſul there; I returned on board that night; the next day I went aſhore to the prieſt's houſe, and on the eleventh the conſul's janizary came from Canea with horſes for me. Under Sfachia there is a ſmall natural port defended from the ſouth winds by ſome rocks that are not above water, where little ſhips may enter and lie ſecurely; the uninhabited caſtle is a Venetian building, and over the entrance of it are the Venetian arms, and the arms of ſome of the governors. To the eaſt of this caſtle they ſhewed me the foundations of a wall, which, they ſaid, was the boundary between the territories of Sfachia and Retimo. To the weſt of this there is only the Caſtellate of Silino. The people of this part of Candia are ſtout men, and drive a great coaſting trade round the iſland in ſmall boats, by carrying wood, corn, and other merchandizes. On the twelfth we ſet out for Canea, and entered into a very curious paſſage between the mountains called Ebros Farange; it is from five to thirty paces broad, having high perpendicular rocks on each ſide, out of which there grows, all the way up, a great variety of uncommon plants, and ſome ſhrubs and trees, as cypreſs, fig, and ever-green oak; this paſſage is about ſix miles long, the firſt part of it is a good road; but towards the further end there are many difficult aſcents up the rock, which are ſo narrow in ſome places that we were frequently obliged to unload the horſes. Coming into the open country, we paſſed by the houſe of the aga of the territory of Sfachia, who invited us to go in, but we purſued our journey; we ſaw here ſix or ſeven Greeks with a heavy chain about their necks, a puniſhment inflicted on them for not paying a tax of about the value of half a crown, demanded on their guns, though they affirmed that they had none. We went to a village called Proſnero, were kindly received by the prieſt, and the next day arrived at Canea, where I took up my abode at the houſe of the Engliſh conſul.

CHAP. III. — *Of Canea, Dyctamnum, Cyſamus, Aptera, and Cydonia.*

THE city of Canea, capital of the weſtern province of Candia, is ſituated at the eaſt corner of a bay about fifteen miles wide, which is between cape Melecca, antiently called Ciamum to the eaſt, and cape Spada, the old promontory Pſacum to the weſt; it has been commonly thought to be on the ſpot of the antient Cydonia, but the chief reaſon is, becauſe the biſhop of Canea is called in Greek the biſhop of Cydonia. About the middle of the north-ſide of the town there is an old caſtle within the fortifications, which is about half a mile in circumference; this poſſibly might be called in Turkiſh a chane, or public place for ſtrangers, and from this the name of Canea might be derived; the city is of an oblong figure, about two miles in compaſs, fortified towards the land after the modern way by the Venetians, with four baſtions, and a

* Acts, xxvii. 16.

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ravelin at the north-eaſt corner; on the north-ſide of the town is the port, well defended by a wall, built on the north-ſide on the rocks; there is a light-houſe at the end of it, and a caſtle in the middle, which ſerves as a ciſtern; the entrance to the harbour is narrow, and there is a very fine arſenal for laying up gallies, which was built by the Venetians. This city was taken by the Turks under the conduct of Iſſouf captain paſha, in one thouſand ſix hundred and forty-ſix, after a brave defence for fifty-ſeven days. It is a neat town, the buildings being almoſt all Venetian; moſt of the moſques are old churches, of which, together with the chapels, there were twenty-five; one particularly belonged to a large convent of Franciſcans, and that on an advanced ground within the caſtle ſeems to have been the cathedral called ſaint Mary's. All the Turks who are inhabitants of the city, belong to one or other of the bodies of the ſoldiery, and thoſe fit to bear arms are about three thouſand; there are three hundred Greek families in the town, and only four or five Armenians, and about fifty families of Jews. The paſha of the province of Canea reſides here, who is the head of the famous family of the Cuperlis, whoſe grandfather took the city of Candia; this paſha is the general that retook Niſſa; and ſome ſay, that the cauſe of his diſgrace was his cutting off ſo many Greek villages in the neighbourhood of that city, by which the lands were left uncultivated; but that he alledged in his defence, that he acted according to his orders. The people of this city are very much inclined to arms, and had fitted out this ſummer two galliots, each manned with ſixty perſons, to cruiſe for Neapolitans, or any other enemies; they were artacked, as they ſay, by the Venetians; one of them was taken, and all the men cut to pieces; it is thought that the Venetians meeting them beyond a certain place, which by a late treaty of peace between the Ottoman Port and that Republick, they ought not to have paſſed, was the reaſon of their falling on them; however, it cauſed a tumult in Canea, particularly againſt the French, who had given them certificates of their being Caneotes; ſo that many of that nation fled to Retimo; ſome took ſhelter in the Engliſh conſul's houſe, and none of them dared to appear for ſome time. The conſuls general, both of the Engliſh and French reſide here, though the latter have a conſul both at Candia and Retimo, but the Engliſh have only a droggerman at thoſe places, who does the office of a conſul. The Engliſh having very little trade this way, the conſul's is the only Engliſh houſe on the iſland, but the French merchants are numerous; the chief trade conſiſts in ſending oil of olives to France, to make ſoap, and for working their cloths; they export alſo a ſmall quantity of ſilk, wax and honey, into the Archipelago, and wine to all parts of the Levant, which is very ſtrong and cheap; it is ſent moſtly from the city of Candia; the common ſort is red; but about Retimo they make a fine Muſcadine wine; they export raiſins, figs, and almonds to many parts; Engliſh ſhips ſometimes carry oil from Candia, both to Hamburg and to London. The capuchins of the miſſion have a ſmall convent here, and are chaplains to the French nation *.

On

* Towards the ſouth-ſide of the weſtern part of the iſland, there is a chain of high mountains, which, from their appearing white, eſpecially at the weſt-end, were called by the antients Leuci. Strabo ſays they extended in length thirty-ſeven miles and a half; the northern part of theſe mountains are called Omala, and the ſouth parts are called the mountains of Sfachia. From theſe mountains two lower ridges of hills extend to the north, which make two points, one called Cape Spado, the old promontory Piacum; the others which make Cape Buzo, are called the mountains of Grabuzé, and formerly it was called the promontory of Coryceus. Theſe heads of land are about two leagues apart; the former ſeems to be that part of the white mountains, which were called Dictynnæus; and the great mountains running eaſt and weſt might be diſtinguiſhed by the name of Cadiſtus; for ſo the antients divided theſe mountains called Leuci. To the north of theſe mountains there are many rocky hills that cannot be cultivated, which ſort of hills the Greeks call by a general name Madara, which is the reaſon why a certain traveller

ſays

On the third of September I set out with the Engliſh conſul and the biſhop of Chiſamo, to ſee the weſtern parts of the iſland. Half a mile to the weſt of Canea I ſaw a ſmall flat iſland, about half a mile in circumference, called Lazaretto, which is the place where they uſually performed quarantine in the time of the Venetians; but now all the buildings are deſtroyed, and the iſland is deſolate; about the middle, between the two points, and about half a mile from the land, is the high iſland of ſaint Theodoro, ſo called from a chapel which was formerly on it, dedicated to that ſaint; it is half a mile long, and about a furlong broad. The Venetians had a ſmall caſtle there, which the Turks battered from a high ground on the iſland of Candia, where there are ſtill ſome remains of the works which they raiſed; this place is now uninhabited. Oppoſite to this iſland the river Platania falls into the ſea, ſo called from the great number of plane-trees which grow about it; they are very high, and make a moſt beautiful grove; vines are planted at the bottom of them, which twine about the trees, and are left to grow naturally without pruning; and being backward, by reaſon of the ſhady ſituation, do not ripen till the vintage is paſt; they hang on the trees till Chriſtmas, and bring in a very conſiderable revenue. We ſtopped a while at this delighful place, and then travelled about two hours and a half to the bed of a winter torrent, which, I ſuppoſe, is that called Tauroniti in Homan's map; it is the bounds between the Caſtellate of Canea and Chiſamo. We came to the weſtern corner of the bay of Canea, and croſſed the bed of a winter torrent called Speleion, and went two miles northwards to a very pleaſant village of that name, which is ſo called from a large grotto in that part. We here went to the houſe of the biſhop of Chiſamo's brother; from this place we made excurſions to ſee the antiquities, and whatever is curious in this part of the iſland. At the ſouth-weſt corner of the bay of Canea there is a convent called Gcnia, regularly built after the Venetian manner, but has only a ground floor; they have a very handſome refectory, and a neat church in the middle of the court; the convent holds ſeveral lands of the Grand Signior, paying him the ſeventh part according to cuſtom; there are ten prieſts, and fifty caloyers, or lay brothers, belonging to it; over it, on the ſide of the hill, is the old convent, which conſiſts only of a ſmall church and four or five rooms; but it is a delightful place on account of its proſpect, and the ſtreams of water that run down the hill through the gardens.

On the eaſt-ſide of cape Spada before mentioned, towards the north-end, there is a very ſmall bay, which is only large enough to receive great boats; there are ruins of a ſmall town about it, which they call Magnes and Magnia after the Italian pronunciation. This muſt be Dictamnum, or Dictynna of Ptolemy, which he places in the ſame degree of latitude as the promontory Pſacum. It is probable that this place was ſo called from the nymph Dictynna, and poſſibly it was the ſcene of her hiſtory; the mountains that make this cape, and ſtretch away ſouthwards to the hills called Omala, had the name of mount Dictynnæus; it is ſaid that this nymph, who was alſo called Britomartis, invented hunting nets, and was the companion of Diana; that Minos being in love with her, ſhe threw herſelf off from the rocks to avoid him, or, as Callimachus ſays *, ſhe

ſays the mountains called Leuci are the mountains now called Madara. On the top of the mountains of Omala there is a round valley, ſunk in, like the baſon of a lake, and is called Omala, without doubt from the Greek word. whic' ſignifies plain, and from this the mountains muſt alſo have had their name; this probably is what in Homan's map is called Lago Omalo; for in winter the water makes litt'e ponds in ſeveral hollows of the plain which is a paſturage for ſheep; and the people ſay that a certain herb grows there. out of which they affirm that gold may be extracted, and that the ſheep feeding on it, that precious metal gives a yellow luſtre to their teeth. as it is ſaid a certain plant does in the Tirol. The north part conſiſts of many plea ant narrow vales between thoſe hills.

* Strabo, x. p. 471.

threw herſelf into the fiſhing nets [Δίκτυα], from which ſhe was called Dictynna; though it is a more probable account that this name was derived from her invention of hunting nets. They have a tradition of ſomething of this nature, but they tell it with this difference, that being wooed by a great perſon, in order to avoid his ſolicitations, ſhe conſented, on condition that he would take her away in a chariot; that for this purpoſe he made a paved way, of which there are ſtill ſome remains, but that ſhe fled away in a boat with another perſon, on whom ſhe had before ſet her affections; they ſay ſhe was called Magnia, and that from her the city received its name. The antient remains of this place are chiefly on a ſmall height over the weſt end of the bay, and on each ſide of two rivulets, which meet juſt before they fall into the ſea; moſt of them are roughly built of the grey marble of the mountains which are on each ſide; one building reſembles a church, and has ſome antient brick work about it. On a height to the ſouth of the bay, there are ſome pieces of grey marble columns, and four oblong ſquare ciſterns ſunk into the ground and contiguous, as if they had been under ſome great building. I obſerved that in the middle they were ſunk lower, like ſquare wells, and lined with brick, with a deſign, I ſuppoſe, to receive a greater quantity of water; and below theſe on the ſide of the hill towards the town, there are remains in ſome of the walls of earthern pipes, by which one may ſuppoſe the water was conveyed down from the ciſtern, the torrents below being dry in ſummer. Among theſe ruins, which were probably an antient temple, I ſaw a fine pedeſtal of grey marble three feet ſquare; it had a feſtoon on each ſide, and againſt the middle of each feſtoon there was a relief of Pan ſtanding, the whole was finely executed; it is probable that this was either an altar, or the pedeſtal of a ſtatue erected to that deity in this temple, which probably was dedicated to the nymph Dictynna; Strabo * mentions the Dictynnean temple in this place. Some years ago they found a ſtatue here of white alabaſter, but having a notion that ſuch pieces of antiquity contain gold in them, the fiſhermen broke it to pieces; I brought away a foot of it, which ſhews very diſtinctly all the parts of the antient ſandal.

We went on weſtward from this place, and came to the river Nopeia on the weſt ſide of the hills which make this cape; it falls into the ſea at the corner of the bay; over this river on an advanced rock, there are ruins of a houſe and chapel called Nopeia; about them are the remains of a ſtrong-built wall five feet thick, as if it had been part of a fortified caſtle.

Near the weſt corner of the bay was the port and town of Cyſamus, now called Chiſamo; it was the port of the antient city Aptera, which is about five miles diſtant to the ſouth-ſouth-eaſt; the port was a ſmall baſon within the land, which is now almoſt filled up; it was defended from the north winds by a pier made of large looſe ſtones, not laid in any order. Along the ſhore, to the weſt of the port of Chyſamo, there are foundations of ſome conſiderable buildings, which might be warehouſes; a ſmall rivulet runs into the ſea at this port; and eaſt of it the antient Cyſamus ſeems to have ſtood; a city of no ſmall extent, as one may judge by ſeveral heaps of ruins about the fields; but there are no ſigns of the walls of the city; it is a biſhop's ſee, though there are no remains or tradition of any cathedral here. The Turks who inhabit the place live in a caſtle, and in a ſmall village or town walled round adjoining to it, both which together are not above half a mile in circumference; as they are ſo near the ſea, they would not be ſecure from the Corſairs without this defence. At the end of Cape Buzo there is a ſmall uninhabited iſland, now called Grabuſa Agria [Wild Grabuſa] and by Strabo Cimarus. Cape Buzo, is the old promontory of Corycus; it is made

* Strabo x. p. 471.

by the mountains now called Grabuſe; the iſland appears as if it was the end of the cape. A little to the weſt of the cape is the iſland and fortreſs of Grabuſa; it is a modern fortification, built by the Venetians, and was betrayed to the Turks by ſome officers in it, in one thouſand ſix hundred and ninety-one, which was about a year before the deſcent of Mocenigo on this iſland. It is now a garriſon of about a thouſand Turks, who were ſuch bad neighbours that the whole promontory is now uninhabited. Ptolemy mentions the city of Corcyrus here, of which I could not learn that there are any remains, there being only a ſmall ruined convent of St. George, and two churches on this promontory *. I ſaw from a height the high iſland Sinigluſe or Cenaotto, which is the old Ægilia, and I was told that there is another between it and Candia called Pondelonis.

I travelled through the inland part of the iſland as well as by the ſea ſide; it appears from Peutinger's tables, that there was a road along the middle of the iſland which led to Gortynia, and going northwards to Cnoſſus, came to the ſea at Creſoneſſo, and then went eaſt ſouth eaſt to Hiera.

Aptera was about five miles from the port of Chiſamo; it was ſituated on a high hill in a mountainous country, and is called (as all ruined cities are in this iſland) Paliocaſtro. The walls of the city and caſtle are ſeven feet thick, and it muſt have been a place of very great ſtrength; it is ſaid to have been built by Apteras king of Crete, and was ten miles from Cydonia. I procured here a very antient bas relief, it is one foot nine inches long, and thirteen inches wide; the largeſt figures are eleven inches long; it ſeems to be a ſepulchral monument, and ſhews ſomething of the antient dreſs. The famous trial of muſick between the Muſes and the Syrens, in which the latter were vanquiſhed, and loſt their wings, is ſaid to have been in a field at the foot of this hill †.

Another inland town was Artacina, which might have been at a place now called Rocca, though Ptolemy places it more to the ſouth; it is a ſmall high rocky hill, on the top of which are the remains of ſome buildings; there are about three or four rooms, which the people ſay belonged to the antient Greeks, and they have ſome fables relating to it of a giant whom they call Iënes. At this and the neighbouring mountains there are churches in grots dedicated to that St. Anthony, who was the founder of the monaſtic life. To the weſt of this place there is a river called Tiphloſè; and I ſuppoſe it might derive its name from ſome place near the riſe of it; for among the

* The other places mentioned by Ptolemy, at the weſt end of Crete, are Phalarna, the Phalaſarne of Pliny and Phalaſarna of Strabo, which might be at S. Chirglani in Homan's map, where he makes a little bay ſheltered by a rock; the next place is Rhamnus port, which Ptolemy places ten miles farther ſouth, and might be at the mouth of Homan's river Sſinari; if in Ptolemy the degree of 34. 36. be corrected to 34. 26. then Cherſoneſus may be ſuppoſed to have been four miles farther to the ſouth, and agrees with the ſituation of Keroniſi, which is on a point of land ſetting out into the ſea; and doubtleſs this ſituation was the reaſon of its antient name. I could not hear of any ruins there, but find it was a biſhop's ſee, by an account I have by me of the antient biſhopricks of this iſland, which beginning from the eaſt, Cherſonenſis is mentioned as the laſt, and conſequently the moſt weſtern dioceſe. According to the above emendation, Inachorius was ſixteen miles ſouth of this, probably in the bay which is made by cape Crio, the old promontory Crumetopon, which Ptolemy puts down ten miles farther ſouth. As I could get no other informations concerning theſe places, ſo I went no farther that way. Strabo obſerves, that the iſland was twenty-five miles broad at the weſt end, and Ptolemy makes it thirty.

† Polyrrhenia was another inland city five miles more ſouth than Aptera, and according to Ptolemy forty minutes of longitude more to the weſt, which ſeems too much; it was ſeven miles and a half from Phalaſarna, and four miles and three quarters from the weſtern ſea, as I ſuppoſe it muſt be meant; ſo that probably Rhamnus was its port; the Polyrrhenii were to the weſt of the Cydoniatæ; they had in their city a temple to Dictynna; at firſt they lived in villages, but when ſome Achæans and Lacedæmonians came to live with them, they fortified a place of ſtrong ſituation, which was called Polyrrhenia. Strabo, x. p. 479.

biſhoprics one is called Tephilienſis. About a league to the north eaſt of Rocca is a village called Epiſcope, where there is a church ſtill entire, and the biſhop of Chiſamo thinks that it is his cathedral; it is a round building, covered with a dome, and is about twenty feet in diameter; it is paved with Moſaic, and dedicated to St. Michael the archangel. At the eaſt end are the remains of the biſhop's throne, and in the portico there is a very particular vaſe, which probably ſerved for a font; at each end there is a ſeat, in which, they ſay, the biſhop and prieſt ſat when the biſhop performed the ceremony of waſhing the feet of the prieſts *. In my return, going along by the river Platania to the north eaſt, I came to a pleaſant village called Kirtomado, which is amongſt the hills of Omalo.

About five miles to the ſouth ſouth weſt of Canea, there is a hill among the mountains, on which there are ſome ruins; I conjecture that this hill is mount Tityrus, on which, according to Strabo †, the city of Cydonia ſeems to have been ſituated ‡; the hill on which it ſtood is bounded by a deep valley to the eaſt, the higheſt part is directly over this valley extending from eaſt to weſt, and is ſo narrow, that in moſt parts there is only room for the wall with its turrets, which ends to the eaſt at a precipice, and to the weſt is carried down the ſteep hill, ſo as to hinder any paſſage into the town on the ſouth ſide; in one part there is a room, which is twelve feet broad within, and thirty feet long, and poſſibly might ſerve as a tower of defence; at the weſt end of it there is a hole down to a ciſtern, which is hollowed into the rock. The deſcent on the north ſide is formed in terraces, and there are ſeveral level ſpots on which the city ſeems to have been built, and I ſaw ſigns of the tool about the rocks; the north and eaſt ſides of the hill are inacceſſible precipices. The weſt ſide, on which there is the eaſieſt aſcent, was defended by the caſtle, which is about a quarter of a mile in circumference, and is built with ſquare turrets; it is not very much to be wondered at that no other ruins ſhould be ſeen here, as they would, without doubt, carry the ſtones from this place to build the city of Canea, which is but five miles diſtant, whereas the quarries are ten miles from that city. Near this place, about four miles from Canea, there is a fine ruinous Venetian houſe, which belonged to the family of Viari; it is on the ſide of a hill, and delightfully ſituated both on account of the water and proſpect; a large ſtream flows out of the rock in a grotto near this place, and is conveyed by an aqueduct on the ground to Canea. A little nearer the town is the convent called the Little Trinity belonging to mount Sinai, which is the Engliſh burial place. Having viſited all theſe places I returned to Canea.

* This church being among the hills, which they call Madara, made me conjecture that the biſhopric called Matrehenſis might be here, the dioceſe of which might be to the weſt of Tephilienſis, this being mentioned as the laſt to the weſt, except two, and the other the laſt but one; and the dioceſe called Cherſonenſis might be ſouth of Tephilienſis, conſiſting of the caſtellate of Silino; and theſe three make up the preſent dioceſe of Chiſamo.

Another inland town is Lappa, nine miles from Ciſamos in the Tables, and according to Ptolemy, nine miles more to the north than Artacina, if the Tables are right, though Ptolemy is miſtaken in the longitude; this might be either about Spelea, to the ſouth of Gonia convent, or it might be on the river Platania, though that is rather too far from Chiſamo.

† Strabo, x. p. 479.

‡ It may be interpreted that mount Tityrus is a hill of the territory of Cydonia; there was on this hill a temple to Dictynna; for Strabo adds Cydonia is ſituated towards the ſea ten miles from Aptera, and five from the ſea, and indeed in a ſtrait line they are not above ten miles diſtant; but Ptolemy, who is ſo exact as to place Aptera among the inland towns, which is not ſo far from the ſea, places Cydonia among the maritime places of Crete to the north; but one may rather ſuppoſe him to be miſtaken than Strabo, who gives ſo particular a deſcription of this place, and of all others in the iſland. If this place was not Cydonia, it would agree beſt with the ſituation of Lappa; I rather ſuppoſe it to be Cydonia, as there are no ſigns of antiquity about Canea, and what remains here ſhews it to be no inconſiderable place.

CHAP. IV. — *Of Gortynia, and ſome other places towards the ſouth part of the iſland.*

ON the ſeventeenth of Auguſt I ſet out from Canea with deſign to make a tour round the iſland, having the conſul's janizary and a candiote with me *. We went by Paliocaſtro to the middle parts of the iſland, came into the province of Retimo, and lay the firſt night at Armiro in a kane, where there is a caſtle garriſoned by janizaries, who are under a Zidar; the deſign of them is to be a defence againſt the Corſairs, though the place is at a conſiderable diſtance from the ſea; beyond the caſtle there are two ſprings of ill taſted ſalt water. On the eighteenth we went to a village called Aios Conſtantinos, and a mile further to Ruſtico; we went on to the villages of Spele, where there is a conſiderable river, which I ſuppoſe to be the river Maſalia of Ptolemy. We continued on between the mountains in very bad ſtony roads, and came at night to a village and rivulet called Creobriſi [The Cold Fountain]; this and ſome other ſtreams empty themſelves into the ſea at an opening between the mountains, and, I ſuppoſe, make that river, which Homan diſtinguiſhes only by the name of Potamos; probably Pſychium of Ptolemy was ſituated either here or at the next river Viſari or Platis, four miles to the eaſt, called by Homan, Galigni; this place was fifteen minutes to the eaſt of the river Maſalia. About three miles beyond the river Viſari we paſſed the mountains, and came into a fine plain; the mountain on the north is called Kedroſè, and is the antient Kentros; but on the ſouth, next to this plain, it is called Mount Melabis. To the north of mount Kedroſè is the famous mount Ida, in the middle and broadeſt part of the iſland, which is from Melabis to the mountains of Strongyle, that make cape Saſſoſo of Homan, and was the old promontory Dion between Candia and Retimo. This plain, which is about two leagues wide, ſtretches from the ſouth weſt to the north eaſt for ſeveral miles to the mountains of Scethe, or Sitia, the antient mount Dicte; and at the ſouth end of it there is a large bay, in which there are two high rocky iſlands already mentioned, which are divided from one another by a very narrow paſſage, and both together extend for about two miles, and are a furlong broad; they are called Cabra by mariners, and by the Greeks Paximades: the larger probably is Letoa of Ptolemy, which might have its name from the river Lethæus that falls in here †.

* There runs a conſiderable ſtream on the weſt ſide of the vale of Spele; it is called Mega Potamo, which I take to be the river Maſalia of Ptolemy, fifteen minutes to the eaſt of Phœnix, which, correcting the longitude of Phœnix-port to 53. 15, was five minutes to the eaſt of that port, which, on this emendation, being in the ſame longitude as the promontory Hermea, might be a port at the cape which is to the weſt of the caſtle of Sfachia, if not that very port itſelf. Strabo alſo mentions Phœnix Lampeo, a place on this ſea, on what he calls the Iſthmus, or neck of land, twelve miles and a half broad. The place at this iſthmus, on the northern ſea, was a village called Amphalia, which muſt have been at the Salines on the bay of Suda, where, from mount Ida, I obſerved the iſland was very narrow. This is the Phenice in Acts, xxvii. 12. where ſome would have wintered, when the ſhip in which St. Paul was embarked looſed from the Fair havens.

The next place mentioned to the eaſt is Phœcilaſium, about fifteen miles from the promontory Hermea, which might be Ponta Placo in Homan's map; and to the eaſt of it, I find, he puts Fenichia; Phœcilaſium probably was at the river Romelia in Homan's map, as Tarba might be at the river Soglia, being indeed placed only about four miles to the weſt of it. Dewit's map has a place called Tarba, but he puts it on the weſt ſide of the iſland. Liſſus, the firſt place mentioned by Ptolemy on the ſouth coaſt, ſixteen miles from Tarba, and four from Criumetopon, might be at the river Staurumena, much about where the caſtle Selino is. Liſo is placed in the Tables in ſuch a ſituation, probably by ſome miſtake, that it does not agree with this place; but in Dewit's map the plains of Liſa are put in this part of the iſland.

† Homan places caſtle Sfachia at a great diſtance from theſe iſlands, though it is not above ſeven leagues to the weſt of them; he likewiſe places Gozo very wrong, at the diſtance of two degrees of longitude to the weſt, though it is but twelve leagues weſt ſouth weſt of it. Dewit's map is the beſt with regard to the ſituation of the iſlands ſouth of Candia.

In the plain before mentioned, about ten miles from the ſea, the famous city of Gortynia was ſituated. At the firſt entering into this plain near the ſea, on the nineteenth, we croſſed over the bed of a winter torrent, called by the natives Climatiano, by Homan Tartara; here we entered into the province of Candia, and the caſtellate of Kenurio. Along the middle of this plain, or rather on the ſouth-eaſt ſide runs the river called Jeropotamo [Γηροποταμο], or the old river, as they explain it, according to the modern pronunciation; it runs to the eaſt of the antient Gortynia, which might extend to it, though the principal ruins are above a mile to the weſt. One would imagine this to be the river which Strabo ſays runs all along the city, or through it *. We went to Tribachi in the middle of the plain, where I ſaw the extraordinary ceremony of a Greek marriage: we croſſed the plain near the ſea, and came to a very ſmall bay, or creek, to the weſt of the land that makes the great bay: this creek is the old harbour Metallum, or Metalia, now called Metala, which was one of the ports of Gortynia, and was ſixteen miles and a quarter from it: the bay is a furlong broad; there are two hills over it on each ſide; that to the eaſt has ſome ruins on it, particularly of a wall, which ſeems to have encompaſſed it, and there is a watch tower; they now call this Caſtro Matala, and Caſtro Hellenico [the Greek city]; there are ſeveral large rooms cut into the rock on the weſt ſide of the quay, as if deſigned for warehouſes; and at one corner there is a chapel partly built, and partly under the rock, which is called St. Mary's of Matala; a caloyer lives there, who belongs to a convent near. On the other ſide the rock is cut out into ſepulchral grots in ſix or ſeven ſtories, moſt of them conſiſt of two rooms, one within the other, and a ſmaller room on each ſide of the inner one, in all which there are ſemicircular niches, which ſeem to have been deſigned for depoſiting the dead, and I ſaw the bottoms of ſome of them hollowed in like graves, and a ſtone laid over them. In ſearching after Lebena † further to the weſt, I found out a place which I thought to be of greater conſequence, becauſe mentioned in holy ſcripture, and alſo honoured by the preſence of St. Paul, that is the Fair Havens, near unto the city of Laſea; for there is another ſmall bay about two leagues eaſt of Matala, which is now called by the Greeks, The Good or Fair Havens, [Λιμεωνές καλες]; it is about three miles to the ſouth of a large convent called Panaia Egetria, but there are no ruins nor marks of any thing ancient there; however, they have

* Ptolemy places the river Lethæus to the weſt of ſeveral places, that were farther to the weſt than Gortynia, and the mouth of it thirty-five minutes weſt of that city. It is true that a ſmall ſtream called Metropolianos runs through the village Metropoli, which is one part of the ſite of Gortynia, and might alſo be called Lethæus, it falls into the river called Jeropatamos: but it is more probable, that this river Lethæus is miſplaced in Ptolemy, than that Strabo ſhould mention the name of ſo ſmall a rivulet, and not take any notice of the great river which runs through the plain, and was very near Gortynia, if that city did not extend to it.

† I found myſelf miſled by Ptolemy to ſearch for Lebena, the other port of Gortynia further to the eaſt; for Metalia being to the ſouth-ſouth-eaſt of Gortynia and ſixteen miles and a quarter from it, and Gortynia being but eleven miles and a quarter from the ſea, and from Lebena, according to Strabo Lebena could not be farther eaſt, but muſt have been where the ſea approaches neareſt to Gortynia, conſequeutly ſomewhere in the bay at which the plain ends, and probably at the mouth of the old river; they told me there was formerly a town about a caſtle near it, which they now call Mouriella. The Tables alſo place Lebena twelve miles from Gortynia, which confirms Strabo's authority, who was well acquainted with Crete. I ſhould have thought that Leon promontory, which Ptolemy places in the ſame longitude as Lebena, was the point at Matala, and that both might be well corrected to 55. 20; and the river Lethæus to 54. 16. and then as to the other places Ptolemy may be corrected in this manner, as to the order and the longitudes: Lethæus 54. 16; Lebena 54. 16; Leon promontory 54. 20; Metalia 54. 20; Cataractus river 54. 50. which probably is the river Luzuro in Homan; but if that geographer has reaſon for calling a point of land much further weſt than Matala cape Leonda, thatſeems to be the point, which in ſailing by it we took to be four or five leagues to the weſt of what I found afterwards to be Matala; then Leon promontory ought to be put after Matalia, with the longitude which Ptolemy gives it nine minutes weſt of the river Cataractus.

a tradition

a tradition that Saint Paul ſailed from that place, and though there is a tradition that Saint Paul was about Hierapetra, yet I ſhould imagine that this has more the appearance of truth, eſpecially as the Tables place Liſia, which muſt be Laſea, ſixteen miles from Gortynia, which probably was to the north of the Fair Havens, and north north-eaſt of Matala *. From Matala we travelled to the north-eaſt to a ſmall village,

* I do not find that Liſia is mentioned by any authors under this name; but Strabo ſpeaks of Praſus as near the Lebenii, and as twenty two miles from Gortynia; ſo that it is very probable that Praſus and Laſea were the ſame city, where there was a temple to Jupiter Dictæus; for Phæſtus was deſtroyed about this time, which muſt have been near Lebena, five miles to the north-weſt of Metallum, and ſeven miles and a half to the ſouth-eaſt of Gortynia, the rival city that deſtroyed it, and two miles and a half from the ſea, and does not ſo well agree with the diſtance of Liſia in the Tables, though indeed Strabo ſays, that the Hierapytnii had deſtroyed Praſus. The poet Epimenides was a native of Phæſtus, who gave that character of the Cretans, which is quoted by St. Paul. The next place mentioned by Ptolemy, after the river Cataractus, is Inatus, about ten miles more to the eaſt, which might be at the river Coudre, where Homan has a place called Litina. The Tables place Inato thirty-two miles from Hiera, which was an inland town, and gives title to a biſhop, who reſides at Hierapetra, and probably it was where Epiſcopi is placed in the map; ten miles more eaſtward is Hieronoros, and about five miles eaſt of it Hierapetra, and five further the promontory Erythræum. About the point which I took to be this promontory a town was ſeen, which we judged to be Hierapetra, there being a large opening between the mountains to the north of it; this cape is five miles weſt of Hierapetra. To the ſouth-eaſt of that city we ſailed by the iſlands Gaidurogniſſa, called by mariners Calderoni; they are two leagues from the land, the larger is about two miles long; half a furlong eaſt of it is the other, about half a mile in circumference; and two leagues to the eaſt there is a point called by Homan Santi Ponta, which we judged to be eight leagues to the eaſt of the laſt point, which Homan calls Leonda, and muſt be Ptolemy's promontory Erythræum, which he places five miles eaſt of Hierapetra, which is the ſame as Hierapytna, and is called alſo by Ptolemy Hierapolis. Ptolemy mentions only two more places on the ſouth of Crete, the firſt is Ampelus, ten miles eaſt of cape Erythræum: this I take to be a little to the eaſt of the iſland Chriſtiana, where we ſaw a port, and judged there was a town, or village, opening to the weſt of a ſmall point, which is what Homan calls cape Stomachri Giallo. We had a plain view of the three iſlands of Chriſtiana, the largeſt is about a league in extent every way: to the ſouth of it are two very ſmall ones. The laſt place on the ſouth is the city Itanus, ten minutes more to the eaſt, and only ten to the weſt of Samonium promontory, now called cape Salomone. Homan, who doubtleſs muſt have had his inſtructions from ſome Venetian charts, ſeems to have laid down theſe places very exactly as to their diſtances, though as to the bearing of the iſland, he ſhapes it in ſuch a manner here that theſe places are rather to the eaſt, than to the ſouth ſide of Candia; he puts the rocks or iſles Cavallus and Farioni to the weſt of cape Xacro, and placing the river Xacro to the north-eaſt of it, he calls it the promontory of Itanum, and a little beyond it to the north-eaſt he puts down Palio Caſtro, or the old city, where doubtleſs there are ruins of the antient city Inatus. If cape Salomone were brought out further eaſt, as it ought to be, Homan's map would agree very well with Ptolemy's eaſt end of Crete. He puts the port and cave Minoa eleven miles ſouth, and thirty minutes weſt of the cape, which probably was at Porto Schigma, and if that bay ſet in a little more to the ſouth, the latitude would agree better. He places Camara ten minutes more to the weſt, and five minutes further north; I ſhould have inclined to have fixed it to point Trachila, if there were not a Paliocaſtro in the bay to the north-weſt of it, which bay might be five miles more north than that in which Minoa is; for the ruins of an antient city there, are a great argument in favour of this ſituation; we may ſuppoſe it was in the ſouth corner of the bay, and that Olus was between it and Cherſoneſus, which is in the middle of that bay, as Homan makes a peninſula there; and the longitude and latitude of Olus ought to be corrected thus, 55. 5. 35. 20 The laſt place to the eaſt promontory Zephyrinum is plainly cape Sidero. Strabo ſays, that from Minoa of the Lychi to Hierapytna, from one ſea to the other, it was only ſeven miles and a half: this Minoa muſt have been another place of that name, at the bottom of the gulf of Mirabello. On the north part of Crete Ptolemy's longitudes are ſo falſe, that they are not to be regarded, for he makes but one degree and fifteen minutes of longitude from the promontory Zephyrinum to Rhitymna, though it is two thirds of the iſland, and it is computed to be ſixty miles only from Retimo to Candia, though, doubtleſs, the miles are very ſhort. The account of Ptolemy alſo ſeems to be imperfect; for the firſt place he mentions is Heraclea, which was the port of Cnoſſus, to the eaſt of which was Cherſoneſus, the port of Lyctus; which was ſixteen miles from Cnoſſus, and is now called Cherroneſo; it is a biſhop's ſee, where there are ſome ruins, and here was a temple to Britomartis, or Dictynna. The Tables make it ſixteen miles to Licium, probably Lictus; but if a place called Toxida, where there are ruins, four miles to the eaſt of Candia, be Lictus, which is two hours from Cherroneſo, it ought to be rather put ſix miles; Arcade is ſixteen miles further, from that place to Blenna thirty, and to Hiera twenty, and ſo ends the northern rout of the Tables from Gortynia; there being another more to the ſouth from Hiera

to

village, Panaica Saius; here we found the ſardar aga of that caſtellate, who was very civil; but a janizary that was with him, aſked who we were, demanded a paſſport, and not having one with us, he threatened to detain us, but at laſt pemitted us to go on, and we ſtaid that night at a large convent near.

On the twentieth we went to Metropoli, at the ſouth end of the ruins of the antient city Gortynia, which was firſt built by Taurus king of Crete. The old river before mentioned, ſuppoſed to be the river Lethæus, is a mile and a half to the ſouth-eaſt towards the other ſide of the plain; and it is probable that the great city of Gortynia extended to it. Homer mentions it as a walled city; but the walls were afterwards deſtroyed: the circumference of the old city, according to Strabo, ſeems to have been ſix miles and a quarter; but it appears to have encreaſed very greatly; for Ptolemy Philopater beginning to build walls round it, did not complete his deſign, and yet he built walls that extended eleven miles and a quarter. All over the fields towards the river there are heaps of ſtone; the ſouth-weſt part of the city ſeems to have extended but little farther than the river Metropolianos, which runs on the outſide of Metropoli; it ſtretched to the north-eaſt as far as the village Aiouſdeka, being about two miles in breadth, and computing that it extended two miles to the river from the foot of the hills, which are north-weſt of it; this makes the circumference but eight miles; ſo that it is very probable that the city ſtretched away towards the river, as the moſt commodious ſituation by reaſon of the water; it might alſo extend up the ſide of the hills, and to add to its ſtrength, the walls might be built along the top of the lower hills; for as I ſhall obſerve, there are ſome ruins now ſeen upon a hill to the ſouth-weſt of the rivulet Metropolianos. To the north of the village Metropoli, on the eaſt ſide of the rivulet, and at the foot of the hill, is the antient metropolitan church of Titus, who, it is ſaid, was the firſt archbiſhop of Crete, ſettled here by St. Paul, who in his epiſtle to him, tells him, "That he left him in Crete; that he ſhould ſet in order the things that were wanting, and ordain elders in every city." I ſhall ſpeak of this building in its proper place. The principal ruins of the city extend for about a mile to the eaſt of the church towards Aiouſdeka. The neareſt ruin to that village is a building which was doubtleſs either a theatre or amphitheatre, but it is almoſt entirely deſtroyed; it was caſed with large brick, the walls are four feet thick, and it was about a hundred and fifty feet in diameter in the area within. The arches on which the ſeats were built are twenty-two feet deep and fourteen broad; there is another wall ten feet more to the weſt, and there ſeem to have been two ſquare towers, as if deſigned for ſtair-caſes; but I cannot certainly ſay whether there were any arches on this ſide; it does not appear that there were towers in any other parts: as the building is not large, I am inclined to think that it was a theatre. The common people call it a caſtle, and ſay that all theſe buildings are the work of one whom they call Antipata Ovechios, who, they ſay, was a king. Further weſt towards Metropoli there are ruins of a very grand building, the front of which to the eaſt is almoſt entire, and the walls of it are ſeven feet thick, caſed on both ſides with fine brick; and in order to bind the walls, there are layers of large bricks two feet ſix inches long, one foot two inches broad, and two inches thick, at the diſtance of every four feet. The door in the middle, which was built with hewn ſtone, ſeems to have been arched, but the ſtones are taken away, and it meaſures twenty-five feet two inches in breadth, and the wall on each ſide is forty feet in front,

to Gortynia, in which there are ſome omiſſions, Inato only being mentioned in it. Strabo computes Lictus to be only ten miles from the ſea, and fifteen from Cnoſſus; it was one of the flouriſhing cities, when Cnoſſus loſt its privileges, before the time of Strabo; but afterwards, as he obſerves, Cnoſſus recovered its antient dignity.

ſo that the extent of the whole front is one hundred and ſeven feet. On each ſide of the entrance there are two pedeſtals of marble, which ſeem to have been deſigned to place ſome ſtatues on. Going from this place weſtward toward the antient cathedral church, I ſaw two fine pillars of grey granite laying on the ground, which were two feet in diameter; we then came to a ſtrong building, about thirty feet ſquare. Further on is a round building on an advanced ground, which is ninety feet in diameter: the walls are nine feet thick, caſed on the outſide with brick; there are apartments all round five feet broad, and ſeventeen feet long, which might be for ſome uſes of the temple, and within there were ſhallow niches four feet ten inches wide, probably as many as there were apartments without; this building ſeems to have been a temple. Beyond this, towards the north, are ruins of another large building, and ſouth of that, remains of an ill-built aqueduct, which conveyed the water from the hills, and I ſuppoſe, it was brought along the ſide of them from a ſpring, which is two miles to the ſouth-weſt, in the way to what they call the labyrinth. Where this aqueduct ends, there are remains of ſome very conſiderable building, which probably was a prætorium, where they held their public aſſemblies; for on the ſtones that lie on the ground there are ſeveral defaced inſcriptions, to the honour of the magiſtrates: from ſome pedeſtals that remain I could ſee there had been eight columns, which probably were the remains of a portico round the building, the entrance ſeemed to have been to the ſouth-weſt; and the pedeſtals that remained on the north-weſt were probably the portico on that ſide of the building. Going on towards the church, I found an imperfect Greek inſcription well cut on a marble ſtone, in which I ſaw mention made of an archbiſhop; near it are the foundations of a building, ending like the Greek churches in a ſemicircle; and very near the metropolitan church there are ſeveral pieces of marble entablatures and columns; and on the other ſide of the rivulet there are ſome ruins near to the ſouth-weſt corner of the cathedral, which may be remains of the archbiſhop's houſe. The antient cathedral is on the north ſide of the ſtream Metropolianos that runs by the village of Metropoli, which is at the diſtance of half a mile from the church, and is doubtleſs the quarter which belonged to the church in the firſt ages of Chriſtianity. It is with great reaſon ſuppoſed that Titus reſided here, and that this church was afterwards dedicated to him; it is above a hundred feet long, and fifty broad; the eaſt part is almoſt entire, and ſhews that it has been a noble fabric; the walls are three feet and a half thick: I obſerved in the walls one tier of the ſtones laid flat, and another ſet up an end alternately, after the very antient manner of caſing with hewn ſtone. On the eaſt end within there are ſome Greek letters round a ſquare ſtone, and two defaced inſcriptions on the outſide of the walls to the north; there appears to have been a portico before it. The rivulet waſhes the foot of a hill, on which there are the foundations of many walls like fortifications, and the ruins of ſome building on the top of the hill, where there is a chapel to St. John Baptiſt: this probably was the citadel, and here might be the temple of Diana, a place of ſecurity, where Hannibal depoſited his vaſes of lead, as if they were full of money, and left careleſsly in his houſe ſome braſs ſtatues, which he filled with his gold; and thus the cunning general defended himſelf againſt the avarice of the Cretans, who guarded the temple more againſt Hannibal, than to ſecure the imaginary treaſure from robbers. Going about a mile further to the ſouth-weſt, we aſcended the hills, and came near the top of them, to what is called the labyrinth; though that famous building, ſo renowned in hiſtory, was at Cnoſſus, and no remains of it were to be ſeen in the time of Pliny. This place is nothing more than the quarry, out of which the city of Gortynia was built, for though they had rocky hills cloſe to the city, yet doubtleſs the quality of this vein of free-ſtone, which is very good,

and

and runs large, determined them to bring their ſtone from this place, though it is a league from the town; and they might chooſe to hollow out ſuch a large grotto, rather than work this quarry in the common way, that their families might retire to it on any invaſion, and ſecure their riches. The firſt part of this paſſage is broad, and it divides afterwards into ſeveral ways; I went to the end of all of them; the alleys are from ten to twenty feet wide, and about eight feet high, and the ſmall ſtones that are not fit for uſe, are piled up on each ſide; from the principal walk one enters by a narrow hole to an alley, which ſoon leads to two or three ways, that meet at the further end, where I ſaw the moſt curious thing in it, which is a ſmall circular room, about twenty feet high, terminating above like a cupola, from all parts of which the water is continually diſtilling: in returning, the great difficulty conſiſts in taking care to avoid going back again into one of theſe ways, for which purpoſe a little obſervation of the place is neceſſary. It is probable that there were many other entrances into the quarry, which are now ſtopped up, and eſpecially at the further end, where the greateſt quantity of ſtone ſeems to have been dug; they had, without doubt, machines for the eaſy conveying of the ſtone along the ſides of the hills down to Gortynia; this quarry reſembles thoſe near Paris, and at mount Aventine in Rome, though it is rather inferior to them. To the ſouth of this grotto there is a round pointed hill, towards the top of which is a village called Sifout Caſtelli [the Jews Caſtle], becauſe ſome Jews lived there in the time of the Venetians, or as others ſay, were ſent there by them: oppoſite to this in the plain is the village of Caſtelli, where I ſaw in the houſe of the deſcendants of Signor Hieronymos a relief of the head of a goat, with a feſtoon hanging from each horn; it is indeed well done, and is mentioned by Tournefort; but it is only the corner of a broken marble coffin, for I ſaw one of the ſame kind at Aiouſdeka, with heads in relief over the feſtoons, and the goat's head at the corners.

It is ſaid that Agamemnon, having been driven by a ſtorm to Crete, built three cities in this iſle, two of which he named from his country, and one in memory of his victory: the names of the cities were Mycenæ, Tegea, and Pergamus. I could learn nothing of theſe places; but I ſee in Dewit's map caſtle Pergamo to the ſouth-eaſt of the labyrinth, and to the north-eaſt of Matala; and about that place I ſee Pirgo in Homan, but that may be only a general name for any tower, ſo that it is uncertain whether Pergamus was in theſe parts. However it is ſaid, that the Pergameans uſed to ſhew the tomb of Lycurgus, who, according to common hiſtory, having obliged the Lacedæmonians by oath to obſerve his laws till his return, came to Crete, and, as ſome ſay, killed himſelf, or more probably did not return home, but remained there to the time of his death. After I had ſeen this quarry, and all the antiquities of the place, I went out to copy ſome inſcriptions, but the janizary not being with me, the Turks gathered about, and inſulted me to ſuch a degree, that I was obliged to give over my buſineſs till the janizary returned.

CHAP. V. — *Of Teminos, Cnoſſus, and Candia.*

WE left Gortynia in the evening, and travelled ſome miles to the farm houſe of a convent, and on the twenty-ſecond we went twelve miles to the large convent of ſaint George Panoſity, ſituated in a very retired place; it is irregularly built, but in the middle of it there is a beautiful ſmall church with a fine front of Italian architecture; they pretend to have a hand of Saint George here.

Twelve miles to the ſouth-eaſt of Candia we came to a village on a hill called Teminos, which gives name to a caſtellate, it is about eight miles from Gortynia: when we went firſt to the prieſt's houſe in this place, they ſaid he was not at home, which is a method they take to avoid being troubled with ſoldiers, and the people of the paſha; but when they knew who we were, he ſoon appeared, and we found them to be the beſt ſort of people we had met with in all the iſland. To the eaſt of the village the hill riſes up in a rocky point, which is of white marble; this height has been fortified on the weſt ſide with no leſs than three walls one over another; on each ſide of it there is a deſcent to a plain ſpot, where there has been a town, which was probably of the middle ages, as there are three or four churches ſtill remaining; this part was walled round likewiſe, but all the walls both of this and the caſtle are built of rough marble, and with little art, excepting ſome part of an old town wall, which is without the other wall to the north of the ſuppoſed city; this appeared to be very firmly built, and to have in it a mixture of antient brick, as alſo a ſmall building near a church about half way up the weſt ſide of the hill, both which I look on as marks that it was an antient town; the people ſay that Minos lived on this hill; I am inclined to think that it is Panona of Ptolemy, which he places twenty miles north of Gortynia, though the longitudes of both ought to be corrected; Homan does indeed put Panon as a village a league or two north of Temini. From this place we went on to Candia, and from that city to Cnoſſus, a league to the eaſt-ſouth-eaſt. A caſtellate in this province of Candia is called Cnoſſou from this place: the ſpot where the ſmall remains of old Cnoſſus are, is now called Candake, doubtleſs from the trenches which the Turks made there round their camp, that being the meaning of the word in modern Greek; it is a level ſpot of ground of a ſmall extent, encompaſſed with low hills; to the ſouth of it there is an eminence, on the top of which is a village called Enadieh: the Turks bombarded Candia from this ſpot, being encamped on the ſite of the antient Cnoſſus; it is probable this hill was part of the antient city, and that the fortreſs was built on it, for the plain is not four miles in circumference. Strabo deſcribes this place as five ſtadia diſtant from the ſea; between which and the city there is a riſing ground, and two little hills on it, appearing at a diſtance like barrows; on the eaſt ſide there is the bed of a winter torrent, which may be the river Ceratus that ran by the city, from which, in very antient times, it had its name: this city was twenty-five miles from Gortynia, and is famous for having been the reſidence of king Minos, where he had his palace: the labyrinth alſo was here, concerning which there are ſo many fables; but even in the time of Pliny there were no remains of it: this city was a Roman colony; Heraclea was its port; but in the time of Minos, Amniſo was uſed as its harbour, where there was a temple to Lucina, which poſſibly might be at the mouth of the river Cartero nearer Candia, where Homan has a place called Animos. I take the torrent eaſt of Cnoſſus to be that which is called Curnos by this geographer. Cnoſſus was alſo famous for its bows and arrows, and for a dexterous uſe of that ſort of arms. There are ſome little remains of the walls, eſpecially to the north, which ſhew its extent that way; and there are four or five heaps of ruins about the little plain, but there is only one which can give an idea of what it was, and it would even be difficult to determine for what uſe this was intended; it is an oblong ſquare fabric of rough ſtone, but ſeems to have been caſed either with hewn ſtone or brick; to the north there are fifteen arches, which are ſix feet wide; there are the ſame number of arches on the ſouth ſide, which are about eighteen feet deep, like the arches on which the ſeats of theatres are built; the ſpace within the building is about forty-five feet wide. About a quarter of a mile to

the weſt of the town there is a building near the road, which is ten feet ſquare within; the walls are ſix feet thick, and caſed with brick inſide and out; it ſeems to have been ſome antient ſepulchre; the people ſay it is the tomb of Caiaphas; and the moſt modeſt account they give of it is, that he landed at this place, where he died and was buried, that his body being found above ground, they buried it again, which happened ſeven times, and at laſt they built this ſtrong fabric over it, which, they ſay, prevented its riſing again, to which they add many other circumſtances equally ridiculous. I mention this only to ſhew that the people of Crete have now as great a genius for inventing and ſpreading fables, as they had in the times of Paganiſm. It is ſaid that ſeveral thouſand Venetians ſallying out to attack the Turks on the hill of Enadieh, were repulſed with a great ſlaughter in the valley to the weſt of it, a panic having ſeized them on the accidental blowing up of ſome gunpowder.

About four leagues to the ſouth-eaſt of Cnoſſus is mount Joukta, which is the name of Jupiter in the modern Greek; they call him the god of the Greeks, and ſay, that the antients called him Dia. They relate that there was a temple dedicated to him on this hill, which was much reſorted to by the heathens, and it has been ſaid that Jupiter's tomb was there; they have now no tradition that his ſepulchre was at Cnoſſus, as was affirmed in the laſt century; but, they ſay, that he was buried in a grot on Mount Ida, and that there comes out of it ſuch a wind that no one can enter it; but among people of ſuch genius for invention, there have not of late years been wanting thoſe who would fix all particulars of antient hiſtory to certain places.

Many have thought that Heraclea, which was the port of Cnoſſus, was ſituated where the town of Candia now ſtands, and I ſaw many ſepulchral grots on the eaſt ſide of a mountain torrent, which is to the eaſt of Candia, called in Homan's map Cazaban. The ſituations given by Ptolemy in this part rather cauſe confuſion than help to the diſcovery of places; others have thought Candia to be Cytæum of Ptolemy, though doubtleſs the former is more probable.

The town of Candia is ſituated in a plain country on the eaſt ſide of a large bay, having to the weſt of it a broad chain of hills, which are called Strongyle, and make a point out into the ſea, which is the Capo Saſſoſo of Homan, and muſt be the promontory antiently called Dion. Theſe mountains, together with the eaſtern parts of mount Ida, and the higher hills towards the plain of Meſſares, in which Gortynia ſtands, make a ſort of a ſemicircle, which opens to the north: this country conſiſts moſtly of ſmall fruitful hills, which produce great quantities of excellent wines, but it is a level country on the bay. Oppoſite to Candia is the uninhabited iſle of Dia, which is ſaid to have its name from Jupiter; it is called Standia by Europeans; there are three good ports to the ſouth of it, where the ſhips of the Malteſe, as well as others, uſually anchored during the ſiege of Candia. The city of Candia, before it was fortified by the Venetians, was but a ſmall town, encompaſſing its port, and extended, as it is ſaid, by Tramata gate from the north, to Sabionera gate on the eaſt. The preſent city, which is of a ſemicircle figure, and very ſtrongly fortified, may be about four miles in circumference, though they affirm that it is twice as much. The city was taken by the Turks in One thouſand ſix hundred ſixty-nine, after a ſiege and blockade of twenty-three years; the Venetians having loſt thirty thouſand men in the ſiege, and the Turks ſeventy thouſand. In the year One thouſand ſix hundred ſixty-ſeven, twenty thouſand Turks and three thouſand Venetians were killed; five hundred mines were blown up; there were eighteen combats in the under ground works; the beſieged made ſeventeen ſallies; and the city was aſſaulted two and thirty times; ſo that it is deſervedly reckoned one of the moſt famous ſieges recorded in hiſtory. There

are in Candia ſix thouſand men belonging to the ſix bodies of the Turkiſh ſoldiery, but thoſe include all the Turks who are fit to bear arms; for they all belong to ſome military body; they have about fourteen moſques, ſix or ſeven of which were churches. There are ſome families of Armenians, who have a church; the Greeks likewiſe have a church belonging to the convent of mount Sinai, and another at the houſe of the metropolitan. The capuchins have a ſmall convent and chapel for the conſul and French merchants, and the Jews a ſynagogue. The city is well built, though ſome parts of it near the ramparts lie waſte; the ſtreets are broad and handſome, and the ſhops built after the Venetian manner. A wall is ſtanding of the ancient palace of the governors, and in the piazza there is a fine fountain of the work of Vincenzo; the lower baſin is adorned with excellent baſs reliefs; the upper baſin is ſupported by four lions, and had in the middle a fine ſtatue by the ſame hand, which the Turks deſtroyed. The entrance of the port is narrow and difficult, having only nine feet water, and there is but fifteen within, but there is a good road without the baſin; there are ſeveral fine arſenals about it which are arched over, in order to build or lay up ſhips or galeotes, though many of them have been deſtroyed; the port is made by two points of rocks that run out into the ſea on the eaſt, weſt, and part of the north ſide, on which walls have been built, and the port is defended by a ſtrong caſtle. I had deſigned to have gone further to the eaſt, at leaſt as far as Cerroneſo, but they adviſed me againſt it, as the people in thoſe parts are very ſuſpicious of all Europeans, on account of their being ſo frequently diſturbed by the Corſairs.

CHAP. VI.—*Of mount Ida, and Retimo.*

WE ſet out from Candia on the twenty-fourth *, and travelling to the weſt, went over the mount Strongyle, and laid in a kane at a village called Damartal. On the twenty-fifth we came into a pleaſant country full of ſmall hills covered with oak, olives,

* Continuing along the coaſt from Candia, to the weſt of the city there is a river called Jeſir; Ptolemy puts Panormus after Heraclium, but I have reaſon to believe that it was weſt of Dion promontory, ſo making that amendment, and correcting the longitudes without altering the order of the places, the firſt place is Cytæum, the latitude of which and of Heraclea ought to be rather 35: 10. as being more ſouth than the cape; this town might be in a little bay to the weſt of the great bay of Candia, where Homan places Paliocaſtro. What he calls cape Saſſoſo, and De Liſle, as well as the inhabitants, the cape of the Croſs, is the old Dion promontory. Here the road is over high mountains called Strongyle. On the eaſt ſide is the high mountain of the Croſs, where there was a church of that name; and to the weſt the mountains are called Val Monaſtere, from a ſmall convent. As Ptolemy is very faulty in the north part of Candia, till he comes to Rhitymna, I have on the obſervations I could make corrected him thus; Heraclium 54: 30. 35: 10. Cytæum 54: 20. 35: 10. Dion Promont. 54: 10. 35: 15. Panormus 53: 45. 35: 10. Pantomatrium 53: 35. 35: 6. Rhitymnna 53: 30, 35. The firſt place which I put weſt of the cape is Panormus, becauſe near the caſtle of Milopotamo (which gives name to a caſtellate here) Homan places Panormo, and calls a mountain by that name. This place I take to have been on a ſmall bay, which is called Aſtomia. To the ſouth of this place about eight miles, there is a large pleaſant village called Magarites, which ſeems to have given title to the biſhoprick called Margaricenſis; ſouth of this village about a mile, and eaſt of the deep valley that extends towards the ſea, I ſaw an old tower at a diſtance, and enquiring about it, they told me, it was a work of the antient Greeks, and they call it now Teleuterna, ſo that without doubt the antient Eleutheræ or Eleuterna was ſituated here, and Subrita muſt have been ſomewhere under the mountains towards Retimo. To return to the ſea; four miles further to the weſt was Pantomatrium; this ſeems to be a place about a mile north of the convent of Arſani, on the river Stavromene, which runs near the convent of Arcadi; the place is now called Airio [Αγριο] and they have a tradition that there was a city here, and that it was a biſhoprick; they ſay the old name was Agria, and that the biſhop's title was Ὁ Ἀγριε, and probably it is the biſhoprick called Arienſis, or another called Agienſis, both of them mentioned after the ſee of Milopotamo. A little eaſt of it is a village called Epiſcopè, where they ſuppoſe the cathedral church was. At Ariou are ſome heaps of ſtones about the fields, enough to ſhew that there have been ſome buildings there; and on the weſt there is a ſmall church, built to the cliff of a rock, and is called Panaiea Chryſopay [the Madonna of the Golden Spring].

and

and the plane-tree, having vines twining round them. We travelled twelve miles to a kane and fountain called Papatebriſy, and going two miles further we ſaw the high hill of Val Monaſtere to the right, and at the end of ſix miles came to the village of Perameh, on a river of the ſame name; oppoſite to this place there is a port called Aſtomia, where the Malteſe came aſhore this year, and carried away above twenty Turks from a village called Delabolou, which is near a league from the ſea; it is ſaid that this deſcent was occaſioned by a ſervant of the aga of the village, who having been ill uſed by his maſter, went to the Malteſe at Gozo, ſhewed them the way, and, it is ſaid, had the revenge to aſſiſt in binding his maſter. We went three miles out of the high road in a pleaſant valley on the ſouth to a village called Magarites, which was given to the Cuperlis, with many other villages about Candia, when their anceſtor took that city; we were here directed to an untenanted houſe, where two prieſts of the convent of Arcadi came to us, and afterwards the ſteward of the paſha Cuperli, who brought me a preſent of a noſegay and a water melon; and when I went away he met me at his door, and ſerved us with wine, melon and wallnuts, and fired a gun at our departure, which were all marks of his civility, for which I made him a proper acknowledgment. They have here a manufacture of a fine red earthen ware, ſomething like that of the antients. About a mile further we paſſed by a church of ſaint Antonio in a grotto. Travelling ſtill in a pleaſant narrow vale, I ſaw a tower at a diſtance called Teleuterna, which I conjectured to be ſome remains of the old Eleuterna; four miles further we paſſed by the ruined convent of ſaint Antony, belonging to the monaſtery of Arcadi: ſoon after we came to a ſmall plain between the hills about four miles in circumference, in the middle of which is the large convent of Arcadi, which was erected in the time of the Venetian government. It is a handſome building, round a large court; they have a good refectory, and a very fine church in the middle of the court, with a beautiful front of Venetian architecture; the convent has a large income, above a hundred caloyers, and about twenty prieſts; I was received here very civilly by the abbot, and conducted to the apartments allotted for ſtrangers; and the abbot always came and took his repaſts with me. On the twenty-ſixth I ſet out in the afternoon with three caloyers to go to mount Ida, which is about ſix miles to the eaſt of the convent; the road is very bad between the hills, which are covered with ever-green oak; we came to a farm-houſe belonging to the convent, where they killed a ſheep for us; we went on further to a grotto, where we made a great fire and lay all night. On the twenty-ſeventh we went near three hours to the foot of the high mountain.

Mount Ida is now called by the natives Upſilorites; it is probable that Jupiter paſſed great part of his youth amongſt theſe mountains in the manly exerciſes of hunting and drawing the bow, as he is ſaid to have been educated here. This mountain extends to the north weſt almoſt to Retimo, being bounded to the ſouth-weſt by that valley which is to the north-eaſt of mount Kedroſè, on the ſide of which I ſaw at a diſtance the convent of Aſomatos, and to the north-eaſt by thoſe narrow valleys which divide it from mount Strongyle, and ſo extended to the ſouth-eaſt, to the plain in which Gortynia ſtood; but what is properly mount Ida, is one very high mountain in the middle, or rather towards the ſouth-ſide of them; it is of a grey marble, and the ſurface being of looſe ſtones, makes it very difficult to aſcend; there is no verdure on it, except a few ſmall ſhrubs or herbs; I was two hours and three quarters aſcending to the higheſt ſummit, for it has another to the weſt ſomewhat lower. I conjectured that this mountain is not ſo high as mount Libanon, or the Alps. In ſome hollows, eſpecially in two which I ſaw, there is ſnow all the year round, which is carried in

ſummer to Retimo for the uſe of the paſha. On the top of the mountain there is a low church built only of looſe ſtones, dedicated to the Holy croſs. It commands a glorious view of almoſt the whole iſland; and in a clear day, it is ſaid they can ſee many of the iſles of the Archipelago; I ſaw from it the ſmall iſlands that are north of Settia. A little way up the north-ſide of the hill I went into a ſmall rough grotto, which is the only one that I could hear of about this place. As barren a ſpot as this mountain is, I ſaw a flock of ſheep on the higheſt ſummit of it, and I took particular notice of the ſhepherds laying the ſnow on ſtones expoſed to the ſun, and receiving the water in their bottles as it melted, and they drink it without finding any ill effects from it. I returned to the convent; and on the twenty-eighth travelling northward, paſſed through the villages of Amnato, and went to the mouth of the river Stavromene, on both ſides of which there are ruins, and the place is called Airio. We went a mile ſouthwards to the rich convent of Arſani, which is ſubject only to the patriarch of Conſtantinople; it is pleaſantly ſituated, and the eſtate that belongs to it produces ſome of the beſt wines and oil in all Candia. The abbot preſſed me to dine with them, and made a very grand entertainment; and on drinking certain healths, they chanted ſome Greek verſes; this convent lying in the road is at a great expence in entertaining ſtrangers; and the Turks are not content with that, but take away with them whatever they want on the road. We went eight miles to Retimo, paſſing over the river Platania, and through a beautiful village called Chamaleore. At Retimo I was received in the houſe of the Engliſh vice conſul.

Retimo is ſituated on the bay antiently called Amphimale; it is on a peninſula that runs northward into the ſea, at the north end of which there is a high rock, ſtrongly fortified; to the ſouth of it there is a level ſpot of ground, on which the town is built, defended by a wall built acroſs the neck of the peninſula, which on the weſt ſide extends to the hill on which the caſtle is built; though the city is almoſt encompaſſed by the ſea, yet they find plenty of good freſh water wherever they dig, and a fine ſtream is brought to the town from a ſpring that is near, which runs like a river from a handſome conduit made by the Venetians; and though it is a rocky ſoil, and there is no moraſs near it, yet, I know not for what reaſon, it is accounted an unhealthy air; the ſituation is delightful; and on the eaſt ſide, facing the ſea, there are ſome very fine houſes of the Venetian architecture, with gardens behind them extending to the ſea ſide. There is a Doric door to one of the houſes, which may vie with any piece of modern architecture; there is alſo a fine tower, where there ſeemed to have been an entrance to the port, on which there was a clock in the time of the Venetians; the port is a ſmall baſon to the eaſt, into which large boats only can enter; but the ſhips anchor abroad in a good road. There are here ſome French factors for the merchants of Canea and Candia, in order to export oil; but there are no prieſts of the Latin church in the city. They compute that there are about ten thouſand ſouls in the town, three thouſand of which are Turks who bear arms; there are about five hundred Greek families, who have a church and a biſhop reſiding here; there are ſix or ſeven families of Jews, but they have no public ſynagogue. They have an old proverb which mentions the people of Retimo as given to letters, but probably it may have no other foundation than that this town has produced a great number of prieſts and monks. The grand vizier Ibrahim Paſha, who enjoyed that office at the begining of the preſent grand ſignior's reign, was in exile in this place; I was told that he was firſt of all caia, or miniſter to the black eunuch, who advanced him to this office, and when he was in it, he was ſo ſenſible of the exorbitant power of that favourite, that he had laid a ſcheme to ſend him off in a galley, which he had prepared for that purpoſe;

purpoſe; but his deſign being diſcovered, he was himſelf ſent away in that very galley to be a paſha in Negropont; it ſeems the vizier had obtained a promiſe from the grand ſignior not to touch his title or eſtate, ſo he was ordered to the honourable paſhalic of Romelia, on purpoſe to put him to great expences, and about ſix years ago was ſent to this place, where he lives in a very honourable retirement; the paſha ſometimes goes to his levy, but the ſtation of the vizier exempts him from returning the compliments even of the governor of the province.

When I was at Retimo I heard of a German ſlave, a native of Sileſia, who was taken in the wars with the emperor, and I agreed for him with the Turk his maſter for two hundred dollars; every thing being concluded, the property of him was transferred to me by kiſſing the feet of his old proprietor, and then of his new maſter. I propoſed to give him his choice either to remain with me as a ſervant, or to be given up to the prieſts at Conſtantinople who redeem captives, on their returning me the money. The love of his native country made him chooſe the latter, and I delivered him up into their hands about a year afterwards.

CHAP. VII. — *Of the places between Retimo and Canea.*

WE left Retimo on the twenty-ninth, and continuing on weſtward along the mountains in a very ſtony road, we came to the river Petrea, over which there is a very extraordinary bridge lately built, conſiſting of one arch, which cannot be leſs than fifty feet wide, and, as I conjectured, was ſixty or ſeventy feet high. A little beyond this we left the province and caſtellate of Retimo, and came into the province of Canea, and the caſtellate of Apokorano, which has to the ſouth the independent caſtellate of Sfachia before mentioned. Soon after the entrance into this province we came to another village called Armiro, where there is a garriſoned caſtle, and a kane. A little to the eaſt of it, a very plentiful ſalt ſpring flows out from the bank in a large ſtream; we lay in a kane in this place. About a league to the ſouth eaſt, under the hills which are called Corunna, there is a ſmall lake and village of the ſame name. On the thirtieth we proceeded on our journey, and paſſing over thoſe hills which make cape Trapani, the old promontory Drepanum, we came to the preſent narrow vale of Apokorano, through which there runs a ſtream that is divided into two parts by a hill called Scordiani, and empty themſelves into the ſea near a village called Calives: to the weſt is the end of thoſe hills called Melecſa, which make the ſouth-eaſt ſide of the bay of Suda; they are a continuation of the mountains of Omalo, or Sfachia; and towards the north-eaſt of them, where they are higheſt, there are ruins of ſome antient city, which, I ſuppoſe, to be Minoa, and according to Ptolemy it was the neareſt place to the promontory of Drepanum on the weſt ſide; theſe ruins are called Paliocaſtro. At the north end, which is the higheſt, there ſeems to have been a caſtle, and ſome walls of ruſticated ſtone remain, which are nine feet thick. As the ſituation is high, and they have no water, the whole town had ciſterns under it, of which I ſaw a great number; the circumference of the place on the top of the hill might be about two miles. The chief ruins are about the middle of it, where there is a houſe, a church, and lands belonging to the convent of St. John of Patmos; under an area, which is near this houſe, there is an arched ciſtern, which ſeems to have been lined with brick; to the north of theſe are remains of a church; and to the weſt of the houſe there are large ciſterns caſed with fine brick; to the north of this there is a large arched building; and to the eaſt of the houſe a ſmaller about twenty-five feet ſquare, with ſome niches, which ſeem to have been deſigned for ſtatues;

ſtatues; it appears as a rough building, though probably it has been caſed. Towards the foot of the caſtle are ſome pieces of fluted pillars two feet ſix inches in diameter, which might be the remains of an antient temple.

From Paliocaſtro I proceeded on weſtward on the ſide of the hills, over the ſouth-eaſt ſide of the bay of Suda; this bay is near a league broad, and well ſheltered by the land, which runs out in a point from the ſouth weſt to the north eaſt; it is a very good harbour, where all the large ſhips lay which cannot enter the port of Canea. Towards the opening of this bay, on the weſt ſide near to cape Melecca, there is an iſland called Suda, which is near a mile in circumference, having a ſmall rock at each end of it; this place was ſtrongly fortified by the Venetians, and not taken by the Turks till after they had conquered the Morea; about which time Spinalonga was likewiſe taken, which is a fortified place near Mirabello towards the eaſt part of the iſland. The people of Suda by their capitulations were permitted to go away, and many went on board the Venetian ſhips; but ſome chooſing to ſtay and ſettle on the iſland, being either Greeks, or allied with them, on ſome diſguſt the paſha got an order from Conſtantinople that all who were taken there ſhould be ſold, which accordingly was executed, and thoſe who had not money or friends to pay their ranſom, were made ſlaves; many of them who were redeemed, at this time live on the iſland under French protection: there are only about a thouſand Turks in the iſland who bear arms. The eaſt part of this bay is made by cape Depranum, now called Trapani, and the weſt by cape Melecca, the old promontory of Ciamum, which is about a league broad; the country is called Acrotery, and the high mountains that croſs it towards the north end, from the ſouth eaſt to the north weſt, are called Sclouca. Aſcending up the high land of this cape, I paſſed by two ruined convents of St. Matthew and St. Elias, and on the height came to the Greek nunnery of St. John Baptiſt; it is built like an hoſpital, round an oblong ſquare court, conſiſting only of one ſtory, and a church in the middle of the area: there are about forty profeſſed nuns in it, and ſixty that have not taken the vow; they are governed by an abbeſs, and are dependant on the convent of St. John the hermit, the prieſts of which officiate in this church; but this nunnery is like the Lutheran nunneries in Germany, or rather like the large nunnery, which I afterwards ſaw in Scio, where they have their ſeparate houſes, and live on what they have, or can earn by their labour. This nunnery is open for all perſons to go in, and conſiſts moſtly of widows and old women, who have no allowance, but live by their labour and charity, or by what their relations ſend them.

To the eaſt of the cape, oppoſite to the fort of Suda, there is a village called Sternes, from the great number of ciſterns there; this being the only way by which they are ſupplied with water. This village is remarkable for nothing but eight or ten chapels in it: theſe and the great numbers which one ſees all over the iſland, ſeem to have belonged to houſes; it being probably the devotion of the middle ages, when this iſland was recovered into the hands of the Chriſtians, to build chapels near their houſes.

On the ſouth ſide of the mountains called Sclouca is the beautiful unfiniſhed convent of the Holy Trinity, built round a large court, with a grand entrance, and a magnificent church in the middle. Going up the hills of Sclouca, we came to the convent of St. John the hermit; it is built like a caſtle, with a ſquare turret at each corner; they had begun a very ornamental front to the church in the middle of the court, adorned with ſculpture, but in a very bad taſte. The biſhop of Canea is abbot of this convent: going from it to the north-eaſt about half a mile there is a large round grot, in which there are ſome high pillars made by the diſtillation of the water, and a figure which reſembles a ſitting bear, from which it is called the Cave of the Bear;

Bear; at the entrance of it there is a chapel of the Virgin Mary; from this grot one goes down the hills towards the deep bed of a winter torrent, there being high mountains almoſt perpendicular on each ſide. There is a deſcent to the lower part of the hill by one hundred and forty ſteps to a place called Catholico, which was probably a chief convent over ſeveral others; for they generally give that name to the head, or mother convents and churches. A bridge fifty feet high is built over the channel of this torrent; on the other ſide there are two hermitages one over the other; and on the ſouth ſide is the church called Catholico in a grot, with a handſome front built to it, and near it there are two or three houſes left unfiniſhed, by reaſon of the Turkiſh invaſion; it is a very proper place for retirement and ſolitude, there being no other proſpect from it, but that of the ſea and the rocks; there is likewiſe at this place a curious grotto, which extends for near a quarter of a mile; there are many petrifications in it, made by the dropping of the water, and at the end of it there is a table cut out in the rock, which has received a coat from the dropping of the water like rock work, and has a very beautiful effect; this grotto exceeds all that I ever ſaw in the beauty and ſlenderneſs of the pillars, one of which is near twenty feet high, and they are tranſparent; as I had ſeen ſtones of this kind hewn out of a grot at mount Libanon, which were uſed as white marble, and appeared to be alabaſter; this made me imagine that when theſe ſorts of petrifications are hard enough to receive a poliſh, they then become the oriental tranſparent alabaſter, which is ſo much valued; and there are two curious columns of it at the high altar of St. Mark in Venice. After I left the place I was told that there is another grotto lower, which extends much further than this.

We went two miles to the weſt among the mountains, and ſaw a ruined village called St. George, and a church in a grotto, under which there is another grotto, where I was informed there were petrified bones of a larger ſize than ordinary, and I actually found ſome bones in the ſofter part of the rock, but not petrified; however, the earth about them was almoſt cemented into a ſtone by the dropping of the water. This ſeems to be owing to their having depoſited their bodies in the hollow parts of the rock over one another, and being covered with earth from time to time, and the holes filled up, the humidity of the place has cemented all together; for I obſerved in this grotto ſome petrifications like thoſe in the others. From this point of land I had a ſight of Cerigotto and Cerigo, the antient Cythera, of cape Mallo, of the Morea, and the iſland of Milo; having ſeen every thing that was curious, I returned to Canea.

CHAP. VIII. — *Of the natural hiſtory, people, cuſtoms, and the military and eccleſiaſtical ſtate of Candia.*

THE iſland of Candia is for the moſt part hilly and mountainous, reſembling Wales, or the territory of Genoua; the mountains are moſtly either of free ſtone, or of marble, which is either grey or white; the hills are neareſt to the ſouth ſide of the iſland, and conſequently the northern parts of it are the moſt pleaſant, and beſt inhabited; it abounds much in ſprings and fountains, which they find even cloſe by the ſea ſide, if they dig wells down but a few feet deep; moſt of the rivers are dry in ſummer, but in winter many of them are very dangerous torrents. I do not find that they have any freſh water fiſh except eels. The moſt remarkable ſea-fiſh here are the ſcarus, and the red ſhelled oyſter ſhaped like a ſcollop. The iſland does not produce any minerals, and very

few natural curioſities of any ſort, except in the vegetable kind. There are a great variety of trees in it, both of the Aſiatic and European growth *.

As to wild beaſts, I could not be informed that they have any other except the goat and the hare; they have the red large partridge, which they call Coturno, and a particular bird of the ſize of a blackbird, and of a blueiſh grey, which, when kept in a cage, ſings finely, and is called Petro Cockifo, or the bird of the rocks, which it frequents, and by the Engliſh the ſolitary ſparrow; they have alſo another bird called Potamida, becauſe it is moſtly about the rivers, and ſings very finely. It is reported that there are no venomous animals in this iſland; they ſay, they have two ſorts of ſnakes, one called Ophis, which is ſpotted black and white, much of the colour of the adder; the other is the ochedra, which is ſmaller, and, as ſome pretend, is the ſort of viper which faſtened to St. Paul's hand in Malta, and, as they ſay, was afterwards harmleſs; they have an animal like a lizard called Jakonie, which the people apprehend to be exceedingly venomous in its bite, and ſome ſay by a ſting in its tail; but having ſome of them caught, I ſaw they were the very ſame as the ſinco or ſtinc marin of Egypt, which are harmleſs there, and are ſent dried to Europe from Egypt, without diſmembring them, and go into the compoſition of the Theriaca; they have alſo the lizard, and a ſort of ſpider called Phalangium, which is very venomous, eſpecially in hot weather, and it is ſaid that muſic and dancing helps towards the cure, as in the bite of the Tarantula. They have a ſtrong rough middle-ſized breed of horſes, uſed moſtly in the towns; in the country they have generally mules and aſſes; the former are uſed by the Chriſtian ladies, who ride after the Engliſh manner; but the Turkiſh females, who veil their faces, ride like the men. The roads being very ſtony, and in many places narrow, there are no wheel carriages in the iſland.

They do not compute above three hundred thouſand ſouls in the whole iſland, and reckon the number of Chriſtians to be more than double the number of Turks; the inhabitants conſiſt partly of the antient people of the iſland, who may be ſuppoſed to be very few, and partly of the deſcendants of the twelve noble Cretan families already mentioned, partly of Saracens, who conquered the iſland, of whom it is probable there are not many; and ſome Venetians ſettled here during their government, who are now all of the Greek church, except ſome few of Suda and Spina Longa, who remained on the iſland when thoſe places were taken, and have come under French protection; or laſtly, they are Turkiſh Mahometans brought from Conſtantinople and other parts to this iſland, either as ſoldiery or as colonies to forfeited lands.

The people of the iſland do by no means want parts, however defective they may be in the improvement of them; for they are ſharp and ſagacious, which they diſcover in their countenances; the young people are very fair and handſome, and have fine eyes; it is ſaid the Turkiſh women, who veil, are more beautiful than the Chriſtians; they

* Its trees are the cypreſs, pine, ever-green, oak, willow, caroub or locuſt-tree, arbutus or ſtrawberry-tree, the oak, palm, fig, olive, almond, wild pear, platanus, the bay, which they call Daphne, the myrtle, walnut, and cheſnut, aſphetamos reſembling maple, and jëprino, which is a ſort of philirea; they have ſo many different kinds of grapes, that I have heard them reckon no leſs than ſeventy-two ſorts; they have alſo a very great variety of curious ſhrubs, among them the bramble, which are not ſeen in other eaſtern parts; they have many rare herbs, as curled tea ſage, roman ſage, and wormwood, ſavory, liquorice, dwarf elder and fern, which I had not ſeen before in all the eaſt, beſides many others; and I ſaw tuberoſes grow wild on the ſandy ſhore; but they are more particularly famous for four mountain herbs, which excel thoſe of other parts, and are ſent to ſeveral parts of Europe, the phyſicians always preſcribing thoſe of Crete, as Dictamnum Creticum, Epitimum Creticum, Daucus Creticus, and Origamnum Creticum, and one meadow herb called Scordium Creticum: this iſland is alſo famous for ranunculus roots, which grow wild, ſell very dear, and are ſent to Conſtantinople, and other parts.

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anſwer their antient character as to invention, and taking pleaſure in ſpreading falſehoods, and they ſeem alſo to be credulous, and fond of believing ſtrange things; they are civil and hoſpitable to one another and to the Franks; but with great reaſon avoid opportunities of being burthened by the Turks, who command every thing as a debt due to them, and make uſe of their monaſteries, and the houſes of their pariſh prieſts, as inns: theſe are indeed the places for entertainment of ſtrangers; but Chriſtians who have any honour always beſtow ſome gratuity, that, at leaſt, they may not be ſufferers by their civility. The dreſs of the men here is the ſame as that of Cyprus; thoſe of a middling condition and children wear only a ſmall red cap, without any ſaſh round it; the boors wear a black cap cloſe to their heads, with a black ſilk taſſel hanging down at each ear, and in ſummer are always clothed in white, which is a general cuſtom among all the people in the Turkiſh empire for all the habits, except the outer garment, imagining that white is a cool dreſs. The country people wear about their necks a long towel, with which they cover their heads when they are in the ſun. The children here plait their hair round from their foreheads, and bring it down ſo as to hang in a plait behind, and the females have often two or three ſuch plaits, which are very becoming. The Greek women do not cover their faces, but wear a muſlin veil upon their heads, and bind up the hair in ribbands, and roll it round their heads, ſo as to make it a high dreſs; they tye their petticoats and aprons near as high as their armpits; and, when in high dreſs, they wear a ſort of ſhort ſtays, adorned before with gold lace. The women never ſit down to eat with men that are not of the houſe, and though they are not ſo ſtrict as the Turks, yet they rarely come into the room where any ſtrangers are.

All people here have ſuch a property in their lands, that only the ſeventh of the produce belongs to the grand ſignior, and when they die, the lands, according to the law, are equally divided between the children; which has reduced all the Chriſtian families to poverty; nor can the father leave the lands in any other manner. All along the north coaſt of Candia ſmall watch towers are built to obſerve the coaſt, particularly by night, and to give the alarm by making fires, in caſe of any deſcent. The Chriſtians are obliged to keep this watch; and to ſhew they are on the guard, every tower is obliged to have a fire as ſoon as it is dark, and at break of day. The paſhas have often taken money to excuſe the attendance of the watch, and in three or four months after ſent an order to keep it again, and then they come to a new agreement to be excuſed; but there having been ſome deſcents made of late by the Malteſe, the guard is ſtrictly kept, and a company of ſoldiers go out every night from the garriſoned towns to watch the coaſt. The caia, or prime miniſter of the paſha, gives an account of all duties to be levied, to the Chriſtian ſecretary of the paſha, who ſends it to the caſtel caia, or high conſtable, and he goes round to the capitaneo of each village, who levies the ſum laid on the village from every houſe. The harach, or poll tax on the male Chriſtians above ſixteen years old is five dollars and ten medins a head, which is about thirteen ſhillings ſterling, and is collected by a Turkiſh officer ſent to every caſtellate, who goes round and receives it. There are twenty-five thouſand Chriſtians who pay harach, not including thoſe who are in the three great cities.

There are in the garriſoned towns ſeven military bodies: firſt the janizaries, of which there are in each a certain number of different companies, or chambers called odas; but beſides theſe there are a greater number of janizaries called jämalukes, who belong to chambers which are in other parts of the empire, and are ſettled here as merchants or tradeſmen, and yet receive their pay as janizaries; and if any one of the companies are ordered away, thoſe only go who pleaſe, and they make up their number as they can, and then the perſons who refuſe to go belong no more to that

company; but they frequently go to Conſtantinople to be put into another company, and return to Candia, with a patent to receive their pay: as there are many janizaries about the country on their little eſtates, they are governed by a ſardar in every caſtellate, and are ſubject only to their own body. Theſe odas or chambers, like the Roman legions, are called by their reſpective numbers, there being a hundred and ſixty of them in the empire; each company has from one hundred to five hundred men, which is their complete number in time of war; in peace they generally conſiſt of about a hundred men. The ſecond body are the järleys. The tiſdarlees are another body of foot, who cannot be ſent out of the place. The fourth are topgis or cannoneers. The fifth jebegis, who have the care of the ammunition. The ſixth ſpahis, who are the cavalry, and are ſuppoſed to have horſes, and when the paſha goes out they furniſh him with half the number of horſes he wants, the town furniſhing the reſt. All the Turks belong to ſome military body. The harach and cuſtoms pay all the ſoldiers, except the janizaries, whoſe money is brought from abroad.

The grand ſignor ſells the ſeventh part of the lands of Candia for one life, and no proprietor can be diſpoſſeſſed; but the purchaſers can lawfully receive out of them only a ſeventh of the produce, which of corn, flax, and cotton, is taken in kind; as to the oil of their olive-trees, it is exorbitantly eſtimated; and for their vineyards they pay a certain ſum, according to the quantity of land; and ſilk pays a medin or three farthings an ounce. The perſon who buys the ſeventh part of any village is lord and maſter of it, leaves his ſoubaſhee or ſteward to collect his rents, who has all the power, and the buſineſs of the capitaneo, which is to collect all occaſional impoſitions raiſed on the village by the paſha; he has the number of Chriſtian families regiſtered, and the tax is equally divided among them, the Turks paying nothing; and even ſometimes a Chriſtian family, by great intereſt, may be ſtruck out of the liſt.

The archbiſhop is put in by the patriarch of Conſtantinople, and the metropolitan makes the biſhops, who put in the pariſh prieſts. The archbiſhop, beſides the revenues of his own dioceſe, receives a yearly ſum from all the biſhops; and as he pays a yearly tribute to the grand ſignor, every biſhop is impowered to levy five medins for that purpoſe on every houſe, and pays a certain ſum on that account to the metropolitan. The biſhop's revenue is a certain meaſure of corn, wine, and oil, beſides the voluntary contributions of the people; he has alſo fees on marriages, and they generally go round their dioceſes in the three Lents, in March, Auguſt, and November. If a Chriſtian woman marries a Turk, ſhe is not admitted to the ſacrament, till ſhe is at the point of death, and muſt then renounce her huſband; but ſhe goes to church, which they cannot hinder; and many of thoſe who live in the villages are perverted by the Turks. When Candia was taken, the Chriſtians had generally two bells to every church, which they were ordered to bring into the cities; many of them hid the bells; and it is delivered down from father to ſon where they are; this is known by the Turks; ſo that the paſha, if he would raiſe money on a rich family, the maſter is accuſed as having the bells hid ſomewhere in his land, he is carried to priſon, and there remains until he pays a ſum of money for his deliverance. Though many of the villages are inhabited by Turks, yet there are ſome villages where the inhabitants, who were formerly Chriſtians, are almoſt entirely become Mahometans; ſome to avoid puniſhment, or to be revenged on a Turk, whom a Chriſtian cannot ſtrike; others are encouraged by the thriving of the renegadoes, who pay no taxes: ſo the Chriſtians grow poor, the Mahometans rich, and purchaſe their lands; and thus the Chriſtian religion daily loſes ground in all parts of Turkey.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the First. — Of the Greek Islands of the Archipelago.

Chap. I. — *Of the Island of Scio.*

I EMBARKED on board a French ship at Canea on the first of October, one thousand seven hundred and thirty-nine, and sailing in sight of most of the islands, landed at Scio on the fourth. The island of Scio is now called by the Greeks Kio [Χιο], the antient Greek name of it was Chios [Χιος]; it was first called Ætalia in very antient times, and also Mastic, on account of the great number of mastic trees that were in this island. It is situated to the west of that large promontory, which makes the southern part of the bay of Smyrna which is to the north, and the north part of the bay of Ephesus; where it is nearest to the continent, it is only eight miles distant; the north part of it is all mountainous, and is distinguished from the other parts of the island by the name of Epanemeria [The upper quarter]; there are notwithstanding some fine small vales in that part. The mountains extend to the south-west, and end with low hills to the south, on which most of the villages of Mastic are situated. To the west of the mountains, about the middle parts of the island, there are also some villages of Mastic, and likewise of Epanemeria; these extend to the north-west corner; the other villages in that quarter being to the north. The whole island is about thirty miles long, and fifteen broad, and is computed to be ninety miles in circumference, though Strabo makes it one hundred and twelve miles and a half, which may be true if it were measured round the bays and harbours. This island was taken by a Genoese, called Simon Vignosius, and was mostly governed by the family of the Justiniani from Genoua. The Turks became masters of it in one thousand five hundred sixty-six, the Christians remaining in possession of the castle till one thousand five hundred ninety-five, when the Florentine galleys under Virginio Ursinio, making an attempt to recover the island were repulsed, and the Christians dispossessed of the castle. About forty-five years ago the Venetians took this island, but held it only six months, and were forced to yield it again to the Turks, leaving only about thirty soldiers in the castle, who were soon subdued by the conquerors. This island has only one city in it, which is commonly called Scio, and by the natives, by way of eminence, The place or city [Η Χωρη]; it was antiently called Chiepolis. This town is situated about the middle of a shallow bay on the east-side of the island; to the south of it is that fine country called the Campo, and a narrower strip to the north called Livadia. Within this bay there is another small one, which being defended to the east by ruinous piers, and having a light-house on each side, makes the port of Scio, into which the shipping enter when they are unloaded; and there is a good road without for the largest ships to ride in. The castle is to the north of the bay, which is about half a mile in compass;

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it is inhabited only by Turks and Jews, and is often a place of confinement for ſtate priſoners who are ſent from Conſtantinople; and when I was there the late vizier landed from Rhodes; but it is eſteemed a good omen when they are brought nearer to Conſtantinople. To the north of it is Palaiocaſtro, or the old town, ſo that probably the antient city was on the north-ſide of the port. The chief part of the preſent city is on the weſt ſide of it, and is ſeparated by gardens from the old city, which is moſtly inhabited by the lower rank of people. Though the ſtreets are narrow, yet the town is well built, there being many fine houſes in it of hewn ſtone, inhabited by the Italian families who remained here, and by the rich Greeks, many of which were built in the time of the Genouſe government. The Greeks have a great number of churches in the city, which are remarkable for the ſkreen, or partition of wood before the altar, which is of fine carved work. One of the churches is a beautiful fabric, with galleries ſupported by pillars, and was built a little before the Venetians took the iſland; the old and new city together are about two miles in circumference without the walls.

The campo, or plain of Scio, to the north of this town, is a very beautiful country, about two leagues long, and a league broad, but it conſiſts entirely of country houſes and gardens walled round, great part of them are groves of orange and lemon trees; and the houſes are ſo near to one another that it appears like the ſuburb of a town; and from the ſea it looks almoſt like one continued city. The plain country to the north and ſouth is about four leagues long, and a league broad in moſt parts, and in ſome more; there are alſo in it ſeveral gardens of mulberry trees for ſilk worms; thoſe that are the moſt beautiful have a walk in the middle, and to the right and left from the houſe with ſquare pillars on each ſide, and ſeats built between them of hewn ſtone; the pillars ſupport a trellis-work, which is covered with vines, and on the ſpaces on each ſide there are groves of orange and lemon trees; ſome have chapels in their gardens, with a family vault under them. Here almoſt all the people of the city retire in the ſummer, and as conſtantly return to the town in winter; they go alſo out of the town to their country houſes when there is any plague; and the ſpring before I was there, when there were ſuch terrible earthquakes, many went out of the town; but found that it was more ſecure to ſtay in the city, where the houſes being contiguous, ſupport one another better againſt the ſhock. To the ſouth and ſouth-weſt part of this country are the villages of the Campo; but theſe, as well as moſt of the others in the iſland, which are ſixty in all, are really like towns; the houſes are built together, and conſiſt of ſeveral narrow ſtreets, having gates at the entrance, and many of them a caſtle in the middle, eſpecially the villages of Maſtic; which manner of building in the country ſeems to have been introduced as a defence againſt the incurſions from the continent, which were often made when this iſland was not under the ſame government. On a hill to the ſouth of this plain there is a large convent called ſaint Minas; from it one aſcends to the hills on which there are one and twenty villages of maſtic, all which except four are together on the ſouth-ſide of the plain; one of the four is on the hills to the weſt, and is called ſaint George. It produces no maſtic, but enjoys the privileges of the others, as being the guard to three villages that are to the weſt of the mountains; for theſe villages have great privileges; they pay no rent, only a certain quantity of maſtic to the grand ſignor, which I was informed is yearly five thouſand and twenty okes of four hundred drams each; and they are ſubject only to an aga placed over them; are permitted to have bells to their churches, being all Chriſtians, and may wear white faſhes to their turbans. At the firſt village there is a guard to hinder any one from entering during the ſeaſon when they make maſtic, unleſs they have an order from the aga. The maſtic tree, or as it is ſometimes called the lentiſk, in Arabic Carice, they ſay, is of two ſorts, the wild and the domeſtic tree; what they call the wild, I have ſeen in great abun-

dance in Syria, eſpecially in the Holy Land, and in Cyprus and Candia; it bears a ſmall red berry, which they affirm the domeſtic does not; it is a large ſhrub, I have ſeen it fifteen feet high; they affirm that they obſerve a male and female ſort of the domeſtic kind; the wild produces maſtic, but not ſo good as the other; and of this the female, which has larger leaves, and is a brighter green, produces the beſt maſtic; and that which comes firſt from all of them, is better than that which drops afterwards, when the tree has loſt its ſtrength. On the ninth of July they make holes in the rind acroſs the trunk with an inſtrument called Temetri; it is like an awl, except that it has two edges, and the point of it is an eighth of an inch broad; they ſweep the ground, and throwing water on it, tread it even to make a ſmooth floor; in three days the gum begins to run, and they let it lie and dry for about eight days; it is then hard enough to handle, and they take it up; it continues running all the month of Auguſt, and drops alſo in September, but then it is not good; the fineſt and beſt is called Fliſcari, and ſells for two dollars an oke; the reſt from a dollar to a dollar and a half; and if they have a greater quantity than the tribute which they are to pay to the grand ſignior, they may have a licence to ſell it; notwithſtanding I have reaſon to believe that moſt of it is ſold clandeſtinely, that their tribute may not be increaſed. I have been told that water, in which the wood of this tree has been boiled, is good againſt the gout, and that the wood of it has been clandeſtinely procured by ſome perſons, in order to ſend it into ſome parts of Italy for that purpoſe. The maſtic was formerly ſent to Venice, but is now exported only to Conſtantinople and Smyrna; it is chewed only by the Turks, eſpecially the ladies, who uſe it both as an amuſement, and alſo to whiten their teeth, and ſweeten the breath, on which account it is much uſed by thoſe of the grand ſignior's ſeraglio; it is alſo put in bread, and is ſaid to have a very good taſte; the whiteſt and cleareſt is the beſt, but after a year it turns yellow, though it is thought it does not loſe its virtue; they ſometimes cut the wild ſort; but I have great reaſon to think, though they ſaid otherwiſe, that the difference between the wild and domeſtic is, that they take off the flowers from the domeſtic, which would produce fruit, in order to make the tree give a greater quantity of gum, and of a better quality; not to mention that their cutting it early may prevent its flowering, by enervating the force of the tree. I obſerved on the domeſtic tree a ſort of a black dried flower, like that of the male aſh, which, they ſay, is ſometimes on all the trees, both male and female, though I imagine it to be the flower only of the male. The maſtic muſt not be made in any other parts of the iſland, and, if I do not miſtake, the making of it is prohibited throughout all the grand ſiginor's dominions; and it is actually made no where elſe, though it was formerly; for Dioſcorides ſays, that the maſtic of Scio was the beſt in the world, which probably may be owing to ſome art they may have to keep it from blowing and bearing fruit. After I left that part of the iſland, I was informed that at one of the Maſtic villages called Kalamoty, on the ſouth-weſt part of the iſland, there was lately diſcovered a ſubterraneous building, ſupported by pillars.

I went to viſit two convents further to the ſouth, and was ſhewn a ſpot of ground, near a winter torrent, about two miles in compaſs, which, they ſay, after a great flood, ſunk down in ſuch a manner that the trees and houſes were overturned; and I ſaw the marks of this accident ſtill remaining, which, one would imagine, muſt be owing to ſome cavity under ground, the flood looſening one ſide, which ſupported it. There are three ſmall convents, and a nunnery this way; I did not ſee them all, but I was at a large nunnery near a village called Calamaria; they build or buy their apartments, half

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going to the head convent of Neamone, and half to the relations of the deceaſed; they cannot profeſs before they are twenty-five years old; and they may take the vow after that age without probation; they are admitted by the abbeſs, and have no allowance, but live on their fortunes, or labour, for they have a dimitty manufacture in this convent. They may go out when they pleaſe, as they often do, and live ſome months in the houſes of their friends; the gates are open, and all have acceſs, and that without any ſcandal; and to gratify a ſtranger for a ſmall piece of money they will ſing in their churches a form which they call a Paracleſis; ſome live in the convent without ever taking the vow, or at leaſt not till ſuch time as there is little danger of being induced to break it. There are in this nunnery ſome old women, who live on the charity of the others, and of thoſe who come to it.

Going from the villages of Maſtic, we came to a place called Sclavia; it was formerly much inhabited by the Genoeſe, moſt of whom went away with the Venetians, and there remain now only a few poor Roman catholic families of Genoeſe extraction, who have a ſmall church; there are two of their magnificent houſes remaining, with a very fine mountain before one of them. At a village called Carchioſè I ſaw over the church a very antient alt relief of our Saviour's triumphal entrance into Jeruſalem; the ſculpture is but indifferent.

We went northward between the mountains, and turning weſt came to the large convent of Neamone, about two leagues to the weſt of the city; it is ſituated on a hill in the middle of the mountains; this convent was founded, or the church built by the emperor Conſtantine Omonomilos; his picture, and that of his empreſs Thea, are in ſeveral parts of the church. The convent is large and irregularly built round an oblong ſquare court, and two or three ſmaller. In the middle there is a church, which is eſteemed one of the fineſt in the Archipelago, it originally ſeems to have had two porticos, to which a ſmaller has been added, and a tower that has deſtroyed the beauty of the front; the door caſes are all of jaſper or fine marbles, and on each ſide of the outer one there is a column of the ſame; the eaſt ſide of it within is wainſcotted with jaſper and beautiful marbles; the ſecond portico is painted, and the arch is adorned with ſeveral figures in moſaic. In the outermoſt are the reliques of three ſaints of the place kept in a red jaſper cheſt; the church itſelf, which is the choir, is a ſquare of about thirty feet, excepting the part within the ſkreen of the high altar; the whole is adorned with pillars, and wainſcotted and paved with jaſper, and the moſt coſtly marbles; and on the dome and upper parts are repreſented hiſtory pieces of our Saviour in moſaic, finely done for thoſe times. They ſhew ſome reliques, much eſteemed by the Greeks, as the thumb of St. John Baptiſt, the ſcull of Timothy, a bone of St. Luke, and St. George, and a piece of the croſs. The abbot is choſe for two years, and no woman can enter the convent; they keep, at leaſt in public, the old inſtitution of eating no meat; there are two hundred perſons in the convent, twenty-five of which are prieſts, fifty ſtavroforoi, or croſs bearers, who are thoſe who have taken the ſtrict vow, and ought never to eat fleſh; and four or five of the Megaloſkema, whoſe vow is ſo ſtrict that they can have no employ in the convent, or elſewhere; and though they ought to have no property, yet this is permitted, becauſe they are obliged to pay their poll tax. They admit caloyers here for a ſum of money, who may go and live on their own farms, and are entitled to a certain portion of bread and wine, though abſent; ſo that the convent is ſerved, either by hired ſervants, or ſuch as labour five or ſix years to be admitted caloyers, without money, or by ſuch caloyers as have offices, by which they gain ſomething for themſelves.

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In the way from the convent to the town there is a hill called the marble table [Μαρμάρα τράπεζα], out of which, they ſay, the jaſper was taken that is employed about the church. Strabo obſerves, that there is a vein of marble in the iſland, and Pliny ſays, that the firſt jaſper was found here; it is a fine red ſort, and the winter torrents near the city having brought down ſeveral pieces of it, they have taken thoſe ſtones to pave the ſtreets, and there are ſeveral other curious marbles found in the beds of thoſe torrents. I went to ſee two of the three fountains on the ſides of the mountains, which are conveyed five or ſix miles to the city, and paſſed a valley on an aqueduct built with arches.

From the city I made a voyage round part of the iſland; the plain to the north of the city is called Livadia, and is near two leagues long; there is a ſmall village in it called Eretes, which might give occaſion for the miſtake of a certain author, who mentioning a place here of ſuch a name, ſays, that the Sibyl Erithræa was born there; whereas ſhe was of the city Erythræ, on the oppoſite continent. At the end of this plain, and toward the ſouth end of the bay, is that great piece of antiquity, which is called Homer's ſchool; it is near the ſea ſide on the foot of a mountain called Epos; it is a part of the rock that ſets out beyond the reſt, the ſurface of which is hewn into a ſeat all round, which I take to have been a figure of many unequal ſides, though it is commonly ſaid to be round; it is indeed much broken and defaced, and the ſide next to the ſea is fallen down; within this ſeat there is a cube three feet above the floor, and on the ſide next to the ſea there is a mezzo relievo of a perſon ſitting, and a ſmaller figure on each ſide; that in the middle may be ſuppoſed to be Homer; and thoſe on each ſide two of the Muſes *. The heads of the figures are broken off, except of the lion behind; for on the three other ſides are reliefs of an animal; that behind is a lion paſſant, the other two have the heads broke off, and are very much defaced, but ſeem to be lions; by which may be repreſented the fire and force with which this poet wrote. Many think that Homer's verſes were taught here; and it is not improbable, when ſo many places contended for his birth, that the people of Chius ſhould cauſe this place to be hewn out in memory of him; and here they might at ſome certain times rehearſe his verſes to his honour. About two or three leagues further north is a bay called port Delfin, which I thought might be Fanum, mentioned by Strabo, till I came to Fana, mentioned below in another place; oppoſite to this are the iſlands called Spermadori, and in Greek Egonuſes, which ſtretch almoſt to the mouth of the channel; they belong to Scio, and are inhabited only by herdſmen. The north-weſt cape of the iſland, is that which Strabo calls Poſidium, which, he ſays comes near to the promontory of Argenum of Erythræ, though the diſtance which he mentions of ſixty ſtadia ſeems to be a miſtake for a hundred and ſixty, as it is computed twenty miles. Oppoſite to the mouth of this channel is Mytelene, the antient Leſbos, computed to be about forty miles diſtant. About a league to the weſt of the north-eaſt part of Scio, now called Laguardia, is the deep bay of Fana, which is wide at the opening, but narrower towards the end, and is ſheltered by an iſland called Saint Margaret: here Strabo ſays there was a grove of palms, and a temple of Apollo, the weſt wall of which is ſtill ſtanding; it is four feet thick, and at the diſtance of every three feet there are two layers of brick, the entrance of it fronts to the eaſt; it was about ſeventy-five feet long, and thirty-five broad, as well as I could diſcover from what remains of the foundations. I ſaw ſome pieces of grey marble about it, which

* Chandler, 52, calls it an open *Temple of Cybele*, whoſe figure is in the centre; the head and one arm wanting.

appeared to have been joined with iron cramps. This inner part of the bay has a fine beach on the weſt and ſouth ſides for boats to come up to, and ſeems to be the place called Notium by Strabo, which he ſays is a fine ſhore, and may have received its name from its ſituation to the ſouth-ſouth-weſt, that wind being called Notia: he ſays, it is three hundred ſtadia diſtant from the city by ſea, but by land only ſixty, which is another miſtake for a hundred and ſixty, it being computed eighteen miles: this is now called the bay of Cardamilla, from a village of that name near it. In this part of the iſland, to the north of the city, and along the northern ſhore, there are fourteen villages; it is the part called Epanameria, with the eight villages mentioned to the weſt of the mountains. A rivulet called Sclavia runs into the ſea about a league to the weſt; its ſource comes from the foot of the mountain, and runs on a bed of white marble with a reddiſh caſt. This country called Nagoſe or Naoſe, without doubt from a temple near, ſome ſmall ruins of which are now to be ſeen; from the beſt judgment I could make, it was fifty-five feet long, and thirty-five broad; the pieces of marble, which are very large, ſeem to have been poliſhed, and it appears as if there had been two ſteps all round; there are no ſigns either of pillars or pilaſters. This temple Tournefort ſuppoſes to have been dedicated to Neptune, who had amours with a nymph here: he conjectures that this fountain of water is that of Helena, mentioned by Stephanus; and, as he obſerves, Vitruvius ſpeaks of a fountain in this iſland, the waters of which make people mad; in which he was probably miſinformed, there being not ſo much as any tradition that there ever was ſuch a fountain. This place is oppoſite to port Sigri in Mytilene. We went on weſtward, came to a ſtream, and walked along the ſide of it to a poor village called Aie-Thelene, on a high hill: we went to ſee a grotto on the ſouth ſide of the hill under it, which is more famous for a fooliſh ſuperſtition of the Greeks, than for any thing that is very curious in it; over it there is a church, and within the grot, which has ſome petrifications in it, made by the droppings of the water; there is one of thoſe pendant petrifications, from one part of which the water continually drops; they ſay, that it formerly dropped from another part of the ſame ſtone, which is now broken; theſe, they tell their devotees, are the teats of the Virgin Mary; that the water is milk, and that no body muſt drink of it but faſting; and give the pilgrims ſome little ſtones of the petrifications, which, they ſay, are good againſt a fever when boiled in water. The water of the rivulet below never fails, and they have ſmall eels in it called Mungri, which is the only freſh-water fiſh in the iſland. If we ſuppoſe that Saint Thelena is a corruption of Helena, we may conjecture that this is her ſpring, mentioned, as above, by Stephanus. We walked two miles, almoſt as far as the north-weſt cape of the iſland called Melano, and went to a village of the ſame name; this is the old promontory of Melana; and the city of that name mentioned by Strabo, might be where the village is, though there are no ſigns of antiquity. The governor of Saint Thelena ſent an expreſs to this village to give advice of our arrival, according to their cuſtom. Going about three leagues further to the ſouth, we came to Voliſſo, where the country of Ariouſa ſeems to begin, which was ſo famous for its wines; it extended for three hundred ſtadia in length, and is ſaid to have produced the nectar of the ancients; the Chian wine is praiſed by Horace and Virgil; and we have an account that Cæſar uſed it in his triumphs; and this ſpot ſtill produces very good wine.

Voliſſo is ſaid to have had its name fron Belliſarius, whom they call Velliſarius, and ſay, that he came here with his armies, and built the caſtle; and I find there is an author who gives an account that he was impriſoned in it. Voliſſo is about two miles from the ſea, on the ſide of the hill on which the caſtle ſtands, which was defended with

with round towers; there is a church in it dedicated to Saint Elias. About two leagues ſouth of this place is the convent of Dieſca, dedicated to Saint John Baptiſt, ſituated in a very retired place on the ſide of the hills, which extend a great way to the weſt, and make a cape called Peſaro; at the angle of the bay there is a village of Maſtic, to the ſouth of which there are ſeveral other villages along the weſtern ſhore. This land makes a ſort of a large bay, with the land of Voliſſo to the north; but there is no port, and it is much expoſed to the weſt and ſouth-weſt winds. Theſe mountains extend to the eaſt to mount Elias, which is the higheſt hill in the iſland, and was antiently called Pellinæus; to the weſt of theſe mountains is the country of Voliſſo, full of ſmall hills, with little fruitful vales between them, where they make good wine, much ſilk, and preſerve a great quantity of figs. From the high lands I diſcovered what they told me was Monte Santo, but I rather took it to be Stalimene: and here we ſaw Sciro, the Negropont, Andros, and Tinè. The villages of Voliſſo and Perieh, which is one of the villages of Maſtic, are exempt from all eccleſiaſtical juriſdiction, except that of the patriarch of Conſtantinople.

CHAP. II. — *Of the natural hiſtory, cuſtoms, trade, and government of Scio.*

A GREAT part of Scio conſiſts of rocky mountains and hills, and even the ſoil of the plains is but poor, and naturally fit only for trees; but they are very induſtrious, and the inhabitants beſtow great labour on it. The greateſt part of the mountains are of a lead coloured marble, ſtreaked with white; they have alſo about the city and plain ſome quarries of a reddiſh free-ſtone, it being a rocky ſoil. The air of Scio is conſequently very good; but the great communication it has with other parts is the cauſe that they often have the plague; they alſo feel thoſe earthquakes which do more damage on the neighbouring continent. There are ſeveral winter torrents, but very few rivulets that run all the year; however, they have a great number of fine ſprings, and find water almoſt in all places where they dig; that of the plain of Scio is not reckoned ſo good as the water of the rocky countries.

The ever-green oak, the pine, the wild maſtic tree, and the caroub, are the only trees that I obſerved growing wild, except a very few common oaks; but by improvement they have all ſorts of fruit trees, and the mulberry-tree for their ſilk has a great place among them; they have alſo the terebinth-tree, the rind of which they cut to let the turpentine run out upon ſtones, which they place under it; they call it Crementina, and by the Druggiſts it is called Terebintina, and Turpentine, and does not dry to a gum, but is preſerved in vaſes; it is eſteemed the beſt that is made, though the tree is very common in Syria: they have cotton here for their own uſe, and a very ſmall quantity of flax, and ſome corn, but not ſufficient for the conſumption of the iſland, there being much corn imported from the continent of Aſia, and ſometimes from Alexandria. The herbage here is ſo ſcarce, that they give their cattle the cotton ſhrubs to eat when the cotton is gathered, and preſerve the dried leaves of the vines for them in winter.

They have no ſort of wild beaſt, except foxes and hares: mules are generally uſed throughout the iſland, and they ſell ſome of them at great prices; the humble aſs ſerves the poorer ſort of people, there being only a few of the top families in the city who uſe horſes; they have no wheel carriages. The want of herbage makes all ſorts of meat very dear, except goat's fleſh, which they have on the mountains; but ſheep are ſo ſcarce, that in the villages of Maſtic, every family almoſt has a domeſtic ewe for

breeding, which follows them about like a dog. They have now no domeſtic partridges that come at a whiſtle, but great plenty of wild ones of the red ſort.

Beſides the original natives, there are here ſome noble Greek families, who retired from Conſtantinople, when it was taken by the Turks; they have alſo ſeveral Genoeſe families on this iſland, but only thoſe of the name of Juſtiniani and Grimaldi, who are noble and rich; of the former there are about ten families. This iſland is rich, and exceedingly well peopled, inſomuch that every thing is twice as dear as it is in Candia; they compute that there are a hundred thouſand inhabitants, of which half are in the city, and in the villages about the plain, and of theſe three thouſand are Roman Catholics, who are all of Genoeſe extraction, and call themſelves Italians. There are about forty families of Jews in the caſtle, and five thouſand Turks, the reſt are all Greeks, there being no Turks in the villages. The Greeks have a biſhop, whom they call metropolitan; and the Romans have one likewiſe, who is choſen by the pope out of ſix natives of the country, nominated by the chief people among them, as they informed me, though I find the preſent, who is the firſt ſince their churches were deſtroyed on the Venetian invaſion, was put in by the pope without any nomination: they have about fifty Roman prieſts, who celebrate according to the Latin rite, ſome few of them have been educated in Rome, and all the Roman Catholics of faſhion ſpeak Italian very well. The government here has corrupted the language in the city in ſuch a manner, that the country people talk by much the purer Greek. In the convent of Neamone, and in the city, there are prieſts that teach the old Greek; thoſe who underſtand it are reckoned to ſpeak the beſt modern Greek, and often uſe old words; and if they would come into the cuſtom of ſtudying the antient Greek in all parts, it might be a great means to purify and improve the modern language.

As to the genius of the people, they are induſtrious, and ſharp in acquiring, but luxurious and extravagant on the days when they have repoſe from their employs: they are very dextrous in managing affairs, and one may make a conjecture of their capacities from a reaſon a Sciote gave me why they had ſo few Jews there, which was, becauſe the people were too ſharp for them. The Greeks and Roman Catholics have a great averſion to one another, and thoſe of one profeſſion are not Chriſtians in the judgment of the other; the Franciſcans of propaganda fide, and the Capuchins, have a ſmall convent in the city; the former under the Dutch protection, and the latter under the French, to whom they are chaplains: there are in the iſland three nunneries and eight convents.

The dreſs of the men here is much the ſame as that of Candia. The youth and people of faſhion, when in the country, wear trowſers, with ſhoes and ſtockings. The garments of the ladies come but a little below their knees, and they are dreſſed all in white, even to their ſhoes, except that their coat is often of damaſk, or ſome other coloured ſilk, but without ſleeves; they wear a head dreſs, which is particular to the Sciotes, it is of a ſtiffened fine muſlin, made ſo as to ſtand up very high, extends out far on the right ſide, and is called a Capaſh; they are very fair and beautiful, and the men alſo are comely. The women are not ſhy, but have a certain air of aſſurance and ſimplicity that ſeemed to beſpeak their virtue, for they appeared to me to be modeſt women; and though I have heard general reflections made on them, yet I was aſſured that the character of their being otherwiſe is owing to ſome inferior people among them, who go out of the iſland chiefly to get into ſervices. Their open manner of behaviour ſeems to be owing to ſome certain cuſtoms they have; for viſiting is not in faſhion; but the houſes in the ſtreets having all ſtone ſeats before them, the women of

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beſt faſhion, as well as the vulgar, on Sundays and holidays, ſit almoſt all day in the ſtreets, aud the men come and ſtand by them, and hold a converſation, or they diſcourſe with one another. In the villages the men and women dance together in the public ſquares, and the mothers and the virgins ſit round till midnight, and enjoy the converſations of their neighbours; it ſeems to be a cuſtom continued from the antient Greeks, among whom dancing was looked on as a great perfection, whereas with the Romans it was hardly conſiſtent with the character of a modeſt woman. Though there is no jealouſy, yet the men hardly ever go into the houſes of any that are not relations, and not often even to thoſe; the women alſo rarely go into one anothers houſes, as they enjoy converſation in this public manner; nor is it the cuſtom to make any invitations to entertainments, not even of ſtrangers, much leſs to lodge them in their houſes. The women ſpin ſilk, and do other buſineſs at home, never ſtirring out, but on Sundays and holidays. The Franks have little trade, and no merchants here; but the French have a conſul, and one of Genoeſe extraction is conſul both to the Engliſh and Dutch.

The chief trade of the iſland is an export of manufactured damaſks and other ſilks; to carry on which they import yearly from Tinè, and a place near Salonica, about twelve thouſand okes, their own produce of raw ſilk not being ſufficient. They ſend theſe manufactures to Conſtantinople, Smyrna, and other parts, the natives paying only a duty of half per cent. whereas foreigners pay five; every oke of raw ſilk brought into the town pays ſixteen medins duty, and all that is exported a medin a pike. Another great export is lemons and China oranges. Their import is oil from Candia and Mytilene, both for lamps and eating; and wine from Ipſara and Mycone, though they have much good wine here, but it is not ſufficient for their uſe; they import corn from Aſia. The public revenue ariſes from the cuſtoms, and from the poll tax of ſix to ten dollars a head, according as it is fixed on the villages, except the villages of Maſtic, in which they pay only three dollars; alſo there is a ſmall rent paid for lands, and the governor pays in the whole about three hundred purſes, and raiſes four hundred, that is, between forty and fifty thouſand pounds.

This iſland was uſually governed by a paſha, who was generally a diſgraced perſon; and the Chriſtians had five deputies, two of them Roman Catholics, and two Greeks, who had great power, decided all civil cauſes between Chriſtians, and could apprehend all Chriſtian offenders, ſend them to be judged by the cadi, and require them either to be ſent out of the country, or executed; but about twenty years ago the deputies, on ſome pretence, were carried to Conſtantinople and impriſoned, and then a moſolem was ſent inſtead of a paſha, and in the place of deputies they have only, as they have in other iſlands, vicardi, I ſuppoſe, a corruption of vicarii; they have theſe in the ſame manner as the deputies, but with leſs power, however they can remonſtrate; and if the moſolem does any thing unlawfully, they can move the affair to the cadi; but if that officer and the other governor are united they can do little; however, the cadi often calls them to be preſent at any diſputes between Chriſtians; and they are frequently made referees in many caſes between them at this time; and lately they cauſed a governor to be removed and puniſhed; however, the governor, on the leaſt pretext, will fine, which is the puniſhment for thoſe that are rich, and render themſelves obnoxious. One of the Juſtiniani is always one of the two Roman vicardi, and often one of the Grimaldi, and one of the richeſt Greeks; their office continues for one year, and is very troubleſome; they name their ſucceſſors. When they had deputies the people paid no rent for their lands, and the deputies could levy money for their public expences; but when the deputies were laid aſide, a valuation was made of all the

lands, and a ſmall rent fixed on them: the moſt any one pays does not amount to above ſix or ſeven pounds a year, and ſometimes a poor village does not pay more. For in ſome of the inland mountainous parts, where they are very poor, the live by trucking every thing, cannot ſell the wine they have, by reaſon of the difficulty of carriage, and raiſe what money they muſt have by their little flocks of ſheep. Every village is governed by a vicardi, who ſometimes is the pariſh prieſt, and is appointed yearly in the ſame manner; his office is much the ſame as that of the head vicardi, to ſend offenders to the cadi, and alſo to levy all public taxes, or to aſſiſt in it. The cadi of the iſland is ſent every ſeven or eight months from Conſtantinople; his juriſdiction extends to Geſmè, on the continent; he ſends his deputy about to all the villages, to reſide in each eight or ten days, in order to decide diſputes, but principally to raiſe money by fines for offences.

CHAP. III. — *Of the iſland of Ipſara.*

WE ſailed from Voliſſo for Ipſara in about five hours, which, they ſay, is forty miles diſtant, though I conjecture that cape Melanon is but twenty miles from the north-eaſt point of Ipſara; Strabo computes it to be only fifty ſtadia, though if he had ſaid a hundred and fifty, it would be nearer the true diſtance. Our boatmen looked out very ſharply, to ſee if there were any Malteſe in the port of Ipſara. I ſaw the iſland of Andros to the ſouth, Schiro to the weſt, and the cape of the Negropont, called cape Diro, which is the old promontory Cephareus, and was famous for the ſhipwreck of the Greek fleet. We arrived at Ipſara, called by Strabo, Pſyra, [Ψύρα] who ſays, it had a city of the ſame name; but he is miſtaken in the circumference of the iſland, for it is computed to be eighteen miles round, whereas he makes it but forty ſtadia or five miles. The iſland is high and rocky on the north and eaſt ſides, and is about ſix miles long and three broad; on the ſouth ſide there are two bays; in that to the weſt is the ſmall iſland of Saint Demetrius, which has its name from a chapel on it, within which there is a good port to anchor; and the Corſairs ſometimes ride there in bad weather, but oftener at the uninhabited iſland called Antipſera, which is before this bay, and is about three miles in circumference. Between the two bays there is a ſmall beach at the bottom of a very ſhallow bay, which is made by two rocky heights; on that to the eaſt is the chapel of ſaint John Baptiſt, and a deep ciſtern ſunk into the rock and foundations of what ſeems to have been walls of a caſtle, the rock on which it ſtands being very high; what they call the caſtle is ſituated on the weſtern height, and is encloſed only with the walls of their houſes, and has but one entrance; it is about a quarter of a mile round. The preſent town is on a gentle deſcent on two ſides of the caſtle, probably on the ſpot of the antient city, and may be half a mile in circumference; the houſes are low and ill built, moſt of them conſiſting only of one floor. In the caſtle is the principal church of ſaint Nicholas, near which I found three or four antient reliefs, and a ſhort Greek inſcription or two of no importance. There are ſome reliefs alſo in the church of ſaint John, and on a houſe near it; there is another church in the town; at a little chapel by the ſea ſide, called ſaint Luke, there is a Greek inſcription, in which the antient name of the people is mentioned. They ſay that there are thirty churches in the iſland, though in going the whole length of it I could ſee but thirteen; and as there are no Turks in the iſland, they have bells to their churches. I went to the north end to ſee the poor convent of the virgin Mary, which belongs to the city, and has only three caloyers in it. The iſland conſiſts of a ſlaty ſtone, with ſeveral veins of white marble in it; the high mountain to the north,

on which the chapel of ſaint Elias is ſituated is moſtly of a grey marble; there is alſo here a baſtard crumbling granite of a red colour, a little reſembling porphyry. They have good ſprings, but no herbage, the ground being covered only with ſeveral dwarf ſhrubs; they have no trees that grow naturally, and only a few figs, which they plant; they have a ſmall quantity of cotton and corn, and are ſupplied from Aſia with the latter; the great produce of the iſland is a very good ſtrong red wine, which they export to Scio; the old wine ſells for about a halfpenny a quart, and the new for half that price; the ſouth and middle parts of the iſland conſiſt of ſmall hills, and two little plains on the two bays; and all of it ſeems to be excellent ſoil; the ſides of the mountains in many parts are improved with vineyards; they uſe oxen for the plough, and aſſes for burthen and riding, and they have ſome ſheep and goats. The people, who are all Greeks, are computed to be about a thouſand, two hundred of whom pay the poll tax; they live all in the town, but have huts in the country, where they ſtay during the buſy ſeaſons of the year; they are ſaid to be brave courageous men, and have freed themſelves from the dread of the Malteſe, by ſallying out, and killing ſome of thoſe that made a deſcent, and taking ſeveral of them priſoners, and ſince that time they have never diſturbed them. The men wear a ſort of ſandals made of raw hide, and tied with thongs round the foot and ancle: the women have a veil or towel, that comes over their heads, and is brought round the neck, and ſometimes they put it over the chin and mouth; but they expoſe their breaſts in a very indecent manner, which ſeemed rather owing to an ignorance of decorum, than out of lewdneſs; they have neither phyſician, chirurgeon, nor lawyer. They are governed here as at Scio by three vicardi, but all of them are labourers; the cadi of Scio ſends his deputy to this iſland in his progreſs to decide their diſputes: they pay two purſes a year to the captain paſha or lord high admiral, to whom all the iſlands belong which are not governed by a paſha or moſolem; ſo that Cyprus, Rhodes, Candia, Negropont, Scio, and Mytilene, do not belong to the admiral. In eccleſiaſtical affairs they are ſubject to the patriarch of Conſtantinople, as all the iſlands are where there are no biſhops. The patriarch has a lay vicar reſiding here, who is alſo over Voliſſo and Perieh in Scio; his chief buſineſs is to ſend people to the biſhop of Scio to be ordained; they pay thirty dollars a year to the patriarch, which is received by the vicar of Scio, and they have only five prieſts in the whole iſland. They have no trade but the export of their wine, and the import of corn, and the few other neceſſaries they want; as it is an open bay, they draw up their little barks and boats to the land. The ſame day I arrived I went to ſee the convent on the other ſide of the iſland; and, as I returned, ſome countrymen who were eating bread and fiſh, called to me to take part with them, and they ſeemed much pleaſed with my compliance. I lay in my boat, but as it rained, and the wind was contrary, the next day I removed with all my baggage into the chapel of ſaint Luke at the port. On the eve of ſaint Luke they performed devotions in the chapel; the women or children brought ſmall wax candle, and a plate or baſket of boiled wheat, on which either raiſins, or the inſide of pomegranates was ſtrewed; ſome alſo brought cakes of bread; when the ſervice was finiſhed, all but the boiled wheat was diſtributed to the people in or near the church. On the feſtival they brought lenſigs and brandy, which were given to the people in the ſame manner; all which ſeems to be ſome remains of the antient cuſtom of having all things in common, and eating their bread together in ſingleneſs of heart.

We ſailed for Mytilene, but put in the firſt evening at Cardamilla in Scio, where I pitched my tent, and lay all night, and the next evening arrived at the port of Mytilene.

CHAP.

CHAP. IV. — *Of the iſland of Mytilene, the antient Leſbus.*

THE iſland of Leſbus, ſo often mentioned by the Greek hiſtorians, is now called Mytilene, from the old name of its capital city, which it ſtill retains. The Leſbians were formerly famous for their fleet: they were at firſt under kings, and then became a republic, governed by a council of the ſuperior rank of people, and by an aſſembly of the common people, whoſe decrees are ſeen in ſome inſcriptions ſtill remaining in the iſland. At one time ſome perſons of greateſt intereſt uſurped a ſort of tyrannical power over their fellow citizens; among theſe was Pittacus, one of the ſeven wiſe men, who, out of a public ſpirit contrived to get all the power into his own hands, and then reſtored to his country their antient liberty. Thucydides gives a particular account of the oppoſition the people of Mytilene gave the Athenians, who ſubduing them, made a decree to cut off all the people of that city; but a party in favour of the Mytilenians afterwards prevailing, they repealed that decree; the account of which arrived before the former was executed *. Mytilene, the antient capital of the iſland, was ſituated on the ſpot of the preſent city of that name, which is called alſo Caſtro; it is on the north ſide of the iſland towards the eaſt end, and is only ſeven miles and a half from the moſt eaſtern point of the iſland, which was antiently called cape Malia; which diſtance was probably computed to the head of land which makes the bay of Mytilene, where the eaſt end of the iſland begins; for the whole eaſtern point ſeems to have been called cape Malia. The old city appears to have been built on the plain near the ſea, and on the ſide of the hill to the ſouth of it, and to have extended along the plain to the eaſt of that hill. There was an iſland before the city about a mile in circumference, which was well inhabited, and is now joined to the land by an iſthmus, which may be about a furlong wide, and of much the ſame length, and they have ſtill a tradition of its being an iſland; there was a port on each ſide of it, as there is at this time; that to the ſouth-eaſt was defended by two moles, of which there are now ſome ruins; the entrance is between them: the other port to the north-weſt was defended by a mole, of which there are ſtill great remains; the port to the ſouth is now only frequented by large ſhips. The city was formerly very large, and one ſees in all parts of it many fine pieces of grey marble, which are remains of the antient buildings, and ſeveral imperfect inſcriptions; and at the entrance to the palace of the biſhop, there is a very curious antient chair cut out of one block of white marble. Pittacus, one of the ſeven wiſe men of Greece, was of this city, and ſo were Alcæus and Sappho the poets, and alſo Theophanes the hiſtorian, who had the honour to enjoy the friendſhip of Pompey the great, and his ſon was made procurator of Aſia by Auguſtus. The preſent city is on the neck of land that leads to the peninſula, and on each ſide of it on the ſhore, and likewiſe to the ſouth, it extends up the ſide of the hill; it is about a mile in circumference, and is well built. The caſtle is on the top of the high rocky peninſula, and is near three quarters of a mile in compaſs, conſiſting of the old and new caſtle which are contiguous, but have their diſtinct governors and bodies of militia; they are inhabited only by Turks, and Franks are not permitted to go into them. The ruins of the old city extend a conſiderable way to the weſt. I was told that there are in the caſtle, the arms and cypher, or name of one of the emperors Palæologi; and that there is a ſtone coffin in a moſque, which, they ſay, is the tomb of Sappho. If this caſtle was built by the Greek emperors, it is probable that it was much improved by

* Strabo, xiii. 618.

the

the Genoeſe when they were in poſſeſſion of the iſland. As well as I could be informed, the iſland was at that time the property of a family of the name of Cataniſi, who were lords of Leſbus; and it is ſaid when the city was beſieged by ſultan Amurath, a lady of one of theſe Cataniſi, ſallied out at the head of the citizens, and raiſed the ſiege. There are in the city a great number of Greeks, three or four Greek churches, and only a few families of Armenians. The French have a vice-conſul here, who has a chapel and chaplain in his houſe, and there are two or three French factors of the merchants of Smyrna. The Engliſh alſo have a Greek vice-conſul. The biſhop has the title of metropolitan, though I could not find that he has any juriſdiction over the other biſhop; both being put in by, and immediately ſubject to the patriarch of Conſtantinople. In this city, as well as in ſome other parts of the Archipelago and Greece, they have a prieſt who has ſtudied at leaſt the literal Greek, preaches, and has the title of Didaſkalos and Logiotatos [Moſt learned], which latter is given to moſt of the prieſts: the perſon here in that character had ſtudied ſeveral years at Padoua. As they are generally envied by the other ignorant prieſts, ſo they are commonly drove from one place to another.

They have a great trade in this city in building large ſhips and boats, with the wood of pine, which they uſe even to the keels of the ſhips; they bring the timber from the continent, there being no place there ſecure from the corſairs for the building of them. Theſe veſſels are very light, and laſt for ten or twelve years, it being a timber full of roſin, and ſaid to be much more durable than that of Europe; they uſe alſo iron nails in building; and inſtead of crooked timber, they ſaw the wood to the ſhape that is neceſſary for building. As to the other branches of trade, it is the ſame here as throughout the whole iſland, and conſiſts in a very great export of oil of olives to France, and to many parts of the Levant, which latter is carried on by ſmall veſſels or boats. They have alſo very good ſcamony and althea here, and I ſaw a great quantity of alkermes, but they do not make any uſe of it. They have likewiſe an export of tar extracted from their pines.

On the twenty-ſecond of October, I ſet out to make a tour round the iſland, in company with ſome gentlemen of the French nation, and under the protection of a janizary. The iſland is mountainous; one chain of hills that are moſtly rocky, conſiſts chiefly of marble, and runs the whole length of the iſland; another croſſes it towards the weſt end; the whole iſland abounds much in hot baths. We went along the north-ſide of it, and obſerved that the ruins of the old city extended a conſiderable way to the weſt, and there are marks of the city wall which was carried up the hill. Going about two miles from the city, we came to a hot bath, which is little frequented; the waters are warm, and have no particular taſte. We went in between the mountains, about a mile to the ſouth, where there are remains of a very magnificent aqueduct of grey marble ruſticated, built acroſs the valley; the water having run a conſiderable way on the ſide of the hills from the ſouth-weſt, paſſed theſe arches, and then went in channels round to Mytilene. Returning into the road along the north-ſide of the iſland, about two leagues to the weſt of the city, there are hot baths near the ſea; they are rather ſalter than the ſea water, and are now much uſed for bathing, as it appears they were by the antients; there are great ruins of buildings about them, particularly of a colonnade leading to them from the ſouth, the pedeſtals of which remain; there are alſo ſeveral inſcriptions about this place. A little beyond the baths there are remains of a caſtle of the middle ages, built with ſquare towers at the corners, in which there are ſeveral pieces of marble of the antient buildings. Beyond the middle of the iſland is a large head of land, which I take to be the promontory Argenum of Ptolemy;

to the eaſt of it there is a bay, near which is a village on a hill called Manoneia. I conjectured that the village Ægirus was about this place, and that from this bay to the bay of Pyrrha was the narroweſt part of the iſland, which, Strabo ſays, was only twenty ſtadia, though it ſeems to be much more; oppoſite to this cape is the deepeſt part of the bay of Adramyttium, in which there are a great number of iſlands, called now Muſconiſi, and of old Hecatonneſi, that is, the iſles of Apollo, Hecatus being one of his names; ſome ſay there were twenty, others forty of them; one of them called Muſconiſi, in diſtinction from the reſt, has a town of Greeks on it, and perhaps it may be the iſland Pordoſelena of Strabo; all the others are now uninhabited; but I was informed that one of thoſe near Muſconiſi was formerly frequented by herdſmen for paſturage, and that there are ſome ſigns of an antient bridge to it. This may be the iſland which Strabo mentions before the town of the iſland of Pordoſelena; for there was a town in it of the ſame name then deſerted, and a temple dedicated to Apollo. Near the land of Mytilene there are three or four very ſmall iſlands, called the Tockmack iſlands, I ſuppoſe, from a village of that name in Mytilene, which is near thoſe iſlands. The people of the iſland ſay, that the village of Tockmack is the neareſt place on this ſide to Caloni, which is on the bay that was called Pyrrha by the antients, but they affirm that thoſe places are four hours diſtant, that is, about eight miles. On the north-weſt cape of the iſland is the town of Molivo; about four miles to the eaſt of it, on the ſhore, are the ruins of a bath; and on the beach below, there is a ſource of hot water which ſeemed to have a taſte of ſulphur; and about half way between this and Molivo, there is a ſmall bath in repair, the waters of which are warm, but have no particular taſte.

Molivo is the antient Methymna; it is built up the ſide of the hill, at that high point of land which makes the north-weſt corner of the iſland. Methymna was computed to be thirty-three miles and three quarters from Sigrium, and ſeven miles and a half from the ſhore of the continent, though it is now computed to be eighteen miles over, and it cannot be much leſs; the town is a mile in circumference; on the ſummit of the hill there is a caſtle, about half a mile in compaſs, which is inhabited by Turks, who have here their ſeveral bodies of ſoldiers with their agas, as at Mytilene. From the caſtle weſtward the ground declines, and makes a ſort of a plain ſpot at the very point, on which one ſees ſome little ſigns of the old city Methymna, particularly the foundations of the city walls on the ſouth-ſide of the hill, and the ruins of a large ſtrong tower or caſtle over the preſent little baſin on the ſouth, which is made by art for ſmall boats; it is probable that the city extended from the end of the point, about half a mile, to that ſteep ground on which the preſent town ſtands; there are not above two hundred Chriſtians here, who have three Churches, for it is in a manner a Turkiſh town. The biſhop of Methymna reſides at Caloni, and the Greeks are ſo very ignorant, that they imagine Caloni was Methymna, becauſe the biſhop retains the old title. In this city the famous muſician Arion was born, who is ſaid to have been carried on a dolphin; Terpandrus alſo was of this iſland, who added three ſtrings to the lyre, which before had only four; the Leſbians having been formerly very famous in the art of muſic. The head of land on which Molivo ſtands, together with a ſmall point of land to the ſouth, makes a bay to the ſouth-eaſt, and there is an iſland before it, which is a defence to the harbour; this is the port of Molivo for large ſhips, where they often load with oil; it is alſo called the port of Petra, from a village of that name which lies on it, and ſeems to have its name from a high rock in the middle of the town, which is inacceſſible every way, except on the north-ſide, and being encloſed at top with a wall, about a hundred yards in circumference, they depoſit in it

all their valuable effects, when they apprehend any danger from the corsairs; they have also a chapel there to the Virgin Mary, and a church in the town, there being a considerable number of Christians in this little place. We travelled on to the south, mostly on the sides of the hills near the sea, and came to a narrow peninsula; it is a strong situation, and I expected to have seen some ruins on it; on each side of the isthmus, there is a very good port called Calas-Limneonas [the Fair Havens]. Further on there is another smaller peninsula, about which there are many ruins, particularly a wall on the north-side of a rivulet; this seem to be the antient Antissa, which was between Sigrium and Methymna. It is said to have been formerly an island*; and some on this account conjecture that Issa was the antient name of Lesbus†; the inhabitants of this place were sent to Methymna, from which time the ruin of the antient city may be dated ‡. We came to a large village of Turks called Telonia; there is a nunnery about two miles to the east of it, at a place called Peribole, in which they have a manufacture of stuffs made of silk and flax. About this place some accident happening to the mule on which the slave rode, and which I had bought in Candia, he chose to walk, and lost his way, so that we could hear nothing of him; but the next day I sent the janizary in search of him, who brought him to me just as I arrived at Mytilene. The slave said, that towards night he was about an hour from the sea, and met some people, who conducted him to the aga of their village, who sent a man with him the next day to Caloni, where he was carried to the bishop, who designed to send him to Mytilene, when the janizary found him. But the janizary, in order to get money out of me, said, that he went to several places, according to the account he got of him, but coming to the village where the slave lodged the first night, he met with the men who brought him to that place; they offered to conduct him to the slave for a reward, which being agreed on, they carried him to Caloni, where, as he said, they had placed him, that they might get something by him, and that he might not fall into the hands of the aga.

The promontory of Sigrium, now called cape Sigri, is the south-west point of the island; the port of Sigri is made by a small cape to the north, and by an island before it; to the east of it there is a convent on a very high rocky mountain, to which the ascent is very difficult; it is called Upselo monasterio [The high monastery], and is a very cold situation. The hills all this way, as far as port Caloni, are rocky and barren, and afford a very unpleasant prospect to a traveller. A league to the east of this mountain there is a large village called Eresso on the side of a hill, it is mostly inhabited by Christians, and from it one enters into a plain by the sea on the south-side of the island. In the south-east part of this plain there is a small hill, on which the antient city of Eressus stood, placed by the antients two miles and a quarter from cape Sigri, though it cannot be less than two leagues. The top of the hill is of an oval figure, and there are great remains of the wall that encompassed it, and of a round tower at the east end; I saw near it an entablature of white marble, in the frieze of which there is an imperfect Greek inscription; I observed several large cisterns under ground, and there appears to have been a considerable suburb round the hill, at the foot of which I saw a wall built of stones of five or six sides each; a sign of great antiquity. From this place I travelled northward between the mountains, and turning to the east passed through a village; about two leagues to the north-east of it we came to the gulph of Caloni, and to a narrow part of it, which is about a league from the entrance of the

* Rursus abstulit insulas mari, junxitque terris: Antissam Lesbo. Plin. Hist. ii. 91. & Ovid. Metam. lib. xv. ver. 278. † Livius, xlv. 31. Plin. Hist. xv. 39. ‡ Strabo, i. 60.

bay. Juſt without this narrow part there is a ſmall iſland, on which there is a ruined church, and on the weſt ſide, on the height near the ferry, are remains of a wall which was built to ſupport the hanging ground; it is likewiſe built of ſtones of five ſides. This gulph of Caloni extends to the north in between the land at leaſt four leagues, and is about a league broad, being ſhut in by a narrow entrance not a mile over, and would be a very good harbour, if there was depth of water; at the further end of it is a ſmall town called Caloni, near which I was informed that there is a convent and a nunnery, the latter is of the ſame kind as thoſe in Scio; I was informed that there is a ſmall convent to the north-eaſt of Ereſſo. The antient Pyrrha muſt have been on this bay of Caloni, a great part of the country on the eaſt ſide of it is now called Pera, where I concluded from the bricks and tiles which I ſaw ſcattered about the fields, that there had been ſome antient buildings; but as the greateſt part of that city was deſtroyed by the incroachment of the ſea, it cannot be expected that there ſhould be any great remains of it *. This gulph muſt be what Strabo calls the Pyrrhean Euripus, from its reſemblance to a narrow ſtreight between two lands; and here the land muſt be narroweſt, as he ſays it was from the Pyrrhean Euripus to the other ſea near the village of Ægirus; he ſays Pyrrha had been deſtroyed, and that it had a port, from which, that is from the north-eaſt corner of it, Mytilene was only ten miles diſtant, though it cannot be leſs than fifteen, as it is now computed. The country to the eaſt of this bay for about two leagues to the mountains abounds with corn, and is called Baſilika; there are in it five or ſix villages, which are moſtly inhabited by Turks: there are ſome baths here of very hot waters, which are now frequented, as they appear to have been formerly from the ruins that are ſeen about them. They uſe the waters for bathing, and alſo drink them, though they have found ſalt in them; there ſeems alſo to be a compoſition of iron and ſulphur in them, and I believe, a very ſmall degree of copper; they are very purging, and much eſteemed for removing dangerous obſtructions and ſcrophulous diſorders. Near theſe baths are ſome other hot waters not frequented, which probably are of the ſame nature. Further to the eaſt, towards the mountains, there is a ſmall convent of the virgin Mary. From this place the road goes through the middle of the iſland to the north-eaſt, over the mountains to Port Iëro, or, as it is called by the ſailors, Port Olivierè; the entrance of it is near to the eaſt end of the iſland, and opens to the ſouth-eaſt; it is a large baſin, encompaſſed with hills covered with wood, the entrance is ſo narrow that it is not ſeen from within; ſo that the port appears like a large lake; it is about two leagues long and near a league broad; the water is very deep, and it is one of the moſt beautiful ports I ever ſaw; the ſhips often come into it to be loaded with oil. On the ſouth-ſide of it there are ſeven or eight villages, called the villages of Iëra, retaining the name of the antient city Hiera, ſpoken of by Pliny, as deſtroyed; and neither Strabo nor Ptolemy make mention either of the town or port. To the weſt of theſe villages, and of the harbour, there is a ſmall convent at a place called Quatrotrito, which belongs to the biſhop of Mytilene, and is a ſort of a country-houſe for that prelate; to the ſouth-weſt of it, on the hills, there is a large rich village called Aiaſſo; it has a great revenue from the oil of the olive-trees that grow on the mountains, and pays no other rent for the lands, but a certain quantity of tar every year for the uſe of the grand ſignior's naval armament; they make it of the pine-trees that grow on the mountains. On the north-ſide of the port there are hot baths, probably of a limeſtone water, for they have no taſte; from this place the road goes over the hills about two leagues to Mytilene. I obſerved on a hill near the town ſeveral round ſtones of the pyrites kind. Among many other

* Pyrrha hauſta eſt mari. Plin. Hiſt. v. 39.

great men of this iſland were Theophraſtus and Phanias, the Peripatetic philoſophers, and diſciples of Ariſtotle; the former being eſteemed by Ariſtotle himſelf, the moſt eloquent of all his ſcholars, on which account his great maſter gave him that name, and decided a controverſy in relation to his ſucceſſor, by calling for two ſorts of wine, and giving the preference to the Leſbian.

This iſland is governed by an officer called a Naſir, who receives all the revenues of it, which ariſe from a fifth part of the produce of the iſland from Chriſtians, and a ſeventh from Turks; and this officer appoints agas over a certain number of villages. The two cities of Mytilene and Molivo are governed each by its moſolem, and have a cadi for adminiſtering juſtice. The ſoil of this iſland is very rich, though there is but little of it improved, inſomuch that they have not corn ſufficient for their own conſumption; the people, eſpecially the Greeks, being very ſlothful, and ſupported by the produce of their oil, which requires but a little labour only at one ſeaſon of the year; for the women and children gather up the olives as they drop, which being ground by horſe mills, are preſſed with large ſcrew preſſes, which they have for that purpoſe; and the oil is put into ſkins. The women have no better character for their chaſtity, nor the men for their ſobriety, than in former times. As this iſland is ſo near the continent, it is much infeſted with robbers in the ſummer, who come over in ſmall boats, attack people in the road, and if they apprehend any danger, return to the continent with their booty, or lie lurking in the woods.

Chap. V. — *Of the Iſland of Tenedos.*

AFTER I had been at Conſtantinople I went from the Dardanels to Tenedos. This iſland was called by the antients Calydna, and there are two iſlands to the ſouth of it, which are now called by the ſame name; it was alſo called Leucophrys. The antients ſay, that it was five miles from the continent, but now it is computed to be nine, thirty from Imbrus, twenty from cape Jenichahere, or Sigeum, and ninety from Mytilene; it is five miles long and four broad: the antients computed it to be eleven miles and a quarter in circumference. The city of this iſland was reckoned among thoſe of Æolia, and it is ſaid to have had two ports, one of which, I ſuppoſe, is the port now frequented, and the other is to the weſt of the caſtle cloſe to the town, which is expoſed to the north wind. The Grecian fleet that came againſt Troy lay here, but it was not then eſteemed a good port. The road for ſhipping towards the continent is looked on as very ſafe. There was a temple here to Sminthean Apollo, which probably was in the fine eſplanade before the caſtle, where there now remain ſome fluted pillars of white marble, which are about two feet and a half in diameter. The only town on the iſland is ſituated towards the north-eaſt corner of it, in which there are two hundred Greek families, and three hundred Turkiſh; the former have a church and three poor convents in the town, and are under the biſhop of Mytilene; the caſtle is a large high building, on a little rocky cape between the two ports, having a large eſplanade to the land; it is very probable that this caſtle, or ſome part of it, may be the remains of the granaries that Juſtinian built to preſerve the corn which was brought from Egypt from being ſpoiled, in caſe the ſhips which were bound to Conſtantinople ſhould be detained by contrary winds. The country about the town is rocky and unimproved, and the Turks will not permit them to cultivate that quarter; but on the north-ſide there is a ſmall ſpot well improved. This iſland belongs to the captain baſhaw, and only maintains the janizaries of the caſtle; the chief export is good wine and brandy. I made a very ſhort ſtay in this iſland, and lay on board an Engliſh ſhip, which was in the road.

CHAP. VI. — *Of the Iſland of Lemnos.*

FROM the road of Tenedos we ſailed to Lemnos; paſſing to the ſouth of Imbrus, which is thirty miles from Tenedos, and is ſituated to the ſouth-weſt of the cape, that is at the entrance of the Dardanels; this iſland was ſacred to Mercury, and has on it five or ſix villages, in two of which there are caſtles: there are ſilver mines towards the ſouth part of the iſland, but the ore requires ſo much lithargy of lead to be mixed with it, that it does not anſwer the expence.

The high iſland, called Samandrachi, is to the north-weſt of it, which at firſt had the name of Samos, and afterwards Samothrace, or Samos of Thrace, to diſtinguiſh it from Samos of Ionia; if I miſtake not, there is only one town or village in it; the iſland was ſacred to Cybele, and ſhe is reported to have lived in it for ſome time. It is ſaid that Jupiter had three children here by Electra, grand-daughter of Atlas, namely, Dardanus, who founded the Trojan kingdom, Jaſion who had Corybas by Cybele, from whom her prieſts were called Corybantes, and Harmonia the wife of Cadmus. Perſes, when he was defeated by the Romans, fled to this iſland.

We landed on the eaſt ſide of Lemnos, at a bay well ſheltered every way, except from the eaſt; there are two villages near it called Odopole and Calliope. This iſland is called Lemnos by the Greeks, and by the Italian mariners Stalimene, from the Greek expreſſion Eis tè Lemno, when they ſpeak of going to this iſland: Lemnos was firſt inhabited by a people of Thrace, then by the Pelaſgians, and afterwards by the Athenians, until it became ſubject to the Romans. Great part of the iſland is hilly, but the plains and valleys are fruitful, produce great quantity of corn and wine, and ſome ſilk and cotton, which they manufacture at home, making a ſort of ſtuff of ſilk and flax mixed, which is much uſed for ſhirts, and is called meles, and a ſort of ſilk like gauze, very light and tranſparent, called brunjuke, which is much uſed by the ladies for their under garments; they alſo export butter and cheeſe made of goats milk, eſpecially the latter. They have a ſtrong middle ſize race of horſes, which are remarkable for walking faſt. This iſland is noted for the Terra Lemnia, called both by the Greeks and Turks the Holy Earth; it is ſaid to have the ſame natural virtue as the Terra Sigillata of Calabria, conſequently it is not carried into Chriſtendom, but is only uſed in the Levant. This earth was in eſteem among the antients, who attributed the virtue of it to Vulcan's falling from his horſe on the ſide of the hill where it is found, by which his thigh was broke; a fable which is thought to have its riſe from a ſuppoſition that they firſt practiſed here the art of working iron. The Greeks, and even the Turks, imagine that it has a miraculous virtue, when it is taken before the ſun riſes on the fifteenth of Auguſt, which with them is the day of the aſcenſion of the Virgin Mary; for this purpoſe the Greeks and Turks, with their magiſtrates, aſſemble at the place, which is called Aiokomo: a prieſt performs a ſervice about half an hour long; one of the laity among the Greeks killing a ſheep, which the Turks carry away and eat, the Greeks not eating fleſh at that time; then a man digs the earth, and throws it out; the waiwode and cadi take eighty okes, each near three pounds weight, which they ſend to the Grand Signior, in order, as I was informed, to make the cups out of which he drinks, and the people take what they pleaſe. This earth is dug on the ſide of a low hill, which is to the ſouth-weſt of Cokino port, and to the north of the port called the Golph: the hole they have made is not large, as it lies near the ſurface: the earth reſembles pipe clay; there are three thick veins which are white, and two ſmaller that are red; the latter is moſt eſteemed; the people carry it home, and make it into balls,

balls, and ſeal it, as they have occaſion, with a ſeal on which the Turkiſh name of it is cut; and when it is taken at other times, they think it has not ſo great virtue.

About a league to the eaſt of Caſtro, the chief town of the iſland, there are hot baths, which they call Thermè; the waters are lukewarm, and ſeem to run on a lime-ſtone: I was told alſo, that under the caſtle there is an alum water, which I did not ſee. On each ſide of the port where I landed there is a ſalt lake; that to the north dries up in the ſummer, is called Alke-Limne [the Salt Lake], and leaves a cake of ſalt, which they purify for the uſe of the iſland; the other, which they call the Mill-lake, is not ſo ſalt, and is of no uſe. To the north of this port there is a large cape called Ecatokephale [the Hundred Heads], where there is a port of that name, on which I was told there are remains of an antient city called Palaiopolis; but I have reaſon to think I was miſinformed, and that Palaiopolis is on a head of land to the north of Cokino port, which I ſaw from the place where the earth is dug, and is to the weſt of Ecatokephale, becauſe travellers mention a ruined city at Cokino, as the antient Hephæſtia. To the ſouth of theſe places, and of the road which leads to Caſtro, from the port where I landed, there is a fine port called Golpho, which is near twenty miles in circumference: the entrance is ſo narrow that the bay appears like a large lake; to the eaſt of it there is a town called Madrou, where there is a caſtle; and to the weſt of it is a large village called Sarpè.

The chief town, Caſtro, on the weſt of the iſland, is about a mile in circumference, and probably the antient city Myrina was on this ſpot; to the weſt of it there is a high rocky cape, on which there is a caſtle very ſtrongly ſituated; there are about eight hundred families in the town, and the number of Greeks and Turks is near equal: the Greeks have three churches, and their biſhop reſides here, who has an income of about four purſes a year. The waiwode has this iſland as an hereditary feud, paying about nine purſes a year for it to the captain baſhaw, or high admiral, who, whenever he comes this way, makes him pay conſiderably more, on pretences that he has permitted corn to be exported contrary to law, or the like, which the waiwode is very well able to bear, making, at leaſt, fifty purſes a year advantage by this iſland. A cadi and janizer aga reſides at this place, and the ſeveral military bodies are here, which are in moſt other towns. There are ſixty villages in the iſland, ſeven monaſteries, and about ſeven thouſand Greek families, and three thouſand of the Turks. About thirty miles to the ſouth of Lemnos I ſaw the ſmall iſland of Strati, which is uninhabited. I could get no information of a volcano in Lemnos, which is mentioned by the antients, nor of a labyrinth, that is ſaid to have been in this iſland.

Chap. VII. — *Of the iſland of Samos.*

FROM Mytilene we went to Smyrna, and from that city to Segigieck, Epheſus, and Scala Nouva, where we embarked for Samos. This iſland, when it was inhabited by the Carians, was called Parthenias; it afterwards had the name of Anthemus; it was then called Melamphylus, and laſt of all Samos. It was computed to be ſeventy-five miles in circumference, and is ſituated to the north-weſt of the promontory Trogylium in Ionia: the two eaſtern points of the iſland were computed to be but ſeven ſtadia from that promontory, though both the one and the other cannot be much leſs than a league from the continent; the furtheſt to the weſt was called Poſidicum, or the promontory of Neptune. The weſt part of the iſland is the cape and mountain formerly called Ampelus, which now has the name of Carabachtes, and the cape is called cape Fournos, from the oppoſite iſlands; this mountain ſtretches through the whole iſland to the eaſt;

ſo

ſo that Samos is hilly, and like all the other iſlands, is very rocky; it runs naturally into wood, of which there are all ſorts that grow in Aſia, except that I did not obſerve the cypreſs tree on this iſland.

Samos was under the Perſians and Athenians, and ſometimes was governed by its own tyrants, or kings; of theſe one of the moſt famous was Polycrates, with whom Anacreon lived, who often mentions him in his poems: Pythagoras was of this iſland at the ſame time, but out of a diſtaſte of the tyranny that reigned in it, he travelled to Egypt, Babylon, and at laſt to Italy, where he died, after having improved all thoſe countries by his excellent philoſophy. Among the Athenian citizens, who were ſent to this iſland as a colony, was the father of Epicurus; that philoſopher was educated here and in Teos, and afterwards went to Athens, where he was contemporary with Menander the comedian.

We firſt landed at the port of Vahti, which is a bay that lies open to the north-eaſt, and is a good port when there is not a very ſtrong northerly wind. The town is ſituated about half a mile from it to the ſouth, and is built up the ſide of a hill; there are in it above five hundred houſes, and ſix churches, with a bell to each of them, as all the churches in the iſland have: the whole town conſiſts of Greek Chriſtians, of whom there are about two hundred ſouls. The convent of St. Mary is near a league to the north-eaſt of this place. The town of Vahti lives by fiſhing, and by an export of wine, which is very good, eſpecially a white muſcadine ſort, like that which is ſold with us for Greek wine, of which the beſt ſells for about a half penny a quart.

From Vahti I went two leagues towards the eaſt end of the iſland; the paſſage between it and the continent of Aſia is called the boghas, that is the mouth, or ſtreight of the paſſage: one of the eighteen towns, or villages of the iſland called Palaiocaſtro is in the way to it. To the north of it is the port Caſoneſi, and a ſmall iſland in it of the ſame name, lying open to the north-eaſt: to the eaſt of this is the ſouth-eaſt point of the iſland; there are two little bays to the weſt, which are open to the ſouth-eaſt, and are excellent harbours. The two points of the northern port appear to be the lands which are neareſt to the continent. The ſouthern point commands a fine view, and there are ruins of a very ſtrong tower on it, which was probably deſigned to guard the coaſt. From this point, they ſay, an iron chain went acroſs to the oppoſite ſide, though it is not eaſy to conjecture what end it could anſwer, unleſs it were to receive a tribute from ſhips that paſſed that way. On both theſe bays there appears to have been a village, each of which had a church; one of them called St. Mary's, has two or three marble pillars in it lying on the ground. To the ſouth-weſt of the point, on which there are ruins of a tower, is another cape, and beyond that a ſmall bay, to the weſt of which there is a cape, which I take to be the promontory of Neptune; and oppoſite to it is an iſland called by the antients Narthekis; and over againſt that is the northern point of the promontory Trogylium; the ſouthern part extending ſomewhat farther to the weſt; being, as Strabo obſerves, the neareſt land to Greece, at the promontory of Attica, called Sunium, from which it is one hundred and thirty-two miles and a half; oppoſite to this point is the ſmall iſle Trogylium. There is a little bay at cape Neptune, and to the weſt of it is the antient port of the city of Samos, now called the port of Tigani; which is the harbour of Cora, the capital town of the iſland, near a league from it. The bay is ſmall, and it is a very bad port, being expoſed to the ſouth winds, from which little boats are ſheltered by a ſmall head of land; and yet the ſea runs ſo high that in winter they are not ſecure from damage. An artificial mole, now ruined, was built from the bottom of the bay, extending towards the head of land, which made the narrow entrance of

the antient harbour, as it does now of the preſent. This, though it does not now ſeem to be a great work, yet it may be the remains of that mole which was eſteemed one of the wonders of Samos, and is ſaid to have been two hundred and fifty paces long. The port within ſeems to have been filled up, and the ſea has loſt on the weſt ſide, for there is a flat, about a hundred paces wide, to a broad ruin, which being an inclined plain, ſeems to have been the foundation for ſteps down to the ſhipping, which might come up to this place when the port was kept clean and open, and the ſhips might lie there ſecure from all winds when the pier was entire: theſe ſteps were on the eaſt ſide of that high land, which is to the weſt of the port, and ſeems to have been the fortreſs of the city towards the ſea; it is a low rocky hill, about five hundred paces broad from eaſt to weſt, and a hundred from north to ſouth; the remaining part to the north being flat; the middle part of it rather higher than the reſt, is a hundred feet ſquare, and appears to have been very ſtrongly fortified with a wall and foſſee; and at a ſmall diſtance from it on one ſide there is a ſally port, cut down through the rock to the ſea: there are great remains of very ſtrong works towards the ſouth; and on the weſt ſide is the bed of a winter torrent, which might fill a baſon for ſmall gallies: to the weſt of this torrent there is a plain ſpot, full of pieces of columns, which ſeem to be the remains of a forum. The old city Samos extended about eight hundred paces beyond this to the weſt; the plain being about a quarter of a mile wide to the foot of the hill, which was called mount Ampelus. The weſtern walls extended up the ſteep ſide of this hill, and on the top of the hill to the brow on the other ſide, along which the northern wall was continued to the eaſt of the hill, where turning to the ſouth, oppoſite to the middle of the bay, it croſſed a rivulet, to another low hill which ſeems to have been much inhabited, and going along to the north ſide of it, it turns down to the ſea to the pier in the middle of the bay; north of this incloſure I ſaw ſome broken marble coffins, ſome of which were covered with the uſual lids, and others with large ſtones laid acroſs. The city walls are caſed inſide and out with white marble, being filled up within with ſmall ſtones; they are ten, twelve, or fifteen feet thick, according to the ſtrength of the ſituation, and at the top are covered with very large hewn ſtones; they are built with ſquare towers at about ſixty paces diſtance, unleſs where the hill is ſo ſteep as to make them unneceſſary. The walls do not ſeem to have been above fifteen feet high, but are the moſt beautiful I have ſeen; and ſome parts of them on the top of the hill are entire. Below there are remains of a theatre, the ſeats of which were not built on arches, but on the ſide of the hill; it was two hundred and forty feet wide, and the ſpace for the ſeats was eighty feet wide; it is built of white marble, and there are remains of an arch ten feet wide in the front of it. The walls are built in a very particular manner in the front; the ruins appeared in that manner, though probably there was an entrance in the front. It is a ruſtic building, the ſtones being rounded ſo as to make a ſegment of near a quarter of a circle, and towards the lower part of every tier are knobs at certain diſtances, which make it look more ruſtic; they might be hewn ſo in order to command the ſtones in placing them.

Towards the weſt ſide of the town there are ruins of two or three very conſiderable buildings, which are ſo deſtroyed that it is impoſſible to judge of what nature they were, and there are many walls to the weſt of them, eſpecially ſeveral arches, like thoſe which are now built in the eaſt for ſhops; it is ſaid that formerly they ſerved for that purpoſe, and probably there was a town here in the middle ages, which might continue till the iſlands were taken from the Chriſtians, when they might move farther from the ſea, not to be expoſed to the inſults of the corſairs. To the weſt of theſe there is a large pond made by a wall that confines the waters which comes from the hills; it

does not ſeem to be a very antient work, but poſſibly may have been deſigned for a mill, as there is a mill race from it on a wall, which extends to a building, where, they ſay, there formerly was one. In this part there are likewiſe two or three ſmall ruined churches, and to the north of the port there is a conſiderable ruin of a building of hewn ſtone, with two or three tiers of brick, at the diſtance of every four feet, which, they ſay, was a church and palace, probably the cathedral; and at this time there is a ſmall church within it, dedicated to St. Nickolas. The hill over the lower city is of white marble, and there are ſeveral grots in the ſide of it, which were the quarries of the city. The inhabitants were at great expence to bring water to the town by an aqueduct, the remains of which are ſeen all along the ſides of the hills for a league to the weſt, having its riſe at or near the river Imbraſius; the channel for the water was made on a low wall, except in a very few places, where there are remains of ſome arches over a valley on the eaſt ſide of the city; theſe arches were at leaſt ſixty feet high; and above them, on the other hill, are a great number of grots, which were quarries, and are cut in like galleries, or as large ſquare piazzas, ſupported by ſquare pillars of the natural rock; theſe were doubtleſs dug in order to build the aqueduct, over which they are, and alſo for the uſe of the city, being a free-ſtone, and more eaſily worked than the marble. As I went one day to viſit theſe grottos alone, ſome ſhepherds who were feeding their flocks on the hills, called to me; but as I did not unſtand their meaning, I went on: I had been informed that they found ſalt in ſome of theſe grottos, and my curioſity led me to taſte the earth in ſeveral of them: I learnt afterwards that a man who died of the plague at the port, about three weeks before, was buried in one of the grottos, and that the ſhepherds called to me in order to prevent my going into them.

About half a mile to the weſt of the old city the hills retire to the north, ſo as to make the plain on the ſea about two miles wide, and a league long from eaſt to weſt. I take this plain to be the Heraion of Strabo, to which, he ſays, the ſuburb of the city extended, and not the temple of Juno, or the cape to the weſt of it, as ſome have apprehended; for the temple of Juno being at the ſouth-weſt corner of the plain, the ground to the eaſt of it would be a very wet ſituation for a ſuburb in the winter, as it is for the moſt part a moraſs; ſo that it is moſt probable that this quarter to which the ſuburb of the city extended was ſituated here, and had its name from being the neareſt building this way to the temple of Juno.

The temple of Juno was another of the wonders of Samos; and it was a very extraordinary building, both with regard to its ſize, and the manner of its architecture; it was built near the ſea, fronting to the eaſt. Several of the baſes and pedeſtals remain on the north ſide, though they are almoſt buried in the ground, and likewiſe a part of one of the columns; and on the ſouth ſide there is almoſt an entire ſhaft remaining. The pillars were built of ſeveral round ſtones laid one on another; they are of white marble, and the baſes of grey. One of the ſhafts which ſeems to be entire, conſiſts of ſeventeen ſtones, from two feet to three feet and a half thick; theſe ſtones are moved every way out of their places in a very extraordinary manner, as if it were the effect of an earthquake; I ſaw part of two round capitals of grey marble; I found that one of them was four feet five inches diameter; but as the pillars are five feet ſix inches, it ſeem probable that they belonged to pillars on the inſide of the temple; they ſeem to have been Doric capitals. This temple was famous for a great number of fine ſtatues. I ſaw part of a large one of grey marble, the head and legs of which were broken off, and it appeared to be a work of no mean hand. At ſome diſtance to the north-weſt of the temple are three ſmall hills, to the weſt of which there are

great

great ſigns of buildings: in a ruined edifice, which ſeemed to be of the middle ages there is a ſmall relief of a man, probably deſigned for Hercules, having theſe letters under it ΑΛΚΕΙΔΗ. About half a mile to the weſt of the temple there is a rivulet, which is the antient Imbraſius, on which, they ſay, Juno was born, under a white willow, and there are a great number of theſe trees on it, which grow up in a ſpiral form to a great height. This river comes from the mountains, and runs near a village ſituated on them, called Baounda, where there is a red earth, of which it is ſuppoſed the antients made the earthen ware, which was famous here; and if I miſtake not, was firſt invented in Samos; the pipes of the aqueduct were made of it: I ſaw ſome of them from ſix to eight inches in diameter, and alſo in Cora others of ſtone, bored thorough, and about the ſame ſize. The river runs below by a ruinous village called Milo, which is almoſt forſaken by reaſon of the injuries they have received from the corſairs.

The third wonder of Samos was a canal cut through the mountains to convey the water of a river on the north-ſide of it to the city, which muſt have been near half a mile long; this is mentioned by Herodotus. I could not meet with any information about it; only they talk much of grots that go under ground to the old city, but I could not find any grot that I could ſuppoſe was for that purpoſe; and if there was ſuch a canal, it muſt have been made before they had invented the way of carrying water on aqueducts round the hills, which could have been very eaſily done in this place. As I was leaving Samos, I copied ſome fragments of inſcriptions juſt dug out of the ground from a wall, on the outſide of which there was a portico; it is the remains of the large building mentioned towards the weſt end of the city; one of the inſcriptions ſeemed to be to the honour of a perſon who had gained the prize in ſome games to Apollo.

The capital of the iſland, called Cora, is at the north-weſt corner of the plain, on the ſide of a rocky mountain; it is a poor ill-built place, having more the aſpect of a country village than a town; it has notwithſtanding about twelve ſmall churches in it, and two hundred and fifty houſes; there are ſome imperfect inſcriptions and broken reliefs there, which are moſtly about the churches; I ſaw a defaced one of a naked youth, with a dove in his hand, of very fine ſculpture. About a league to the eaſt of this place, towards Vahti, is the village of Mytilene; there is a curious relief in the wall of the church a little defaced, which ſeems to be ſepulchral, and has on it the name of the perſon, Apollonius, who probably was a phyſician, for one of the figures has a leaf in the hand, which I ſaw alſo in another relief, and it reſembles very much the leaf of an herb that grows among the rocks in this iſland, and is called Paſcalifa; it is much uſed there at this time for ſeveral diſorders, being of a purging quality. At ſome diſtance to the weſt of this village is the higheſt mountain of the iſland called Carabounieh [The Black Hill], which ſeems to be the Cercetus of the antients. They have a white earth in Samos, which has ſomething of the nature both of pipe clay and fullers earth, they call it Gouma, and as they uſe it for waſhing they call it Gouma ſaboni, [ſoap earth]; they have the ſame in Milo; the women and children eat it, as well for amuſement as for a ſort of nouriſhment; but as it makes them drink much water, it is thought that it cauſes a ſwelling of the ſpleen, and alſo dropſies: this probably is one of thoſe white earths of Samos uſed by the antients in medicine. Julap and ſcamony grow here; I have been informed that the latter is not the beſt; and they do not collect the julap for ſale. The people in Samos are much given to revelling and drunkenneſs, and are very poor; they till their own lands, and have no ſervants but their own children; the ladies of the higheſt rank in Samos, even to the governor's wife, go to the fountain for water, and do every kind of work.

They have little trade, except an export of wine and raw ſilk; the latter is ſent to Scio to be manufactured there, to the value of about eight thouſand dollars a year; they alſo export ſome corn, though contrary to law, and are generally obliged to import afterwards for their own uſe. In ſome of the grots I mentioned they find ſalt; as they have kept their cattle in them at night during the winter ſeaſon, it is ſuppoſed that the ſalt which is in the dung of the animals, in time, by the moiſture of the place, makes a coat of ſalt on the ſurface of the earth; this the Greeks take clandeſtinely, that the Turkiſh governor may not deprive them of that benefit, or raiſe money on them; they call it a ſal nitre, and I was informed that it is uſed alſo to make gunpowder; they have ſalt pans in the plain of Cora, and export the ſalt they make into the continent. They alſo ſend out a great quantity of the timber of the pine-tree to build ſhips and boats, eſpecially to Patmos. At the north-weſt part of the iſland there is a ſmall town called Carlovaſi, from which they carry wine and oranges to Segigieck; there is no harbour there, but three leagues to the weſt is a port called Sitan.

The lands of this iſland belong to the moſque in Conſtantinople called Tophanajameſi; they meaſure them once in ſeven years, by a meaſure which is a ſingle pace, and for forty ſquare paces they pay about ten or twelve medins a year, each medin being three farthings; the whole revenue that ariſes from the land amounts yearly to about twenty-two purſes. In the eighteen villages and towns of the iſland there are twelve hundred and ſixty that pay the harach, or poll-tax, which amounts to twenty purſes more; and the Turkiſh governor makes about ten purſes of what they call Avanias, which are fines on deaths, and for crimes; for this is the profitable way they have of puniſhing even murder; unleſs a Chriſtian happens to kill a Turk, though the few Turks that are here ſtand in fear of the Chriſtians.

The iſland is governed by a Turkiſh waiwode and cadi, the former having the care of the revenues, and the latter adminiſters juſtice in the capital, and goes round to the villages four or five times a year for that purpoſe. The aga alſo has a ſervant in ſome of the principal villages, who is a ſort of governor; they have likewiſe a Chriſtian governor called the aga, who is a man of the greateſt intereſt, is choſen by the people, and generally remains in the office for life; he has a great influence on the people; and the waiwode and cadi ſeldom do any thing of importance, unleſs he is preſent to give his advice. The waiwode continues in office for ſeven years, paying a certain yearly ſum, and makes the moſt of it. This is the regular government of the iſland; but about three years ago a troop of banditti Chriſtians from the Morea and other parts, to the number of about fifty, came into the iſland well-armed, raiſed money on all the villages, murdered ſeveral people, and among them the Chriſtian aga; ſome galleottes were ſent againſt them, and they were diſperſed, except about twenty, who ſubmitted to the government, and pretend to have a liberty to carry arms, and in reality govern the iſland in every thing, in which they are pleaſed to interfere; they marry themſelves by force to the richeſt parties, and being diſperſed through the villages do what they pleaſe, and have a captain at the head of them, maintaining themſelves by the money they have raiſed; and this ſmall number of men renders the iſland very unhappy, the Turkiſh governors themſelves ſtanding in awe of them, and no one has courage or reſolution to oppoſe them.

The biſhop of Samos reſides in Cora; there are five monaſteries in the iſland, but no nunnery; there are only three or four prieſts in each of them, and a ſufficient number of caloyers to till their land.

CHAP.

CHAP. VIII. — *Of the Iſland of Patmos.*

FROM Samos we ſailed to Patmos, which is one of the iſlands, called by the antients Sporades; it is in the Icarian ſea, directly ſouth of thoſe ſmall iſlands which are between Nicaria and Samos. Patmos is computed, by the modern Greeks, to be forty miles round, though the antients ſpeak of it only as thirty; and it does not ſeem to be ſo much. On the eaſt ſide there is a deep bay, and on the weſt two ſmall ones, which make the north and ſouth part of the iſland peninſulas: the neck of land which joins them is not above a quarter of a mile broad: the town was formerly on the eaſt ſide of the iſthmus, but the people removed to the hill on the ſouth for fear of the corſairs, and built a town about the convent, which is on the ſummit of the high hill.

There is a ſmaller convent about half way up the hill; it is called Apocalypſe, in which there is a grot, now converted into a church, where they ſay St. John lived when he was baniſhed to this iſland, and where they affirm he writ the Revelations; it is nine paces long and four wide, cut entirely out of the rock, except on the north ſide, where it opens to the chapel of St. Anne, and in the middle there is a ſquare pillar, which ſeems deſigned to ſupport the rock: to the eaſt of this pillar there is a crack which goes all acroſs the grotto, by which they ſay the Holy Ghoſt ſpake to St. John when he writ the Revelations and the Goſpel; for the monks ſay, that, according to the teſtimony of ſome of the fathers, he wrote the Goſpel here as well as the Revelations: they ſay he was ſeventeen years in this iſland, which ſeems to be a miſtake for as many months, becauſe it is agreed by the learned that he was here but eighteen months; for he returned to Epheſus when the exiles were ſet at liberty by Nerva. This convent is a ſort of novitiate, or ſeminary ſubject to the great convent, and is governed by a profeſſor, whom they they call Didaſcalos, who has a maſter under him: they teach the antient Greek, which they call Hellenikè, phyſics, metaphyſics, and divinity: they uſe the grammar of Conſtantine Laſkares of Conſtantinople, and the logic of Theophilus Corudaleos, both printed in Venice, and the phyſics and metaphyſics of the latter in manuſcript, and the divinity of Georgius Quareſius of Scio, which is likewiſe in manuſcript; they teach in a large ſchool; the maſter inſtructs the children in the grammar; and the head profeſſor teaches logic, philoſophy, and divinity. I was preſent at their lectures; one of the ſcholars read, and the profeſſor explained it. This ſchool, and the preſent profeſſor who governs it, are eſteemed the beſt in all the eaſt; they have about fifty ſcholars who come from different countries, and the greater part lodge in the two convents, though ſome of them are in the town.

The ſituation of the town and great convent, which are on the top of the hill, is ſomething like that of St. Marino: the convent reſembles a caſtle irregularly built, but the ſmall church is very neat; it was founded, as I am informed, by the emperor Alexius Commenius; they have two large bells in it. The abbot is choſen once in two years; there are in all two hundred members belonging to the convent, but there are only twenty prieſts, and about forty caloyers in the monaſtery. They have a ſmall library, furniſhed with ſome of the beſt printed books, moſtly the Greek fathers. The oldeſt manuſcript I ſaw there is a collection of the works of ſome of the Greek fathers, which as I conjectured might be a thouſand years old; they have alſo the Pentateuch, with the comments of divers perſons, and they told me that they had one with the hiſtories painted in it in the ſame manner as the curious manuſcript which belongs to the archbiſhop of Smyrna. There are two or three hermitages dependant on the convent, and the whole iſland belongs to it, as well as all the ſmall iſles to the eaſt of it. From

the top of the convent I saw most of the islands of the Archipelago: there is a nunnery in the town, dependent on the convent, which was founded by one of their abbots; it is inhabited by about thirty old women, who live by their industry.

There are seven hundred houses in the town, but only a hundred and sixty persons that pay the poll tax, except those that belong to the convent, who are about two hundred, most of the inhabitants being natives of other places. The convent pays two purses yearly to the captain bashaw for the island.

Though the abbot has all the power, yet for the government of the people there are four vicardi for life, who are generally succeeded by their sons. The inhabitants, who are all Christians, are mariners, or shipwrights; for the island is a barren rock, and every thing is brought from without. The only export is cotton stockings to Venice, to which city their ships frequently go: they have a few gardens, and make a little poor wine that will not keep above a month; they have good water; it is a very healthy island, and there has been no plague in it for forty years past, so that one sees many old people; for they are careful to guard against infection, by making vessels perform quarantine which come from infected places. The people here are much civilized by the commerce they have abroad; they are immediately subject to the patriarch; and there are three hundred churches in the island.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Second. — Of Asia Minor.

Chap. I. — *Of Asia Minor, and Ionia in general; and of the city of Smyrna.*

THAT part of Asia, which has the Euxine and Mediterranean seas on three sides of it, was called by the antients Asia Minor, and by the easterns Natolia or Anatole, that is, the eastern country with regard to Greece and the islands. The western part of it was distinguished by the name of Asia on this side mount Taurus, which was bounded to the east by the river Halys. The eastern part, beyond and about mount Taurus consisted of Pontus, Cappadocia, Cilicia, Pamphylia, Lycia, Pisidia, Isauria, and Lycaonia. On this side of the Halys to the north was Paphlagonia, Galatia, and Bithynia; all the other parts, which took in the whole the western coast, was Asia Proper; in which were the two Phrygias, the two Mysias, Æolia, Lydia, Ionia, Caria, and Doris: almost all these were colonies of the Greeks, who established free cities here, at first, in some measure, subject to the mother city from which they came; but afterwards they were governed successively by the Persian and Greek monarchs. For some time Bithynia, Paphlagonia, Lydia, and Caria had their kings, as well as Pontus and Cappadocia. The kings of Syria likewise, after Alexander, had footing in Asia

Minor; and Philetærus, general of Lyſimachus, laid the foundation for the kingdom of Pergamus, which he left to Eumenes, and ſo it deſcended to the two kings of the name of Attalus; the laſt of which made the Romans his heirs, who delivered theſe countries from the tyranny of the kings of Syria, and left their kings and cities to enjoy their uſual liberties; but the people favouring ſome diſturbances that were made, the Romans reduced the whole country into the form of a province, and governed it by prætors, among whom were Sylla, Lucullus, and Quintus the brother of Cicero. Auguſtus made it a pro-conſular province, from which time it was called Pro-conſular Aſia. Bithynia and Paphlagonia, after their kings were depoſed, made another Province.

Ionia was in the kingdom of Pergamus, famous of old for its twelve free cities, which were united together in council and forces for their common defence: they were colonies from Athens, and ſaid to be built by Ion, the Athenian, and from him this country had its name. It was bounded to the north by Æolia, where Phocæa, and part of the river Hermus, were its utmoſt extent; to the eaſt it was bounded by Lydia, as it was on the weſt by the ſea; and to the ſouth it extended beyond the Mæander to the promontory Poſſidium, having Caria for its boundary that way. It is ſaid, that the parts near Caria, as far as Epheſus, formerly belonged to the Carians; and the northern parts, with the iſles of Chius and Samus, were inhabited by the Leleges; but both being drove out by the Ionians, retired into Caria. Androclus, ſon of Codrus, king of the Athenians, was head of the colony of the Ionians, and built Epheſus, where his family enjoyed the empty title and honour of kings. The other cities were built or improved by different perſons, who brought colonies to them. The capitals of the iſlands of Samos and Chius were among the twelve cities; the other ten were Phocæa, Clazomene, Erythræ, Teos, Lebedus, Colophon, Epheſus, Priene, Miletus, and Myus.

We embarked at Mytilene, and landed at Smyrna. The Smyrnæans ſeparating themſelves from their brethren the Epheſians, built Smyrna on the ſpot where the preſent city ſtands, and by the intereſt of the Epheſians were taken into this body, and made the thirteenth city of Ionia. The people of Smyrna firſt inhabited a part of Epheſus; their name is derived from Smyrna, an Amazon; it is not mentioned, whether they were deſcended from her, or left their country under her conduct. This city is towards the ſouth-eaſt corner of a deep bay, great part of which, to the weſt, is covered by the cape of Carabournou, which extends to the north, being a high mountain, and is part of the antient mount Mimas. Over againſt the mouth of the river Hermus there is a bank of ſand, which runs to the ſouth, and is ſuppoſed to be made by the current of the river; oppoſite to this there is a point, on which a caſtle is built, to command the entrance of the port, the ſhips being obliged to ſail near it, by reaſon of that bank of ſand. This bay is three leagues wide at the weſt end; about a mile from the ſouth ſide of it there is a ſteep rocky hill, divided by a narrow vale from the hills to the eaſt. The caſtle of Smyrna ſtands on this hill, which extends about half a mile to the weſt, towards the ſea. I conjectured that the city of Smyrna in Strabo's time was on this hill, and on the plain to the north and weſt of it; and that what he calls the Smyrnean bay was that part of the gulph which is towards the ſouth-eaſt corner; for there were two antient cities. To the north of this hill there is a ſmall bay, which is now called the Old Port, to which all the ſmall boats go: this, I conjecture, was the port that could be ſhut up of the ſecond antient city. In this part there is a narrow plain ſpot between the caſtle and the ſea; the preſent town is ſituated on it, and extends up the ſide of the hill; the river Meles runs to the eaſt and north of that hill, and is ſaid to have paſſed near the city walls. Twenty ſtadia from this, there was

another

another bay, on which, Strabo ſays, the old city of Smyrna ſtood: I take that to be the bay which ſets in to the eaſt, about half a league to the north of the preſent city, which, by the Engliſh, is called Pegg's hole, extending near to a fine ſource of waters, called the baths of Diana, that fall into it in a ſmall ſtream; about them there are ſome ſmall ſigns of buildings. This place is about the middle of the bay, which extends near a league and a half further to the north, having to the eaſt a fine fruitful plain, two leagues long, in which there are five or ſix very pleaſant villages. The Lydians deſtroyed the antient city, and the Smyrneans, for four hundred years, lived near it in villages, till Antigonus and Lyſimachus rebuilt the city on the ſpot where it was in Strabo's time; it extended a little more to the ſouth than the preſent, further up the hill, and not ſo far to the north. Dolabella beſieged Trebonius in this city, and put him to death, being one of the accomplices in the aſſaſſination of Julius Cæſar; and he did great damage to the city for taking part with Trebonius. About half a mile ſouth of the old port, and on the ſouth ſide of a part of the caſtle hill, which extends to the ſea, there are ſome remains of the walls of the ſecond city, with a mole running out from it into the ſea, and ſome other parts of the wall, as deſcribed below *. The town might be about four miles in compaſs, and was of a triangular form; it ſeems to have extended in length about a mile on the ſea, and three miles on the north, ſouth, and eaſt ſides, taking in the compaſs of the caſtle, which is very large, being not leſs than three quarters of a mile in circumference; the length of it is about twice the breadth; it is a very indifferent building, and ſtands on the remains of a ſtrong caſtle, the walls of which were of the ſame kind of architecture as the city walls on the hill; it is all in ruins, except a ſmall part at the weſt end, which is always kept ſhut up. One of the gateways, of white marble, has been brought from another place, and in the architrave round the arch there is a Greek inſcription of the middle ages: at another gate there is a coloſſal head, ſaid to be that of the Amazon Smyrna; it is of fine workmanſhip, and the treſſes particularly flow in a very natural manner. Smyrna was one of the fineſt cities in theſe parts, and the ſtreets were beautifully laid out, well paved, and adorned with porticos both above and below; there was in it a gymnaſium, a library, the Homerium, which conſiſted of a portico, temple, and ſtatue, dedicated to Homer: for of the ſeven cities which contended for the birth of that great poet, it has been almoſt generally thought, that Smyrna has the beſt title to that honour. There was alſo here, a temple of Mars, a circus, and a theatre, and yet there is now very little to be ſeen of all theſe things; the reaſon is, that the new city is built on the ſpot of the antient one, and moſt of the materials of it have been removed to ſerve for the modern buildings, and they are even now continually digging under ground for the ſtones. The ſpot on which the theatre ſtood, at the foot of the hill, towards the ſouth end of the town, is all built upon: one ſees very little of the circus, except the foundations;

* The city wall went up what they call the Windmill hill, on the top of which there are foundations as of a ſmall caſtle; from this hill the wall runs about a furlong to the north, turns again to the eaſt, and goes up a ſummit of the hill, which is to the ſouth of the Circus, from which turning north, and going eaſt of the Circus, it afterwards turns to the eaſt for a little way, and ſo joined the ſouth-weſt corner of the caſtle: the northern wall began from the north-weſt corner of the caſtle, deſcends the caſtle hill to the north-weſt, in which direction, I ſuppoſe, it went to the ſea, through the middle of the preſent town, near the Armenian ſtreet, where there are ſome remains of a wall, built of very large hewn ſtones, in which are cut ſeveral rough lines or letters, many of them in this ſhape V, which has exerciſed the learning of antiquarians to find out for what purpoſe thoſe lines were made. Some think that it was deſigned for the initial letter of Veſpaſian's name; though poſſibly theſe lines might be made in the quarries from one ſtone to another, to ſhew how they were to be placed in the building: indeed the walls above are built in a different manner of ruſticated ſtone, which is not ſo large; ſo that this might be a later building, being in the ſtyle of the work that was executed under the firſt Greek emperors.

it

it was hollowed down into the hill, not far from the ſouth-weſt corner of the caſtle. At the north-weſt corner of it is the tomb of St. Polycarp, who was here expoſed to wild beaſts, and torn to pieces by them. It is ſaid that great diſorders had been committed here by the Greeks at the time of his feſtival; and that a cadi laid hold on this pretence to get money, ordering that, in caſe any Chriſtians came to it, the community of Chriſtians ſhould be obliged to pay ſuch a ſum; but as he could not obtain his end, he put up a ſtone turban on it, as if it were the tomb of ſome Mahometan ſaint, by which he thought to have his revenge, in preventing the Chriſtians from ever reſorting to it again, which hitherto has had its effect. There is a tradition, that the cathedral church of the archbiſhop of Smyrna was built on the north ſide of the circus, which ſeems probable, there being ſome ruins that look like the remains of ſuch a building; and to the ſouth-eaſt of it there is a fabric of three rooms, which had a portico before it, the pillars of which are taken away. This ſeems to be the building, mentioned by ſome travellers, in which the council of Smyrna was held, it having been, probably, the ſynod-room of the archbiſhop, whoſe houſe might have been between this and the church. There are remains, up the ſide of the hill, of many vaults and paſſages for water; and there are ſeveral arched vaults under houſes, the entrances to which are well built, of large hewn ſtone: theſe vaults, doubtleſs, belonged to the houſes of the old city. As they have no good water in Smyrna, the antients were very careful in making aqueducts, in order to ſupply the town with water; and the old aqueduct, which is now ruined, is undoubtedly very antient *.

* There are ſome hills to the eaſt of the caſtle hill; and about a league to the eaſt of it there is a narrow vale between the hills, where there is water, which probably was brought from that vale, round the hills, to the city. The firſt ſigns of the aqueduct are about a mile to the eaſt of the valley, in which the Meles runs; and to the eaſt of the caſtle there is a wall, which runs along on the height of the hill, higher or lower, according as the ground lies; this wall goes near the vale in which the river Meles runs; the aqueduct was then carried along the ſide of the hill, and croſſed the valley, where the high arches are all deſtroyed, except ſome part of the wall on the ſide of the hills, and ſome remains of the arch over the river; it was then, probably, carried along the ſide of the hill to ciſterns under the caſtle; the ſide of the caſtle being higher than the aqueduct could poſſibly be raiſed. In this manner it ſeems to have ſupplied all the parts about the caſtle, and probably the lower town likewiſe: the wall is not built with arches; for there is only one arch acroſs the road that goes to the ſouth, and three or four arches near it, where I diſcovered the channel of the aqueduct in the wall, which was made of large ſquare ſtones, one ſtone being let into the other, and a round channel is worked through them; what is very particular, this pipe is laid in the wall, a very little above the ground, though the wall is built much higher, and in many places, where the wall was broke, I could ſee no ſign of the pipes, not even at top, which, I therefore concluded, run moſtly along the ground, except where the ground is low, and yet in all parts the wall is built high: I ſaw alſo many pieces of earthen pipes, and one in the wall three or four feet above the ground, which might be a channel from ſome other ſource; but it is not eaſy to conjecture for what purpoſe the wall ſhould be built ſo high, unleſs there was a channel at the top to convey water to higher places; though, as the wall is built ſo thick at the paſſage of the road, with buttreſſes on each ſide, and alſo ſome towers to it further to the eaſt, one would be inclined to think that it was deſigned as ſome ſort of defence againſt the incurſions of enemies. To the ſouth of this there is another aqueduct, over the vale juſt under the caſtle; it is new built, with three rows of arches, one over another; towards the bottom of it there are remains of an old ruſticated wall, after the manner of the city walls, which ſhews that an antienter aqueduct had been there. A little to the ſouth of this there is a place which they call the Homereum, and ſay, that the temple of Homer was there, though there is no ſign of any antient building. A mile to the ſouth there are two aqueducts cloſe to a third which croſſes the ſame valley, each having three rows of arches, one over another; one of them is new built, the other, which is a very bad fabric, is older; they convey great bodies of water from a place to the ſouth-eaſt, where ſeveral old artificial channels meet, and not being all conveyed to the city, they form a little river, which, towards Segecui, falls into the Meles. Near the above-mentioned aqueduct there are remains of the paved road to Epheſus, which was made of very broad ſtones; there are alſo ruins of a gateway and wall, which croſſed this road from the caſtle hill, about a mile from the caſtle itſelf; this wall extended to the oppoſite hill, and was, without doubt, built to defend the paſs.

The preſent town of Smyrna makes a very fine appearance from the water; it is about four miles in compaſs; the ſtreets are narrow and not well laid out; there are in it two fine kanes, which are built round courts, and being covered with cupolas, make a very handſome appearance; they have alſo beautiful beſeſteens, or ſhops, which are arched over: the upper parts of their houſes are built with unburnt brick, in frames of wood plaiſtered over: thoſe in the ſtreet next the ſea have courts and gardens behind them, extending to the ſea ſide; they build theſe houſes on three ſides of a court, with a gallery of communication to the ſeveral apartments; their warehouſes are below, and the dwelling-houſe above: on one ſide of the garden they have a long wooden gallery covered over, which leads from the dwelling-houſe to a ſort of a pleaſure-houſe over the water: this makes the ſituation of them very delightful; and there is a quay all along the ſea ſide, to which the ſmall boats come up and load at their doors.

It is thought that there are near a hundred thouſand ſouls in Smyrna; of theſe there are ſeven or eight thouſand Greeks, two thouſand Armenians, and five or ſix thouſand Jews, who all have their particular ſtreets, in which they live together. The Greeks have three churches, the Armenians one; in the cemetery of the latter are ſeveral inſcriptions, and ſome pieces of antiquity. The Franks or Europeans have their particular ſtreet, in which they enjoy great privileges, and lock it up every night. The Engliſh, French, Swedes, Dutch, and Venetians, have their conſuls here. The Engliſh and Dutch have chapels and chaplains. The Franciſcans, Capuchins, and Jeſuits, have their reſpective convents. In the Franciſcan monaſtery an apoſtolical vicar of that order always reſides. Both the Armenians and Greeks have their archbiſhop, who, if I miſtake not, has only the biſhopric of Phocæa under him, which ſeems to be united to Smyrna, as there is no biſhop in it. The Greek metropolitan has a very fine manuſcript of the Pentateuch, ſuppoſed to have been wrote about the year eight hundred, with a large comment on it; it is on parchment, exceedingly well written, and adorned with ſeveral paintings, which are well executed for thoſe times. The great number of Franks who are ſettled here, make Smyrna a very agreeable place, and there is no want of good company; they live in a very ſociable manner, and are particularly civil to ſtrangers.

Smyrna, and a conſiderable territory about it, belongs to the validea or ſultaneſs mother. A waiwode, who has the more honourable title of moſolem, has the care of the revenues; but the cadi is the principal governor here, in whom the chief power reſides, there being no paſha over this diſtrict. The city had been much diſtreſſed two or three years before I was there, by the rebellion of Soley Bey, whoſe army ravaged the whole country, threatened to plunder the city, and raiſed thirty purſes of money on them; the Europeans removed moſt of their effects aboard the veſſels in the harbour. The magiſtrates built gates to the town, planted cannon upon them, and for a pretence to raiſe money on the city, began to make a little foſſe round on the hill, and to build a ſlight wall, great part of which has ſince fallen down; and the city and merchants found the effects of this blockade more ſenſibly, in a loſs of their trade; the caravans not being able to travel in ſafety, in order to bring goods for exportation. The city, which has been alarmed on account of many earthquakes which have happened, was greatly terrified by a ſhock which happened in April, 1739, that overthrew ſeveral houſes; many perſons were killed in their beds, and there was not a houſe in Smyrna but what was ſhattered in a moſt miſerable manner, and the people ſo terrified, that they ſlept in huts in their gardens and yards almoſt all the ſummer; and many retired altogether from their houſes, both for ſafety and convenience.

The

Turkish Burying Ground.

The trade of Smyrna for its export to Chriſtendom, is more conſiderable than any port of the Levant; it conſiſts chiefly of very rich goods; ſuch as raw ſilk, Turkey carpets, but more particularly the fine goats hair or mohair of Angoura, with which our camlets, prunellos, and buttons are made; they export likewiſe a great quantity of raiſins to England, under the pretence of a privilege they have by our capitulations of loading ſo many ſhips for the king's table; they export alſo a great deal of unwrought cotton, and a ſmall quantity of muſcadine wine, for which this place is famous, as well as for the drier virgin white-wine. The import is chiefly woollen cloth, lead, and tin; in the firſt the Engliſh have been very much ſupplanted by the French in all parts, except at Conſtantinople and in Egypt, where the great people always uſe the Engliſh manufactures, becauſe they are the beſt. They import glaſs from Venice, and manufactured ſilks from other parts of Italy; they have alſo another export to Italy from Vourla Segigieck, and ſome other ſmall ports, of what they call Valanea, which is a large acron; they uſe them in Italy for tanning inſtead of bark; the cup alſo, as I have been informed, is uſed in ſome parts, eſpecially in Holland, to mix with their galls in dying black, being a cheaper commodity, and in ſome meaſure anſwers the end of galls; from theſe two ports they ſometimes export oil to France, for making ſoap, and for working their cloths.

To the ſouth-eaſt of Smyrna there is a fine plain, and on the north ſide of it is a pleaſant village called Bujaw, where the Europeans have country-houſes, gardens, and fields planted with cypreſs trees; in the middle of this plain there are ſeveral canals, which ſupply the city by the aqueducts, and the river Meles runs to the ſouth part of it, beyond which towards the foot of the mountains is the village of Segicui, where there are likewiſe ſome country-houſes belonging to Europeans. To the north of the city, there is a coffin of white marble in a garden, with an inſcription on it, which ſignifies that it was the tomb of a perſon of the name of Fabius Maximus, who died at twenty-one years of age: in the way to the plain in which Bonavre is ſituated, not far from the road, is that great ſource of water called the baths of Diana; the waters are warm in winter; and near them there are many foundations of buildings, and ſeveral arches of great antiquity, which doubtleſs belonged to the antient baths; there are ruins all the way from the city to this place, and ſo far probably the moſt ancient city of Smyrna extended. At the village of Bonavre there is a Turkiſh burial p'ce of great extent, from which one would conclude that it had been a conſiderable town; and it is ſaid, that all the patents of the grand ſignor for conſuls, make them conſuls of Bonavre and Smyrna, as if it had been a place of trade, though it is a league from the ſea. In theſe burial places there are a great number of columns, pieces of entablature, and other ſtones of antient buildings; ſo that it is probable there was a temple in this place; and I found by a Greek inſcription that there had been a church here. On the ſide of the hill, more to the weſt, and near the corner of the bay, there are ſeveral very antient ſepulchres; the plaineſt ſort conſiſts of a raiſed ground in a circular form, either of ſtones hewn out, or laid in a rough manner, in theſe there are generally two graves ſunk into the ground, made of hewn ſtone, and covered over with a large ſtone. The others are circular mounts from twenty to ſixty feet in diameter, which are walled round with large ruſticated ſtone to the height of the mount. There is a room within under ground, and ſome of them are divided into two apartments; the walls are all of very good work, made of a ſort of a brown baſtard granite of the place, wrought every way very ſmooth, inſomuch that the joints are as fine as thoſe of poliſhed marble; round at the top is the plain cornice uſed in the antient Egyptian buildings, and theſe alſo, like the others, are covered with long ſtones; one of the

former ſort being opened by ſome Engliſh, they found an urn in it. Towards the eaſt part of the plain there are two villages called Norlecui and Hadjelar, in which likewiſe ſome Europeans have their country-houſes. At the Turkiſh burial place of the latter there are ſeveral ſtones of antient buildings, and ſome imperfect Greek inſcriptions, as well as in moſt of the burial places of the villages here; ſo that it is probable there were antiently villages in theſe places, which had their temples to their Sylvan, or country gods. Theſe two plains, with part of the neighbouring hills, were probably the territory of the Smyrnæans.

CHAP. II. — *Of Vourla the antient Clazomene, Segigieck, and the antient Teius.*

I WENT by ſea from Smyrna to Vourla, which is a village a league to the ſouth of a bay of the ſame name, on which there is a caſtle built to command the entrance to the port of Smyrna. This place is on that large promontory which is made by the high mountains of Carabournou, among which was mount Mimas of the antients, ſo often mentioned by the poets, which Strabo ſays was between Clazomene and Erythræ, which is on the weſt ſide of this great promontory; and ſo is not, as ſome have taken it to be, that mountain between Vourla and Smyrna, which by reaſon of two high points is called the Brothers. This port of Vourla is computed to be eight or ten leagues from Smyrna, and is that bay, which with another to the ſouth made the Iſthmus ſo frequently mentioned by the antients, as having on the north ſide of it the territory of the Clazomenians, and on the ſouth that of the Teians, and has that peninſula to the weſt which was the country of the Erythræans; conſequently the port of Vourla muſt have been the port of the famous city of Clazomene, which was one of the twelve cities of Ionia; but Keliſman, a village on the eaſt ſide of this bay, has been taken for this city by ſome travellers, from a ſimilitude of the name, although it is without the Iſthmus, and in a place where there are no ruins. Strabo alſo mentions eight ſmall iſlands before the city, which are directly before the port of Vourla; and though it is true, that there are very few ſigns of the city in this place, yet the ground is covered with antient brick and tiles, which are a proof that ſome conſiderable city formerly ſtood there; but what makes this place without all doubt to be the ſite of the antient Clazomene, is the iſland of St. John, about a quarter of a mile from the land; it is half a mile in circumference; there are remains of a broad cauſeway leading to it, and though it is almoſt deſtroyed by the ſea, yet they paſs over to the iſland on foot. This muſt be that iſland to which the Clazomenians retired for fear of the Perſians, and joined it to the continent by the cauſeway; at the end of which there are ſome ſigns of an old wall, and a ſmall arch; and there are two or three pieces of antiquity remaining at Vourla. European veſſels are often loaded with raiſins and oil of olives at this port, where there is only a moſque and a cuſtom-houſe.

The town of Vourla is a league to the north-north-eaſt of the port, and is ſituated on two riſing grounds, on one of which the Chriſtians live, of whom there are about five hundred houſes; the Turks inhabit the other part of the town; the Chriſtians have two churches, and the archbiſhop of Epheſus has a tolerable houſe here, and reſides for two or three months in the year at this place, which is in his dioceſe. Strabo mentions a ſteep place at the beginning at the Iſthmus, which was the diviſion between the Erythræans and the Clazomenians, and that Chytrium was behind it, where Clazomene was at firſt built; and then he mentions the city of his time, before which, he ſays, there were eight iſlands; in order to underſtand this, it muſt be obſerved, that, to the weſt of the bay of Vourla, there is another narrow deep bay, called the bay of

Sharpan; between the two bays and the plain of Vourla, there is a ſteep rocky chain of hills, which I take to be the ſteep ground mentioned by Strabo; it extends to the bottom of the bay of Sharpan, where probably Chytrium was ſituated; which is the more likely, as this bay is about a league and a half deeper to the ſouth than the bay of Vourla; ſo that this muſt have been the bay that made the Iſthmus, mentioned by Strabo as ſix miles and a quarter broad from the ſourthern bay of Teius to this place. Whether or no the city of Clazomene might extend acroſs any part of the high ground, ſo as that an iſland or two in that bay might be ſaid to lie oppoſite to it, is very uncertain, and rather too forced an interpretation of Strabo; and I ſhould rather think that he was miſtaken in the number of iſlands ſituated before Clazomene; for there are but five in that bay, and a rock, which might formerly be larger, and reckoned as an iſland; that which is to the north-weſt of St. John's iſland is called Chicelle; between them is the rock before mentioned, and to the north-weſt of this is the iſland Neriſlè, to the weſt of which there is a larger iſland called Vourlali, which is known to Europeans by the name of the Partridge iſland; to the weſt of this there is an iſland ten miles long, called by the Turks Kiuſlin, and by Europeans the Long Iſland; it was antiently known by the name of Drymuſa, and was given by the Romans to the Clazomenians, when they made Clazomene a free city; and ſome large arched ciſterns in it, are a proof that the iſland has been conſiderably inhabited. Between Clazomene and Smyrna was the temple of Apollo, which probably was at a village about eight miles from Smyrna, to the ſouth of the caſtle, where I ſaw about the burial place of the Turks a great number of pieces of marble and fine columns. A mile to the eaſt of this place are the hot baths mentioned by Strabo; they riſe at the foot of the mountains on each ſide of the bed of a ſmall ſtream, over which there are ruins of a conſiderable bridge, as there are on one ſide of the antient baths; the waters are very hot at the ſources; they have no particular taſte, but by a red ſettlement on the ſtones, and by a yellow ſcum on the top of the water, I conclude that there is in them both iron and ſulphur; they are much frequented for bathing at a certain time of the year by the common people. Between mount Mimas and Erithræ, Strabo mentions a village called Cybelia, and the promontory of Melaina, which is probably that to the north of the great bay oppoſite to Scio, at the bottom of which Erithræ ſtood; the place now has the ſame name, and is famous for giving birth to the Erithræan Sibyl; I was informed that there are ſome marks there of the antient city. Between Teos and Erithræ, rather nearer to the former, the ſmall town of Eræ was ſituated: Mount Corycus was near Erythræ, which Strabo deſcribes as a mountain ſtretching itſelf from north to ſouth; under this mountain, to the ſouth of Erithræ, was the port Caſyſtes, probably that which is now called Geſmè, between which and Scio there is a great intercourſe; then followed the port of Erithræ, and ſeveral others in that bay, which have not at preſent ſufficient depth of water for the ſhipping *.

The inhabitants of this part of the country having a bad character, we could not go to viſit thoſe places, but went from Vourla ſouth-eaſt three leagues to Sevrihiſſar. About half way in this road there is a Turkiſh burial place, there is one alſo at Erecui, another at a ruined village called Guzelhiſſar, and one near the town of Sevrihiſſar, in all which burial places there are ſeveral pieces of marble, and columns, and imperfect

* There are four iſlands called Hippi before Erithræ. The Romans granted great privileges to this city, on account of its fidelity to the republic during their wars in theſe parts. Strabo ſays, that beyond Corycus was the ſmall iſland Hallonеſus, probably towards the north part of the promontory Argenum, which was the north-weſt point of that promontory, which is now called cape Carabournou, that was ſixty, or rather a hundred and ſixty ſtadia from cape Poſſidium in the iſle of Chius.

inſcriptions,

inſcriptions, which are a proof that there were ſome antient buildings in thoſe places, particularly at Erecui is the famous inſcription, which is called the Curſes of the Teians, and this place may poſſibly have its name from having been part of the territory of Eræ. At Guzelhiſſar there are alſo ſeveral famous inſcriptions relating to the alliances of the Teians. Antient writers mention that there was a wood above Clazomene dedicated to Alexander, and that games were performed there by the whole community of Ionia, which were called the Alexandrian games; and from Strabo's account this ſpot ſeems to have been towards the ſouth ſide of the Iſthmus, becauſe in ſpeaking of the breadth of it, he ſays, that from the Alexandrian ſpot to the ſteep ground at Clazomene, it was ſix miles and a quarter broad, ſo that it is poſſible theſe buildings might have ſome relation to thoſe games, or might be different temples dedicated to Bacchus, who was worſhipped in theſe parts.

Sevrihiſſar is a large country town, ſituated on three heights; there are very few Chriſtians in it; I ſaw ſeveral imperfect inſcriptions and fragments of antiquity about it. The town of Segigieck is a league to the ſouth-weſt of it; it is built within a caſtle, about half a mile in circumference, and has a very fine ſecure harbour *. Half a league to the ſouth of it, are the ruins of Teos, now called Bodrun; and on the ſouth ſide of one of the hills, within the city, are remains of a theatre, which is partly built againſt the ſide of the hill. To the ſouth-eaſt of the theatre are great ruins of a temple, but all the walls are thrown down; any one might conjecture that this was a temple to Bacchus, the deity of the place, as I found it to be by an imperfect Greek inſcription at it; this temple was on oblong ſquare, built of very large ſtones of grey marble; ſome of the fine Ionic capitals remain, and moſt beautiful pieces of entablature, richly adorned with ſculpture in the higheſt taſte. To the ſouth-eaſt of this temple there are two arched rooms on a hanging ground, which might ſerve for reſervoirs of water; the walls which ſupport the ground are built with arches. Further on to the eaſt, and near the theatre, there is an oblong ſquare encloſure, which appears to have had turrets round it. At firſt I thought it might have been a public place, or a citadel, and ſeeing at one corner ſome ſeats made in the theatrical manner like ſteps, which ſeemed to be part of a ſmall circle, I imagined it might be an odeum, or ſome other place for a ſmall auditory; but obſerving that all round within the thick wall there were great ruins for the breadth of thirty feet, like thoſe of a theatre, I concluded that the whole muſt have been deſigned for ſome public ſhews: towards one corner there are foundations of an oblong ſquare building, which probably was erected after the antient building was deſtroyed. The towers might ſerve for aſcents from without, and

* The little bay, which makes the port, extends to the north, then winds round to the ſouth and eaſt; and the land locks in ſuch a manner that it appears like a baſin; concerning which I am the more particular, becauſe this muſt be the port Chereidæ, mentioned by Strabo as north of Teius, who would not eaſily be underſtood in this paſſage, by one who has not ſeen the ſituation of this port of Teius, which has the ſea to the ſouth and ſouth-eaſt; for the ruins of the antient Teius extend about a mile eaſtward to its port, which was at the north-weſt corner of the bay that made the Iſthmus; to thenorth of which bay Sevrihiſſar is ſituated. This Iſthmus of the great promontory ſeems to have been called Chalcidis, probably from the antient inhabitants of it, and to have belonged to the Erithræans, Teians, and Clazomenians, who were diſtinguiſhed on this Iſthmus by the name of Chalcidians. I traced the wall of Teos from its port along the north-ſide of it up two ſmall eminences, from which they turned to the ſouth-weſt, and were carried along on the top of another little hill, which is to the north of the theatre, where I had reaſon to think there had been a gate of the city, as it is the great road to the north and weſt from that part: the wall was built down to the valley, and I ſuppoſe was carried acroſs the hill to the ſouth-weſt, as far as the other ſide, to the bay without the port of Segigieck; ſo that Teos had the ſea to the ſouth and ſouth-weſt; though the principal part of the city ſeems to have been in the vale, extending to the ſea between that hill and thoſe ſmall hills, which are mentioned to the north, on which the city wall was built.

there

there might be ſemicircular tiers of ſeats in them, as I obſerved in ſome; on the outſide of the north-eaſt corner of this encloſure there are ſeveral pieces of marble fluted pillars, and beautiful entablatures, ſome of which were unfiniſhed, but I could ſee they were of the Corinthian order; it is probable that they worked the ſtones here for the building, which I could perceive had been caſed with marble, and I ſaw likewiſe a pediment of an entrance to the building; but it is not to be wondered at that all the ſtones of the fabric have been carried away, as it is ſo near the ſea; the ſhape of this building is not ſo proper for a circus, and having ſeen juſt ſuch another at Epheſus, to which there ſeemed to have been a canal from the lake near the temple of Diana, made me conclude that both the one and the other might be a naumachium; there being a river near this of Teos, which on occaſion might be turned into it.

The port of Teos was on the weſt ſide of the bay, and defended from the ſouth wind by a mole extending about a furlong to the eaſt, and was near thirty paces broad; there are remains of the ſtone work about it, and it ſeems to have been made by hollowing out a baſin within it, which is now choaked up; but as there is a ſmall rivulet which runs into it, by the help of floodgates, it might have been made a very advantageous ſituation for ſhipping. About a mile to the north of Teos there is a high rocky mount; and on the weſt ſide of it a ſmall lake in a deep baſin, which, as the people imagine, feeds all the fountains about the country; to the ſouth of this there is a hollow ground, where there are near twenty large pieces of grey marble, each of which is cut out into ſeveral ſteps; they are of ſuch a ſize that it would be very difficult to move them; it ſeems as if other pieces had been cut off from them, and yet, that part of them at leaſt, was deſigned for ſome building, for on one of them I ſaw theſe letters LOCO IIII, as if it were to ſhew the part of the building they were deſigned for. Teos is placed by the Tables twelve miles from Smyrna, which ſeems to be a miſtake for twenty-two, for it is computed to be nine hours from that city; and Ptolemy places it ſixteen minutes both to the ſouth and weſt of it, though both theſe diſtances ſeem to be rather too little. This place is famous for the birth of the lyric poet Anacreon; there are alſo about this place ſeveral inſcriptions, which contain the alliances of the Teians.

I was recommended to a perſon of Vourla, who received me in his houſe, ſhewed me every thing in that neighbourhood, and went with me on the fourth to Sevrihiſſar, where we could not meet with any accommodations, and ſo we came on to Segigieck, and I lay every night on board a Dutch ſhip, being recommended to the captain of it, for there was no convenient place in the town for ſtrangers. I went out every day to ſee the antiquities of Teos and the neighbouring places. There were many remarkable places in this country, to which I could not go with ſafety. Myonneſus was to the eaſt of Teos, ſituated on a height on a peninſula. Lebedus was fifteen miles to the eaſt of Teos, which ſeems to have been on a ſmall bay within the great one; the two bays are divided by the iſland Aſpis or Arconeſus, which I take to be the long iſland about the middle of this bay, which ſtretches to the ſouth-weſt, and is now called Carabaſh [The black Saſh] from ſome imaginary reſemblance; ſome ſeditious people of Teos having fled to Epheſus, were ſent by Attalus to Myonneſus, and began to fortify that place in oppoſition to the Teians; but on their applying to the Romans, they were received at Lebedus, which was then very thinly inhabited. Fifteen miles further to the eaſt was Colophon, which probably was on the ſmall bay, which is to the north-weſt of the bay of Epheſus, for it was but ſeven miles and a half in a direct line from that city, that is, probably from its port at the mouth of the Cayſter, but it was fifteen miles if they ſailed round by the bay. This is one of the places which contended for

the birth of Homer. To the weſt of it was mount Coracius; and a little further weſt was the iſland of Diana, which might be a ſmall iſland near the ſhore, towards the north-eaſt corner of the great bay which is to the weſt of the ſuppoſed Colophon; concerning which iſland Strabo relates an extraordinary ſuperſtition.

CHAP. III. — *Of Scala Nuova, and Epheſus.*

I EMBARKED on the ninth at Segigieck on board an open boat for Scala Nuova, and arrived there in the evening. This town is ſituated on the ſide of a riſing ground over the bay of Epheſus, at the diſtance of three leagues weſt-ſouth-weſt of Epheſus; it ſtands on the north ſide of a head of land that ſtretches to the weſt. The port is defended againſt weſterly winds by a ſmall iſland, which has a tower on it, but it is ſomewhat expoſed to the northerly wind. The town or caſtle, as it may be called, is about three quarters of a mile in circumference. To the north of it there is a large ſuburb, in which are ſome of the principal bazars or ſhops; the Chriſtians live on the ſide of a high hill to the weſt; they have about two hundred houſes; there is one church in the town, and another in a ruinous condition on the top of the hill, which is called ſaint Elias. The archbiſhop of Epheſus, to whom I was recommended, lives at the church in the town; he told me there were formerly thirty-two biſhops in his province, but at preſent he has not one dioceſan under him. The caſtle here belongs to the high admiral, who puts in a governor. The town is under an aga, ſubject to the paſha of Guzelhiſſar. This place is a mart that ſupplies all the neighbouring countries, and Samos, with rice, coffee, flax and hemp, imported from Ægypt, coarſe woollen cloth from Salonica, cotton and callicoes from Smyrna, and many other things from other parts; and they export corn to Samos, and the neighbouring iſlands. They have vineyards in great abundance about the town, but the wine is not very good, though Epheſus was formerly famous for wine; but they dry a great quantity of raiſins, which they export to Ægypt. It was late in the evening when we landed at Scala Nuova, and three of the janizaries went with me to the houſe of the archbiſhop of Epheſus; they ſtand ſo much in awe of the ſoldiers, that my conductors were firſt had in to the archbiſhop and entertained by him, and in the mean time I was ſerved with a collation in another room. When the janizaries were gone I was introduced to him; he was a venerable old man, and dreſſed like the Greek prieſts, except that he had on a red mohair ſcarf. The next day I took lodgings in the kane; and by the help of ſome other perſons to whom I was recommended, I procured a proper Turk to go with me to Epheſus.

We arrived at the village of Aiaſolouk, to the north-eaſt of the ancient city of Epheſus, where I lodged in a kane, which ſerved alſo for a ſtable, there being ſophas and chimneys all round for the convenience of travellers. The Turk that conducted me made me ſenſible that it was neceſſary to make preſents of coffee to two of the governors in the caſtle; and I ſpent three or four days in this place, viewing the antiquities, not without being moleſted at night with large caravans that were going from Smyrna to Guzelhiſſar. The propheſy in the Revelation, that the candleſtick ſhould be taken from this place is ſo literally fulfilled, that there is not ſo much as one Chriſtian within two leagues of the place.

There is a plain towards the ſea about a league broad, extending to the north-eaſt corner of the bay, where the great promontory begins, which extends weſtward to Scio. At a little diſtance from the ſea this plain widens in a circular form, and there is a narrow vale to the ſouth, which extends about half a league in between the mountains; and

and at the north-eaſt corner of the great plain is the entrance to that narrow vale between the hills through which the Cayſter runs. This river makes a great number of windings as it paſſes through the plain, and particularly towards the ſouth-weſt part of it, where it winds ſo much like the Mæander, that the Turks call it, the little Mandras. Whether the mouth of the river is any way obſtructed, as it ſeems to have been in Strabo's time, or that the lakes have not a proper vent, eſpecially that which is near the temple of Diana, or that the foſſes are filled up, by which the waters were drained off, whatever is the reaſon of it, a great part of the plain, eſpecially to the ſouth of the river, is a moraſs, and hardly paſſable after great rains. On the weſt ſide of the plain I ſaw thoſe lakes mentioned by the antients, one of which was called Selenuſia, that belonged to the temple of Diana, but was taken from it by the kings, I ſuppoſe, of Pergamus, and reſtored again by the Romans. Theſe lakes brought in a great revenue, doubtleſs by the fiſh they produced; at one of them was the temple of the king, ſaid to be the work of Agamemnon, and I obſerved a high ground to the north of the river, towards the lakes, which ſeemed to have had ſome building on it, that poſſibly might be this temple. To the north-weſt of the lakes mount Galeſius ſtretches away to Colophon; where the plain begins to widen into a circular form, there is a hill on each ſide; that to the north of the Cayſter, I take to be the hill through which, according to Dr. Smith's account, there is an extraordinary way cut in the rock; that to the ſouth is near the high mountains which encompaſs the plain. The whole compaſs of the walls which I traced, are about four miles, they are built in a ruſtic manner, are caſed with hewn ſtone, and defended by ſquare towers; in ſome parts the walls remain almoſt entire; in others one ſees the foundations only, which are ten feet thick.

Before Epheſus was ſo large a city, it had changed its ſite more than once. The Leleges and Carians firſt built a city here, probably on mount Lepre; theſe being almoſt diſpoſſeſſed by Androclus, he with his people ſettled at the ſouth-eaſt foot of mount Lepre, about the place where, I ſuppoſe the Gymnaſium was afterwards built, and alſo on the ſide of mount Coriſſus. The part behind mount Lepre was called Opiſtholepria, and the quarter between the hills was that which was inhabited by the Smyrnæans, and was called in diſtinction from other parts, the city of Smyrna. The Smyrnæans ſeparating themſelves from the Epheſians, ſettled where Smyrna now is. In the time of Crœſus, the Epheſians left this higher ſituation, and came down to the plain, about the temple of Diana. Lyſimachus, one of the generals of Alexander the great, built the preſent walls, called the city Arſinoe from his wife, and was obliged to make uſe of a ſtratagem to bring the citizens back to the more advantageous high ſituation, by ſtopping privately the public ſhores, and ſo in a manner overflowing the low ground; and by the ruins one may ſee that the lower parts of the hill were inhabited every way, and likewiſe much of the weſt part of mount Lepre; there ſeems alſo to have been a ſuburb on the ſouth ſide of Lepre, and near a mile from the ſouth-eaſt corner of it, to that hill, about which the preſent village of Aiaſalouk is ſituated; on the hill there is a Turkiſh caſtle; round the top of the hill there are great ruins of thick walls built of brick, with many ſmall arches, which ſeem to be of the time of the Greek emperors, though it might have been inhabited before as a ſuburb of Epheſus.

To the eaſt of mount Lepre they had their burial places. I ſaw there a very large marble coffin, with an imperfect inſcription on it, and I had reaſon to think that they had alſo grots cut into the rock for depoſiting their bodies; there are ſeveral arches all round the hill, on which it is probable they built their houſes, and on ſome of them are ruins of an aqueduct, for I ſaw the channel in which the water ran; it is probable that this

part alſo was encloſed with a wall that might extend to the cayſter; and on the low ground between the hill and the village of Aiaſalouk, there are remains of many ſquare pillars, made of ſingle ſtones laid one on another, on which it is probable they turned arches, and built their houſes on them. I ſuppoſe the ruin, at the ſouth-eaſt corner of the hill, was the Gymnaſium, which ſeems to have been in that place, where formerly there was a building, probably of the ſame nature, called the Athenæum; there are great and magnificent remains of it; the ſpot near this was called the Hypæleum, probably becauſe there was ſome plantation of olives there; it is a very ſolid fabric; the outer walls are of brick and ſtone, there being four or five tiers of each alternately; the inner walls are built of large ſtone, on which the arches of brick were turned. A gallery or portico ranged all round; that to the ſouth, had on each ſide large arched niches which in the outer wall were continued all round, and there is within a colonnade on each ſide. From the front of this building there is an entrance to a ſtately room, which leads to another, and that to a third, on each ſide of which there was another apartment. All this was doubtleſs caſed with marble, as the temple of Diana, and ſome other buildings of Epheſus, appear to have been. At the ſouth-eaſt corner of this building a wall extends a little way to the ſouth, with an entrance through it, which made me think that the wall ſuppoſed to have been built at the eaſt foot of mount Lepre joined on here, and that it was continued on to mount Coriſſus; for I ſaw ſome ruins that way of a wall, and alſo heaps of ruins like towers. There are alſo remains of a ſtone wall, at ſome diſtance to the ſouth, which probably encloſed a court before the Gymnaſium.

On the ſides of mount Lepre and Coriſſus, as well as in the valley between them, there are ſtill great ruins to be ſeen of the antient city, where, I ſuppoſe, that part of the city, antiently called Smyrna, ſtood; and continuing on to the weſt, the ſouth part of mount Lepre is hollowed in by cutting away the rock, and before this are remains of the front of a theatre, which I ſhould conjecture to be the new theatre, as it muſt have been built after the great theatre, which is near the temple of Diana, becauſe by the remains of it, it appears to have been built in a very elegant taſte; three arches of hewn ſtone remain entire, within which are built niches with a ſhell at top, and over each there is an oblong ſquare window. When Antony extended the privilege of the aſylum of the temple of Diana, as far as two bow ſhot, which is ſomething more than two ſtadia, and thereby took in part of the city, and probably the great theatre, the citizens might at that time build this theatre, in order to avoid being moleſted with the company of thoſe who took refuge there. A few paces further to the weſt, there are remains of a ſemicircular building, which ſeems to have had ſeats in it, made like ſteps, as in theatres, and is built in a ruſtic manner with pilaſters on the outſide at equal diſtances. This might poſſibly ſerve for an odeum or theatre for muſic. A little further on there are great ruins as of a ſtrong gateway, and of walls extending from it on each ſide up the hills, which probably was built to defend the city againſt the people of the aſylum, when their privileges extended ſo far. Beyond this, at the foot of mount Lepre, there are very imperfect remains of a ſtrong brick building; a little further is the ſouth-weſt corner of the hill, and to the weſt of it is the plain, in which are the ruins of the temple of Diana, and ſeveral other public buildings; the theatre is near oppoſite to it, at the ſouth-weſt corner of the hill, the Circus being near the north-weſt corner. When all theſe buildings were ſtanding, they muſt have made a moſt glorious appearance; for few cities have had the advantages of Epheſus for building; mount Lepre and Coriſſus being rocks of ſtone and marble; ſo that they had nothing to do but to dig out the marble, and roll it down to the places where they deſigned to build. The lake to the

weſt of the temple of Diana, was probably a ſort of port, into which they could bring all thoſe fine marbles, that were the produce of foreign countries, cloſe to the very ſpot they built on; which made this quarter ſo proper for their public buildings; and being full of them, the city did not ſuffer much in permitting it to be an aſylum. The plain, which is to the weſt of mount Lepre, is about a quarter of a mile broad from eaſt to weſt, and half a mile long; at the north-eaſt corner of it there is a ſmall rocky hill, between which and the Circus, there was a road or ſtreet paved with large ſtones, many of which are eight feet long and four wide; to the eaſt of this road was the Circus; and north of it another large building; on the north ſide it is built on a gallery, the ſeats on the ſouth, being built up the ſide of mount Lepre; there are arches to the north, in order to ſupport the lower ſeats, theſe make ſo many apartments; above them there were three more tiers of arches, on which the ſeats were built. I could not find out any ſtaircaſes, and I rather think that they deſcended to the ſeats from the hill on the ſouth-ſide, and went round on the gallery at top, or aſcended by the ſeats from the bottom. The outſide wall was of large ruſticated hewn ſtone, and, what is very particular, towards the end of the Circus, there is a wall built with a large entrance in the middle, which with the end of the Circus makes a circle, and from it to the weſt other walls are built, which taking in the wide entrance in the middle is near a ſemicircle. Whether or no theſe were carceres from which the courſers ſtarted, or whether it has been erected ſince it was uſed as a Circus, I will not pretend to determine; the wall is not built in the beſt manner. The end of the hill, to the weſt of the Circus, and of the road, appears plainly to have ſerved for the ſpectators, and to have had ſeats on it; and on the top of it there is a fine Ionic entablature, which made me conclude, that the ornamental parts of the Circus were of that order. Round the top of the Circus, there are arched windows or entrances about forty feet apart, and three feet wide, which might ſerve for the people to enter from the ſide of the hill, and alſo to give air, if they covered the place when they exhibited their ſports. To the ſouth-weſt of the Circus there is a well turned arch, which ſeems to have been an entrance to ſome building; round at the ſpring of the arch, and in the two fronts, it is adorned with the cornice of the Ionic order, which were probably taken from the Circus, as well as the white marble, with which the arch is built. It appears that ſome narrow buildings had been carried on to the eaſt of it; but whether for a church, or for what other uſe I could not conjecture. On the ſtones of this arch are ſeveral pieces of inſcriptions, which, as they are put together without any order, have puzzled the learned to explain them, on a ſuppoſition, that the letters originally followed one another in the order, in which they are ſeen in this place. There is alſo a relief of a perſon on horſeback, with his garment flowing behind; before the horſe there is a cypreſs tree; a ſerpent is repreſented twining round it, which with its head makes at the horſeman; and a dog at the tree, is in a poſture as leaping towards the ſerpent. To the north of the Circus there are remains of a very large and magnificent building, with a road or ſtreet between it, and the Circus; the ground is raiſed on each ſide of the road, as if there had been ſteps there, or ſome other buildings, the ruins of which have raiſed the ground, eſpecially on the ſide of the Circus, and I ſaw ſeveral pedeſtals on each ſide of the road. The great building mentioned to the north of the Circus was raiſed on high arched rooms, which open to the north, where, I ſuppoſe, the city wall run; to the north of it the ground is very low, and poſſibly a canal might be cut from the river to this place, and they might land their goods before theſe arched places, which might ſerve for warehouſes; and the magnificent building above might be a forum for the merchants of this city, which was the greateſt mart on this ſide mount Taurus;

this building ſeems to have conſiſted of large pillars of hewn ſtone, on which arches of brick might be turned; in the middle the architecture is different, where it is probable there was a ſtatue; there appeared to have been a wall on the north ſide of this building, probably to ſecure it from the cold wind. Beyond this to the eaſt there is a high ground, which extends near as far as the Circus; this ground was ſupported by the city wall, which went near the end of the Circus; and one of the city gates was, without doubt, between this high ground and the Circus. Going to the ſouth, along the plain, I obſerved a large baſon fifteen feet diameter; it is of one ſtone of red and white marble, and is ſhaped within in a particular manner, and, as I remember, is ſomething like that of St. Victor at Marſeilles, and doubtleſs was uſed for ſacrifices, though they have a tradition that St. John baptized in it. This vaſe lies on the ground, which has grown up round it, though doubtleſs it was ſomewhat raiſed; and a vaſe of ſuch great weight muſt have been placed on a ſtrong foundation to ſupport it; near this vaſe there are remains of a ſmall ſemicircular building for ſome large ſtatue. To the weſt of this there are ruins of a ſtone building, which I concluded was a church, becauſe the eaſt-end of it is ſemicircular; and to the weſt of it there is a brick building of the ſame kind, with large open arches on each ſide; probably it was deſigned for the ſame uſe as the other. Returning to the large baſon, and going along to the weſt of mount Lepre, we came to the remains of a very conſiderable building, moſtly built of brick. It is poſſible this might be ſome public building belonging to the people of the aſylum, it may be their forum, as it very much reſembles the building I have already deſcribed near the Circus. Between this and the temple of Diana there is a hollow ground, in which there is ſome water; this might antiently ſerve for a baſon. Further ſouth, is the great theatre facing to the weſt, and hollowed into the hill; by the manner in which the ground lies, one may ſee that there have been great buildings to the weſt of the theatre, and to the ſouth of them there is a ſquare, which is ſunk down, and has a hanging ground all round within, as if there had been ſeats, which gave me reaſon to conjecture that it might have been a naumachium, and particularly, as I obſerved to the weſt a hollow ground, like the bed of a canal, extending towards the lake near the temple of Diana, by which the water might be let into the baſon. There ſeems to have been a colonnade round at the top of the ſeats, and I ſaw ſeveral rough pedeſtals, and pillars of grey granite lying about the place, and a broken capital, which was either of the Corinthian or Compoſite order; near it, on the foot of mount Coriſſus, there is a ſmall heap of ruins, in which there are ſome of the fineſt pieces of architecture I ever ſaw; the columns are fluted, and meaſured thirty feet in length; the entablature is cut in very large pieces of marble, and adorned with carvings, which ſhew it was of the Corinthian order. By the beſt judgment I could make there were only four columns, which probably ſupported a pavilion, under which ſome coloſſal ſtatue (perhaps that of Diana of Epheſus) might be placed, and as it was probably at the end of the ſtreets, and commanded all theſe buildings, it was a very advantageous ſituation; and I obſerved in a line from the road or ſtreet, at the end of the Circus, ſome columns of grey granite ſtanding, as if they had formed a colonnade on each ſide of a ſtreet, which paſſed to the eaſt of the ſtone baſon of the great building near the theatre, and of the naumachium, and croſſed the ſtreet that went under the pavilion, and continued along eaſtward to the hills.

The temple of Diana is ſituated towards the ſouth-weſt corner of the plain, having a lake on the weſt ſide of it, now become a moraſs, extending weſtward to the Cayſter. This building, and the courts about it were encompaſſed every way with a ſtrong wall; that

that to the weſt on the lake, and to the north was likewiſe the wall of the city; there is a double wall to the ſouth, and within theſe walls were four courts, that is, one on every ſide of the temple, and on each ſide of the court to the weſt, there was a large open portico or colonnade, extending to the lake, on which arches of brick were turned for a covering. The front of the temple was to the eaſt. The temple was built on arches, to which there is a deſcent; I went a great way in, till I was either ſtopped by earth fallen down, or by the water; they conſiſt of ſeveral narrow arches one within another; it is probable they extended to the porticos on each ſide of the weſtern court, and ſerved for foundations to thoſe pillars. This being a moraſſy ground, made the expence of ſuch a foundation ſo neceſſary, on which, it is ſaid, as much was beſtowed as on the fabrick above ground; it is probable alſo that the ſhores of the city paſſed this way into the lake. I ſaw a great number of pipes made of earthen ware in theſe paſſages; but it may be queſtioned whether they were to convey the filth of the city under theſe paſſages, or the water from the lake to the baſin, which was to the eaſt of the temple, or to any other part of the city. In the front of the temple there ſeems to have been a grand portico; before this part there lay three pieces of red granite pillars, each being about fifteen feet long, and one of grey, broken into two pieces; they were all three feet and a half in diameter; there are four pillars of the former ſort in the moſque of Saint John, at the village of Aiaſalouk; I ſaw alſo a fine entablature; and on one of the columns in the moſque there is a moſt beautiful compoſite capital, which, without doubt, belonged to it. There are great remains of the pillars of the temple, which were built of large hewn ſtone, and probably caſed with marble; but from what I ſaw of one part, I had reaſon to conclude that arches of brick were turned on them, and that the whole temple, as well as theſe pillars, was incruſted with rich marbles; on the ſtone work of the middle grand apartment there are a great number of ſmall holes, as if deſigned in order to fix the marble caſing. It is probable that the ſtatue of the great goddeſs Diana of the Epheſians was either in the grand middle compartment, or oppoſite to it.

To the north of the forum I ſaw an old channel, which made me think that a canal might be brought from the Cayſter to that part, and ſo along by the city walls to the lake, by which means they could always command the water for their boats and ſhipping, if this really was the port.

The preſent village of Aiaſalouk appears to have been a conſiderable Mahometan town from the great number of moſques about it, which are moſtly built with cupolas. The tradition of two or three churches, that particularly of the ſeven ſleepers with their grot near it, ſhew that old Epheſus was inhabited before the Saracens conquered this country, though the large moſque of Saint John at the village is falſely ſaid to have been a church; the front is of white marble poliſhed, and it is a ſtately building covered with lead. An aqueduct of many arches, which ſeems to have been built in the middle ages, goes from the eaſtern hills to the caſtle; there are ſeveral inſcriptions on it; and over the old caſtle-gate there are two very fine reliefs.

All the way from Epheſus to Scala Nuova (which is ſouth ſouth-weſt of it) one ſees on the ſide of the hills to the eaſt, another antient aqueduct; it conſiſts of a very low wall on which the channel was made for the water; there are remains likewiſe of two parts of the aqueduct acroſs two valleys; that which is neareſt to Epheſus is the longeſt; it is in a fine vale, about two miles from the city walls; the arches, which are low, extend about a furlong in length; as they are ill built of rough ſtone, I concluded that the old aqueduct had been ruined, and that this might be a building of the

the middle ages; to the north of this aqueduct one ſees ſome ruins, and particularly on an advanced ground, which ſuppoſing this to be Pygela, might be the temple of Diana Munychia, built by Agamemnon. This ſituation of Pygela agrees beſt with the order of Strabo's account, who goes from that place to the port of Panormus and the temple of Diana, and then to Epheſus; for afterwards, as if returning towards the ſea ſhore, he mentions Ortygia as near the ſea, where there was a fine grove, through which the rivulet Cenchrius ran; this poſſibly might be to the weſt of thoſe hills, on which the ſouth wall of Epheſus was built, between which and another hill to the ſouth, there is a ſmall bed of a winter torrent, which paſſes alſo by Pygela, and poſſibly might be the Cenchrius. There are ſeveral fables of this place in relation to the delivery of Latona, the mother of Apollo and Diana, and of the nurſe Ortygia, who gave occaſion to the name of it. Mount Solmiſſus, which was over the grove, I ſuppoſe to be the hill to the ſouth of it, and to the weſt of the road; on this, they ſay, the Curetæ ſtood, and frightened Juno with their arms, who lay in wait to diſturb Latona at the time of her delivery, being envious of her happineſs, in bringing forth two ſuch children as Apollo and Diana; a ſtory that would be well worthy of the ridicule of ſuch a pen as Lucian's. Continuing in the road to Scala Nuova, I ſaw the other part of the aqueduct on the ſouth-weſt ſide of the ſame vale, there being a hill in this vale between theſe two parts of the aqueduct; I could ſee no ſign of arches in it, being only a ſolid wall, with a channel towards the bottom of it arched over; this channel is four feet high, and two wide; the ground here is rather high; but whether this large channel is a part of the other aqueduct, or more antient, and that another channel run on the top of the wall, joining to the other parts of the aqueduct, in order to convey the water to the higher parts of the city, may be difficult to determine; only, I obſerved, that the wall, though of rough ſtone, is well built, and ſeemed to be very antient. Croſſing over a hill, we came to another vale which leads to a little bay, within which there is a ſmall lake: to the ſouth of this bay there are ſome ruins on a hill, and a high wall, which has two or three arches in it, croſſes the road; it ſeems to have been an aqueduct to convey the water to this town or village, from the aqueduct of Epheſus, which runs near it on the ſide of the hill. This place is about two miles from Scala Nuova, thought to be Neapolis, which probably was ſomewhere near it, and as I ſuppoſed, might be on the ſmall peninſula near the town; for they have a tradition that this town is not above two hundred years old, and it is not unlikely, that the town of Aiaſalouk or Epheſus declined on the trade taking a turn this way.

About ſixteen miles to the ſouth of Scala Nuova there is a Chriſtian village called Changlee, to which I did not go; it is ſuppoſed to be the antient Panionium, where the meeting of the twelve cities of Ionia was held, and a ſolemn ſacrifice performed to Neptune Heliconius, in which the people of Prienè preſided; it was at the foot of mount Mycalè, to the north of which was mount Pactyes in the Epheſian territory. There are ſome ruins at an uninhabited place called Sapſo, which is alſo the modern name of that mountain; this is ſuppoſed to be Prienè, the native place of Bias, one of the ſeven wiſe men. The country at the foot of mount Mycalè, which was neareſt to Samos, belonged to that iſland, and ſo did the city Neapolis, by an exchange with the Epheſians for Marathefium.

CHAP.

CHAP. VI. — *Of Guzelhiſſar, the antient Magneſia, on the Mæander.*

AFTER our return from Epheſus we went to Samos; I ſtayed there ſometime waiting for a paſſport from Conſtantinople, and returning to Scala Nuova, where the plague raged at that time, I ſet out on the thirteenth of February for Guzelhiſſar; which is twenty-four miles ſouth-eaſt and by eaſt from Scala Nuova. Having travelled twelve miles we came to the eaſt ſide of the mountains, which extend from north to ſouth, and join to mount Sapſon, which is oppoſite to Samos. Theſe mountains muſt be the antient Pactyes, mentioned as ſtretching from the territory of Epheſus to mount Mycalè, to which the mountains Meſogis joined, being thoſe which run from eaſt to weſt on the north ſide of the Mæander, as mount Latmus does on the ſouth of it. We lay the firſt night in a coffee-houſe at Jermanſeik, which is nine hours from Scala Nuova. Having paſſed the mountains, we came into the fine plains of the Mæander; this river riſes in Phrygia at the mountains of the Cæleni, and runs into the ſea at Prienè. The ſouthern hills come very near it, but the northern mountains in many parts are at the diſtance of two or three leagues; at firſt it runs in Phrygia, then divides Lydia from Caria, and afterwards is the boundary between Caria and Ionia; it is well known that the many extraordinary turnings of this river has given the name of Mæander to all ſuch ſort of windings.

Guzelhiſſar [The Fair Caſtle] is the antient Magneſia on the Mæander, which Strabo deſcribes as on a plain ſpot *, as mount Thorax; but it was on a hill level at the top, about three miles in compaſs, having a ſteep hanging ground all round; it is indeed very plain ground, except that on the eaſt ſide there are ſome eminences, from which there is a very ſteep precipice down to the deep bed of a ſtream, that runs to the eaſt of the preſent city, which is at the ſouth foot of the hill. Magneſia was about half a league from the Mæander, and is deſcribed as nearer to the river Lethæus; which probably is a large ſtream about two miles to the weſt, that runs between the mountains Meſogis, and, I ſuppoſe, riſes at mount Pactyes, as it is deſcribed. The ſituation of this place is very delightful, commanding a view of the fine plain of the Mæander, which is broad towards the weſt; the view extends to the ſea, and from the height I ſaw the Agathoniſi iſlands, which are near Patmos. Mount Thorax is to the north, which is covered with ſnow; the foot of that hill extends to the city, being divided only by the bed of a torrent. Adjoining to that mountain there is a ſituation of the ſame kind, except that to the north it is contiguous to the hill, and is not altogether ſo ſtrong; what adds to the proſpect of this place, is a moſt beautiful encloſed country to the ſouth and weſt, and the fields are planted with fig and almond trees; the modern city alſo adds to the beauty of the view, which being large, and there being courts and gardens to the houſes, improved with cypreſs and orange trees, and ſome of the ſtreets alſo planted with trees, it makes it appear like a city in a wood; and round it there are a great number of gardens, divided into ſquares, by rows of orange trees in a more regular manner than is commonly ſeen in theſe parts. This is one of the firſt of thoſe cities between Epheſus and Antioch on the Mæander, which were of a mixed race, and not properly Ionians, being compoſed of Lydians, Carians, and Greeks; for antiently the people were ranked according to their different tribes, till the Romans divided the country into dioceſes, which conſiſted of ſuch a number of neighbouring cities as could moſt conveniently go to the city where the conventus or meet-

* Strabo, xiv. p. 643.

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ing for diſtributing juſtice was held, by which they broke that union which was among particular cities, by taking away all diſtinctions of people, and united them very politically all together under the Roman government: the Magneſians were of Greek original, and thought to be Delphians, who inhabited the mountains Didymi in Theſſaly. Magneſia, probably a city ſtill older, which might be in another ſituation, was deſtroyed by the Treres of Cimbria, and was afterwards poſſeſſed by the Mileſians. There was a ſlight wall round the city, only four feet thick, as they were ſo well defended by nature: on the hills to the eaſt there were many buildings now entirely deſtroyed, and probably they have had there a ſtrong fortreſs. There are ſigns of many great buildings all over the city, but they are ruined in ſuch a manner, that, except two or three, it is difficult to judge of what nature they were. Towards the ſouth-eaſt corner of the city there are very imperfect remains of a theatre, hollowed out of the hill to the eaſt, which by its height, I judged could not have leſs than fifty degrees of ſeats; all that remains of it is an arched entrance on each ſide. Near the theatre there is an aqueduct under ground, by which water is conveyed to the preſent city, as it was, without doubt, to the old one. The water is brought from the mountains at ſome diſtance, and croſſes a narrow vale on ſome high arches. To the weſt of the theatre there are a great number of large pieces of marble entablatures, and other remains of buildings: here the Armenians have an altar and a burial place, and there might have been a church on this ſpot built with the materials of ſome other great edifice, which ſeems to have been there. Further weſt, at the Jews burial-place, there are more ruins; and to the weſt of that, there are two or three very thick walls, which are not of the beſt workmanſhip: to the north alſo there are remains of the eaſt end of a large church; and a furlong more to the eaſt are very great ruins, which ſeem to be of ſome magnificent large palace. At the foot of the eaſtern hills are ſeveral arched rooms. On the north ſide of the city there are ruins of a very grand temple, which muſt be that of Diana Leucophryne, and was the largeſt in Aſia after the temples of Epheſus and Didymi; and though it yielded to Epheſus in its riches, yet it exceeded it in its proportions, and in the exquiſite architecture: it appears to have been arched underneath moſtly with large hewn ſtone; the principal front ſeems to have been to the ſouth, where there are remains of a colonnade; it ſeems to be a portico made with a particular ſort of pillars, often ſeen in theſe parts, which may be either called oval, or conſidered as a ſemicircular pilaſter on two ſides of a ſquare pillar, which ſets out about an inch beyond the pilaſters. At the Franciſcan convent of Trinita de Monti in Rome, there are likewiſe two oval capitals; and in the Maſſimi palace at Rome, there are two modern pillars of the ſame figure as theſe of Magneſia. On the north ſide there are three very maſſive entire arches, which are about forty feet high; the work over them is brick, from which an arch ſeems to have been turned to the ſouth, probably to three other arches of the ſame kind; to the weſt of theſe, at ſome diſtance, there is a thick wall, which probably encloſed the whole; and to the north of them are arches under ground, over which there might be a portico. On the ſouth ſide of the hill, in the way to the preſent town, there are ſome walls which appear to have belonged to a very magnificent building of great extent: and I obſerved among them ſome pieces of pillars of verd antique; and at this place, and in another part of the town, I ſaw the capital of a ſquare pilaſter, which is of a particular kind. In the ſide of the hill there are many ſepulchral grots to the eaſt. The preſent city is to the weſt of the ſtream I have mentioned before; it extends up the ſide of the hill to the north, and is encompaſſed with very ſlight walls; it has a large ſuburb to the ſouth, and another to the eaſt: the other ſide of the rivulet is inhabited moſtly by Chriſtians; the Greeks and Armenians have their churches there,

and the latter a biſhop, who, I ſuppoſe, is archbiſhop of Epheſus. The town is not leſs than four miles in compaſs, and the ſtreets broader, and better laid out than commonly are ſeen in Turkiſh cities. There are alſo many Jews here, and it is a place of great trade, eſpecially for cotton, and cotton yarn, which are ſent to Smyrna, and exported to Europe: they have alſo manufactures of coarſe callicoes; and their merchants are generally rich; it is likewiſe a mart for all ſuch things as are imported from Europe, Egypt, and other parts, for the uſe of the country, for ſixty miles eaſtward, near as far as thoſe parts that are ſupplied from Satalia, and other ſouthern ports. There are alſo ſeveral great families of Turks who live here, many of them are Beys, a title they give to ſons of paſhas; theſe have their eſtates about the city. The paſha of this country reſides here; ſo that altogether it is one of the moſt conſiderable places in Aſia.

CHAP. V. — *Of Caria in general, and of the antient Alabanda.*

FROM Guzelhiſſar I croſſed the Mæander on the fifteenth into Caria. The Carians were firſt called Leleges, inhabited the iſlands, and were ſubject to Minos; they poſſeſſed themſelves of the continent, which belonged both to the Leleges and Pelaſgi, and were drove out of it by the Greeks, Ionians, and Dorians. The river Mæander is here about half a furlong broad; it is a rapid ſtream, and the bed of it was at this time full; the rivulet at Guzelhiſſar, and ſome others that run into it overflowing, make the country a moraſs for a mile from the Mæander. There is a large cauſeway acroſs this low ground, and even that is overflowed in winter. The banks of the Mæander are ſloping, and they croſs it on a ſort of a boat, like a ſledge in ſhape of a half lozenge, the ſides of it not being above a foot high: they tie vine boughs together, which are about an inch and a half diameter, and from ten to fifteen feet long, which are fixed acroſs the river; a poſt in the boat reſts againſt it, and keeps the veſſel from being carried down by the ſtream, and by the help of this three men pull the boat from one ſide to the other. About half a mile lower the river China, which is a very conſiderable ſtream, falls into the Mæander on the ſouth ſide of it; it riſes in the ſouth-eaſt part of Caria beyond Aphrodiſias, and paſſing through the valley which is near Stratonicea and Lagena, turns to the north a little before it falls into the Mæander. Between theſe two rivers there is a chain of mountains, which, though rocky, afford fine herbage for ſheep and black cattle, in which this country abounds. About eight miles further eaſt we croſſed the China on a wooden bridge, which is built on nine or ten large ſtone piers, and is about three hundred feet long. We went a league further to Salaſhar, to a miſerable kane, no better than a ſtable, where it was difficult to lie free from dirt and water; the caravan lodged without with their baggage, and made fires. On the ſixteenth we went about a league and a half between little green hills, and came to a ſmall fertile plain about a league over; it is encompaſſed for the moſt part by high hills; this country is called Carpouſley; it has in it five or ſix villages, and is governed by an aga under the ſangiac of Smyrna, as it belongs to the waladea or ſultanneſs mother. The aga was not there, ſo I delivered my letter to his deputy at the village of Demerjè.

On the ſouth of this little plain there are ruins of an antient city, not mentioned by any modern writer, and exactly anſwers to the ſituation deſcribed of Alabanda. The founder of it is ſaid to be Alabandus, whom they worſhipped as a God *; and in the Roman diviſion of the country, Mylaſa was made the head city of a juriſdiction, and

* Cicero De natura Deorum.

the judicial conventus was held here. The town was ſituated on the eaſt ſide of a very high hill, and on a little hill to the eaſt of it; it was encompaſſed with ſtrong walls, caſed with hewn ſtone within and without, and filled up in the middle with rough ſtones; in the caſing of the wall one tier of ſtones lies flat, and another is ſet up an end alternately; and in ſome places this caſing is fallen down, and the middle part is ſtanding; the moſt eaſy aſcent is from the north ſide by a paved way of very large ſtones of an irregular ſhape, having the town wall on the right. About a third part of the way up the hill, there are great ruins of a moſt magnificent palace, to which there was an entrance by a colonnade, leading to an oblong ſquare court; to the right of this there was a portico of twenty oval pillars of the ſame kind as thoſe already deſcribed; they are of a very ruſtic order, and the capital is more ſimple than the Tuſcan. Under it there were apartments with entrances from without, and over that another colonnade, which is almoſt deſtroyed, as the floor of the grand gallery that belonged to it is entirely ruined; this gallery ſeems to have had a colonnade all round. Oppoſite to this, on the weſt ſide of the court, there appear to have been three artificial terraces, or galleries, one above another, with colonnades to them, and ſmall apartments within them, and above this is another plain ſpot, where there appear to have been great buildings. Aſcending the ſteep hill, another third part of the way we came to a beautiful theatre, which for the moſt part is hollowed into the hill; and all but the front is entire. The top of the hill is level, and there is a little rocky mount in the middle of it, on which I ſaw the foundations of a circular building; and to the weſt of this mount there is a ſquare building entire, which probably was deſigned for a houſe of pleaſure; from this, the wall ſeems to have extended to the ſouth, and then turned eaſtwards down to the low hill. From the ſouth-weſt corner there was another wall, which was carried about a furlong ſouth to another ſummit of the hill, where there are remains of a ſtrong oblong ſquare caſtle, and adjoining to it to the ſouth are the walls of a ſmaller caſtle. On the little hill, or riſing ground below, are remains of two buildings, one like a ſquare caſtle, with a round tower at each corner, the other is built like a palace, with ſeveral doors and windows; theſe buildings are of a red granite in large grains, all the mountains here abounding both in the red and grey ſort; and probably, if quarries were dug down, many beautiful veins might be found. To the ſouth of the city, at the foot of the hill, there are a great number of ſepulchres made in different manners; ſome are hewn down in the rock like graves, others are cut in the ſame manner into ſmall rocks that riſe up above the ground; ſome are built like pedeſtals, with two or three ſteps round them, and covered with large ſtones; I ſaw others like an oblong ſquare rock above ground, without any viſible entrance, but by a ſmall hole that appears to have been broke in, and one would imagine that there was ſome paſſage cut under ground to them.

From the ſouth-eaſt corner of the plain we aſcended ſouthwards about three miles to the top of mount Latmus, where they ſay there are not only wolves, wild boars, and jackals, but alſo tigers and bears; there is a plain on the top of the mountain about a league broad; here we ſtaid all night, and made large fires to defend ourſelves againſt the wild beaſts, as well as the cold, and I repoſed under the ſhelter of a large rock of granite, part of which lay hollow to the ground. There are many herdſmen on theſe mountains; and they have begun to plough ſome of the plain parts, making encloſures with large trees laid round the fields. There is a low, eaſy deſcent from the mountain into that vale of Caria, in which the city of Mylaſa ſtood, which is now called Melaſſo by the Greeks, and Milleſs by the Turks. This vale is about four leagues long and a league broad; towards the weſt it winds a little to the ſouth,

turns again to the weſt at Mandaleat, about two hours or four miles from Melaſſo; that place is more infeſted with ſcorpions than any other in theſe parts, inſomuch that ſeveral die every ſummer by the ſting of this animal; the ſea at Joran, the antient Jaſſus, is five or ſix miles to the eaſt of Mandaleat. To the ſouth of the hills which bound this valley, there is another vale which extends to the bay on which Myndus was ſituated, not far from Helicarnaſſus, and to the ſouth of that there is another bay oppoſite to Stanchio, made by cape Criu to the ſouth, on which Cnidus was ſituated, at the ſouth-weſt corner of Aſia Minor.

CHAP. VI. — *Of Melaſſo, the antient Mylaſa.*

MELASSO, the antient Mylaſa, is ſituated at the foot of a high mountain about the middle of the ſouth ſide of the plain of Caria. Strabo * ſeems to be miſtaken in ſaying, that Phyſcus was the neareſt ſea port to Mylaſa, for Melaſſo is twenty-four miles from Marmora, about which place Phyſcus muſt have been ſituated; whereas Caſſideh, which is at preſent the port of Melaſſo, is not above ten miles from it, and ſeems to be the place mentioned by Pauſanias at that diſtance. The Greeks are groſly miſtaken, in imagining that Melaſſo is the antient Miletus which was at Palat, near the mouth of the Mæander. I could not trace the city walls of Mylaſa, but on the weſt ſide there is a magnificent gate entire, of the Corinthian order. The old city ſeems to have extended chiefly to the eaſt of the preſent town; what has been taken for the city walls is evidently nothing but the encloſure of ſome public buildings, which were moſtly on a riſing ground towards the weſt end of the ancient city, where the preſent town, or rather large village, is ſituated. There ſeem to have been two antient temples to Jupiter in this city, one properly belonging to the people of Mylaſa, dedicated to Jupiter Oſogus; the other of Carian Jupiter in common to the Carians, Lydians, and Myſians. That to Jupiter Oſogus, I ſuppoſe, was ſituated on the ſummit of the riſing ground on which the city ſtood, where there are remains of a large encloſure; part of the preſent town is built about it, and to the ſouth there are two fluted Ionic pillars ſtanding, each conſiſting of five ſtones. The members of the baſe are fluted like thoſe of the temple of Juno in Samos, but in a much finer taſte. On the north wall of the encloſure there is a beautiful fluted Corinthian pillar, with an inſcription on it to the honour of Mænander. To the ſouth of this there is another encloſure, and to the weſt of it are ſome ſmall remains of a theatre, built of white marble, which appears to have been a very beautiful fabric. At ſome diſtance to the eaſt of the temple, in the gardens belonging to ſome houſes, there are ruins, which I have reaſon to believe belonged to a prætorium, or ſome other public building, from an imperfect inſcription I found on a wall, which ſeemed to be of a public nature; at the foot of the hill to the ſouth-eaſt are remains of a long colonnade, like the avenue to a building, and near it there is part of a thick wall built in the antient manner with ſtones of five ſides,

* Artemidorus, quoted by Strabo, makes Phyſcus one hundred and fifty miles from Tralles; and it muſt have been about Marmora, where they now embark for Rhodes, Phyſcus having been oppoſite to that iſland; but by the moſt exact computation I could make, it is not above ſixty miles, and the maps make it about a degree. The ſame author computes the diſtance from Tralles to Phyſcus by Alabanda and Lageneæ, by which muſt be underſtood the entrance into the territories of thoſe cities, and not the cities themſelves, becauſe Lageneæ, either at Lakena, or China, was much to the eaſt of Alabanda; ſo that there ſeems to be ſome great error, probably in the manuſcript, in making Lageneæ to be above a hundred miles from Phyſcus, and above fifty from Tralles, for it is not above twenty miles from the latter, or fifty from Phyſcus, ſo that the number of miles computed by Strabo, ſeem to be double of what they really are.

which appears like a city wall; but not seeing any signs of a wall extending from it. I took it rather to be the enclosure of the building to which that colonnade belonged. The magnificent gate of the city is adorned with pilasters of a particular Corinthian order, which appears to have been much used in Caria; they had likewise a singular manner of fluting the base of the Ionic order. This Corinthian order consists of one row of leaves, about half the length of the capital, the upper part being fluted to the abacus, and in some I have seen the abacus itself fluted, and likewise capitals entirely fluted without leaves, which seems to be rather in a Gothic taste. To the south of this gate there are remains of an aqueduct, which has no marks of antiquity; but the antient aqueduct seems to have been carried the same way, and it may be probably on the city walls; for to the north of this gate, there is a small low hill, near which there passes an antient aqueduct which conveyed the water across the plain, and ended at a small hill towards the other side of it. Most part of this aqueduct seems to have been destroyed, and rebuilt, but not in the best manner; I saw in it several pieces of entablature of the Doric order, taken from the ruins of some building. Where the ground is low, there are two rows of arches one over another, the upper arches being double the number of the lower. To the east of this there are remains of another colonnade, which seems to have led to the town; on this side I saw some marble coffins; and near the city there are three or four very massive buildings, which seem to be of the middle ages; they are raised on large open arches, and seem to be remains either of palaces of the middle age, or it may be of reservoirs of water.

But the great curiosity of Melasso is a temple which was built to Augustus and Rome, and is a most exquisite piece of architecture. The temple itself was very small: in the front there is a portico of the Composite order, and on the other three sides an Ionic colonnade. At the entrance of the temple, on each side of the door, there is a foundation of large stones, on which probably there were pedestals for the statues of Augustus and Rome. The pillars are fluted, and the temple is raised on a basement, the cornice of which is only to be seen; there is also a sort of plinth about it that ranges round like a step, and has three faces like an architrave; every particular pillar has likewise a plinth, and the base is fluted, as mentioned above. The frieze is adorned with tripodes, bulls heads, and pateras; the cornice and the pediments at each end are very richly ornamented with carvings. What the architect seems to have designed as an ornament to the building, may be rather looked on as a bad taste, that is, putting the Composite order in the front, when the other three sides are Ionic. The capitals are indeed fine, except that the curled leaves, and the abacus seem rather to project too far at the corners, in proportion to the size of the capital. About two feet below the capital there are four festoons round the shaft; but what is most particular, and has the worst effect, is a work like a capital on the base of the pillar, the shaft resting on it in a sort of a socket, from which the leaves turn outwards; this is executed in a particular manner. The top of the leaves are broken, from which one might at first conjecture that the pillars had fallen down, and had been set up again on old capitals; but by examining the work, I saw that the pillars were made so originally. This building, when Christianity prevailed, was doubtless converted either into a church, or some other public building; for on the stones of the temple I saw several defaced inscriptions, with the cross on them.

About half a mile to the west of the town there is another very extraordinary building; it cannot very probably be called a temple, for it consists of twelve pillars on a basement, with a front every way of four pillars, supporting an entablature, on which there is raised a very grand covering of large stones laid across in four tiers one over another,

another, every tier ſetting in ſo as to make a ſort of a cupola within, which on the outſide appears like four ſteps, in manner of a pyramid; the whole ſoffit is finely carved with flowers in lozenges. The corner pillars are ſquare, the others are oval, and are ſuch as have been deſcribed at Guzelhiſſar; two thirds of the ſhafts are fluted. There is an entrance through the baſement on the weſt ſide, and within there are four ſquare pillars to ſupport the floor above, which is compoſed of large ſtones; there are two ſteps round the building; I conjecture that this was a very magnificent altar of the Taurobole kind, and what induces me to think ſo, is a round hole in the pavement about eight inches in diameter, which below leſſens to three inches, under which, I ſuppoſe, the ſacred perſon ſtood, that the blood of the ſacrifice might run on him, after which he wore the garment till it dropped from him; a ceremony which rendered his perſon moſt ſacred among the Heathens; I ſaw afterwards exactly ſuch a hole at Stratonicea in a large altar made like a baſon, which doubtleſs was for that purpoſe, and another at Eleuſis; there is alſo a baſon of the ſame kind at Epheſus, called St. John's font; but if there was ſuch a hole it has been filled up; there was an arched place under it, now almoſt full of earth. There is another of this ſhape, as obſerved before, in the abbey of St. Victor near Marſeilles, which is ſuppoſed by many to have been an altar; but I do not know whether there is any hole in it. Prudentius, indeed, deſcribes this ſacrifice as performed on boards, through which the blood run on the perſon who was deſtined to this honour; but poſſibly this might be the original way of performing the ſacrifice, which probably was afterwards improved, though it might always be continued in the ſame manner in ſome places: all which is ſubmitted to the judgment of others, being founded only on conjecture, and on the tradition that a vaſe of this kind at Marſeilles was an altar. It appears by a groove on each ſide of the pillars, which is four inches broad, that this building was encloſed on three ſides, and probably with ſtones ſet up an end; but it was open on the north-ſide where the hole is; that ſide alſo fronts the hill, from which the people might behold the ceremony. If there were any ruins near, I ſhould have thought that the temple of Jupiter Carius was here, which at firſt was at a village ſeparate from the city; ſo it ſeems Strabo ought to be underſtood in ſpeaking of this place; though this ſmall pavilion, when encloſed, might poſſibly be called a temple. In a wall near a bridge there is a fine relief, which ſeemed to be part of a frieze; it was a Cupid, holding on each ſide a feſtoon loaded with fruit, which looked like peaches; on one ſide was a Meduſa's head, and there ſeemed to have been one between every feſtoon. As to the temple of Jupiter Labrandenus, it was ſixty ſtadia from the city, on the hills towards Alabanda, and there was a paved way to it; this might be on a hill which I ſaw in the way to Eſkihiſſar; the top of it is encompaſſed with a ruined wall, and is about that diſtance from Melaſſo to the north-eaſt. Oppoſite to it on the hills, on the other ſide of the plain, there is a ruined Mahometan town called Paitſhin; it is very ſtrong by nature on three ſides, being ſituated on a hanging ground over the plain; there is a caſtle in it, which was repaired as a defence againſt Soley Bey, and is naturally very ſtrong. I ſaw here ſome ſteps up the rock like the ſeats of a theatre, but in a ſtrait line, which together with a marble pillar, much reſembling porphyry in the colour, but not ſo hard, are the only remains of antiquity which I ſaw there. It may be carrying my conjectures too far, to ſuppoſe that Mylaſa was in very antient times, either here, or on the oppoſite hill before mentioned, and ſo to account for a quotation in Strabo, that Mylaſa was ſituated on a ſtrong hill, at which he ſeems much to wonder, when the city in his time was in the plain. The preſent town of Melaſſo is ſmall and ill built, but there are two very good kanes in it; there

there is alſo a large old moſque that ſeems to have been a church, and a new one in a very good taſte; it is the reſidence of a ſangiac, who is not a paſha, and ſo has only the title of aga. The country produces the beſt tobacco in Turkey, except that of Latichea, and exceeding the tobacco of Salonica; this, together with cotton and wax, is the principal trade of the place. There are about thirty Greek families here, who live together in a kane, and in one houſe, a room of which ſerves for their church; the Armenians live in the ſame manner, who are not fixed here, but come and ſtay at ſome ſeaſons on account of merchandize. I was recommended here to the great aga, who received me as civilly as I could expect without a preſent, which he ſeemed to look for from the phyſician at Guzelhiſſar, who recommended me to him; but he gave me leave to ſee every thing, and promiſed me a letter to Paitſhin. A Greek prieſt, to whom I was recommended, was of no ſervice to me, being afraid to ſend any one to accompany me; ſo I went every where with my own janizary; the aga's ſon came ſometimes, and talked very civilly to us; and the aga ſent a relation of Mahomet with me to Paitſhin.

CHAP. IX. — *Of Eſkihiſſar, the antient Stratonicea; of Legena, and Alinda.*

I SET out on the twentieth of February for Eſkihiſſar, and croſſed the mountains to the north-eaſt about twelve miles; there are two or three little plains on the hills, and a ruined church, where, they ſay, there was a Chriſtian village.

Eſkihiſſar is a poor village built on the ruins of Stratonicea, which was inhabited by a colony of Macedonians; both the ſituation and inſcriptions, that mention the temple of Jupiter Chryſaoreus, which was here, prove it to be that city; it is on a level ſpot between the hills, which opens to a large plain, in which the river China runs. By the ruins of a very grand enclofure to the north-eaſt of the town, and from the inſcriptions there, I concluded that the famous temple muſt have been in that place, though I could not trace out the foundations of it. At the north part of the enclofure, there is a grand gate of a plain architecture; there was a double row of large pillars from it, which probably formed the avenue to the temple; and on each ſide of the gate there was a ſemicircular alcove niche, and a colonnade from it, which with a wall on each ſide of the gate might make a portico, that was of the Corinthian order; fifty paces to the north of the wall there are remains of another colonnade, which ſeemed alſo to have made a portico with a wall to the north of it. This temple was in common to all the Carians, where they met to ſacrifice and conſult about the commonweal, in which the cities had votes in proportion to the number of their villages; and it was called the Chryſaorean meeting. To the ſouth of this, at ſome diſtance, are ruins of a building of large hewn ſtone; it is twenty-five paces wide, and ſeems to have extended about a hundred paces to the town wall, ſome part of which is built in the ſame manner; I conjectured by an inſcription on the wall that it might be a temple of Serapis. To the ſouth of this, on the ſide of a hill, there is a large theatre, the front of which is ruined; there are in all about forty ſeats, with a gallery round in the middle, and another at top. In this, and many other theatres, I obſerved the inner half of the breadth of the ſeats to be cut down about half an inch lower than the outer part; the ſeats are generally about two feet ſix inches broad.

The people of this place, though all Mahometans, were very civil and obliging the firſt evening; and an empty houſe being allotted me, many of them came and ſat with me, brought medals, were very ready to aſſiſt me in my deſign, and to ſhew me every thing. When I was going to ſee the theatre, the deputy governor came to me,

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and told me, that the theatre was on his ground, and aſked me what I would preſent to him to ſee the antiquities; I gave myſelf no trouble about his demand, but examined it thoroughly. When I returned to the town, the aga's man came, and told me that the aga was arrived, and deſired to ſee me; when I came to him, he aſked me what was my buſineſs, which I told him; and that I had a firman or paſſport; he ſaid, it was the padſhaw's or grand ſignior's firman, and not the paſha's, and therefore he would not regard it; but if I would make certain preſents to him and his cadi, I might view what I pleaſed. I gave him to underſtand, that by virtue of my firman I could ſee the antiquities, and that he muſt anſwer it, if any harm happened to me there. I left him, and purſued my obſervations as before. Some people came from the aga, but I ſhewed no fear, which I knew by experience was the beſt way. There was an inſcription on an old ruined houſe, which I had a deſire to copy, and the poſſeſſor of it demanded a ſequin for his permiſſion; however, I went in the afternoon, and began to copy it, though the janizary refuſed to go with me, ſo that I was accompanied only by my ſlave; the man that owned the houſe ſoon came to me, and, to pacify him, I told him I would pay him when I had done; but not being ſatisfied, I gave him what he demanded, with which he ſeemed well pleaſed; and put his hand to his mouth and forehead, as a mark of gratitude and fidelity. The deputy came ſoon after, made ſigns to me to go away, but not regarding him, he began to diſturb me; on which I pulled out my firman, and ordered the ſlave to hold it; he went to take it out of his hand, but when I laid hold of it, and held it faſt, he ſeemed to be very cautious not to tear it, forbore uſing any violence, and ſoon after went away. Whilſt I was abſent the aga came to the houſe I was lodged in, and talked to the janizary, who informed him that I was gone to a private houſe, by the permiſſion of the owner, and aſſured him that I would not go any more abroad. I ordered every thing to be got ready for our departure. The aga ſent word that he deſired to ſpeak with me; and when I did not go to him, he ſaid he would not permit us to go away, and threatened particularly to detain the janizary. We mounted our horſes, and the janizary, contrary to my repeated orders, was for going to him again as we paſſed by, and left us for that purpoſe, but thought better of it, and returned to us: we put on pretty faſt; the janizary, and guide to whom the horſes belonged, frequently looking back in the utmoſt conſternation, leſt they ſhould ſend after us, and injure us ſome way or other. But the aga could not have ſtopped us, without bringing himſelf into trouble, for the guide and horſes were of another paſhalic, ſo he could not meddle with them; I was no ſubject, and the ſlave was my property; and if he had ſtopped the janizary, a detachment would have been ſent by the janitzer aga at Guzelhiſſar to have delivered him, and would have levied damages and expences on the village.

We deſcended from Eſkihiſſar. Oppoſite to it, towards the north, on the other ſide of the vale in which the China runs, there is a village called Aharer; and to the right on another ſide of the plain, at about a league diſtance, is the village of Bopeck. They go to market from Eſkihiſſar to Gulſuk, which is about ſix hours. Mulla, where the paſha of the country reſides, is about fifteen hours from Eſkihiſſar. We went a league to the north, and afterwards about two leagues to the weſt, and aſcended near a league to a village called Lakena; about a mile from it, on the top of the hill, there is a ruined caſtle, ſtrongly ſituated by nature, but it did not ſeem to be a very antient place, nor do they find medals in that part. The name, however, would incline one to conjecture that it might be Lagenæ in the territory of Stratonicea. We were here conducted to a houſe built by a public ſpirited Turk for the reception of ſtrangers, where he conſtantly prepares lodgings and proviſions for all comers; he

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ſeemed to be a good man, and was there to receive us; he ſupped and ſpent the evening with us; and on our going away the next morning, the twenty-ſecond, he ſeemed much pleaſed when I expreſſed my gratitude, and told him, I ſhould be glad to ſhew him the ſame hoſpitality in England.

We went about two leagues north to the river Paieſlu, which runs into the China, and croſſed the hills to the weſt for three leagues, to one of the villages called Akſhouieh; we went on a league to the weſt between low rocky hills, by the ſide of a rivulet, which we paſſed on a bridge, and ſaw the remains of an old aqueduct acroſs the river, conſiſting of one arch; which ſeems to have conveyed the water from a rivulet that runs from the hills. We came into a very fine plain, and croſſed it, travelling northwards two miles to the village of China, which is ſituated near the eaſt end of the plain, and to the ſouth of the river China. I lodged here in the coffee-houſe; and when the people knew my buſineſs, they informed me of the antiquities of the place, and half the village accompanied me up the hill, laughing and jeſting with much good humour; and afterwards many of them came and ſat with me in the coffee-houſe. The top of the hill had been fortified, and I ſaw there two or three ſepulchral grots; I obſerved alſo a ciſtern built above ground in two oblong ſquare compartments, and caſed with brick. As there are ſo many antiquities, I ſhould rather take this to be Lagenæ, where there was a temple to Hecate, in which there were yearly very conſiderable meetings; and it is very probable that the old name of the China was Lagena, that the town and country had its name from it; and that when Lagenæ is mentioned in the way from Phyſcus to Tralles, the country is meant and not the town.

From China, we croſſed over to the ſouth ſide of the plain, and came to the ruins of an antient city called Arabihiſſar, which may be Alinda, the place of reſidence of Ada, queen of Caria, who had nothing left her by the Perſians but this city; and probably her kingdom was confined to this ſmall plain; but this queen going to meet Alexander, gave her city to him, and adopted him for her ſon, who left the place under her government, and afterwards reſtored all Caria to her *. The city was on two high hills; from one of them the eaſtern walls went down to the plain, and were carried on to the north for near half a mile; then turning to the weſt for a quarter of a mile, paſſed to the north of a remarkable building, which I ſhall mention; they then turn to the ſouth, and go to the top of the other hill, from which they come down on the eaſt of it, and join the walls on the firſt hill. On the ſouth ſide of this hill there is a theatre, the inſide and the front are almoſt entirely deſtroyed; there was an arched entrance into it on each ſide near the front; and I obſerved that the wall in the front of the theatre was built in a very particular manner. In the plain towards the ſouth ſide of the city there is a building, the grand front was to the ſouth, and from the plainneſs of the baſe, I ſuppoſe it was of the Doric order. There are heaps of ruins within on every ſide, except to the front, as if there had been ſeats, built after the theatrical manner like ſteps, which is a reaſon to conjecture that this place ſerved for ſome public meeting; there appears to have been a grand colonnade to it from the eaſt, and probably there was another from the weſt, both running parallel with the front; there are many ruins about this building, which ſeems to have had an enclofure round it; and between it and the hill are ruins of a ſtrong built church. All theſe works are of a brown ſort of granite, which is not beautiful.

* The ſupplement to Quintus Curtius, Strabo, xiv. p. 657. and Ptol. v. 2.

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From this place we went about a league ſouth-weſt in the plain, croſſed ſome low hills to the weſt, and came again to the bridge over the China, which we had paſſed to Melaſſo, and returned to Guzelhiſſar the ſame way we came; I was here recommended to a Sciote, a phyſician ſettled in this city, who aſſiſted me in every thing which lay in his power, and conducted me to the moſolem or governor, to whom I had a letter, who treated me with much civility, and offered to ſend a man with me to Sultanhiſſar and Naſley.

CHAP. X. — *Of Tralles and Nyſa in Caria.*

I SET out on the twenty-eighth of February from Guzelhiſſar, and went ten miles eaſtward to a village called Sultanhiſſar, near which, on a height at the foot of the mountain, the antient town of Tralles was ſituated; it was divided into two parts by a ſtream that runs in a very deep bed. This city is ſaid to have been built by ſome Thracians and people from Argos; there are appearances in it of very great buildings, eſpecially two in the higheſt parts of the city; that to the eaſt ſeems to have been a large temple, and the other a caſtle to defend the aſcent, with ſome large public building adjoining to it. On the eaſtern part alſo there are remains of a grand portico of two rows of pillars round an area, which is about a hundred paces ſquare; and on the eaſt ſide of the weſtern part is a theatre, built on the ſide of the hill, and fronting to the ſouth; it is very large, and ſeems to have had fifty degrees of ſeats in it; there are arches above it to the weſt, which probably belonged to ſome grand building, and further weſt there are ruins of a ſuburb, extending a conſiderable way, where the ground is not ſo high.

We went the ſame evening to a town called Naſlee by the Greeks, and Naſſalee by the Turks, which muſt have its name from the antient city Nyſa, that was at ſome diſtance between the hills to the north. I ſaw, in the way between Sultanhiſſar and Naſlee, many ſtones of antient buildings, ſet up in the Turkiſh burial places, which may be the remains of the temple of Pluto and Juno, that were at a village called Acharaca, where there was alſo a grove dedicated to Pluto, and an extraordinary cave called Charonium, the air of which, in ſome parts, was good for ſeveral diſeaſes; though in one ſpot it was mortal to any animal that breathed it: I could learn nothing concerning this cave, ouly on my departure I was informed that there is a cave there, which went a great way under ground. I was here recommended to the aga, and to one of the Greek church.

To the north of Naſlee the high mountains of Meſogis retire to the north, and form a ſemicircle, in which there is a ridge of high ſandy hills that run from eaſt to weſt: about half a mile in between theſe hills are ruins of ſome antient town, which, I ſuppoſe, to be Nyſa or Nyſſa, ſaid to have been inhabited by people of Lacedæmonian extraction; there are very little remains of it, except ſeveral well-built arches, moſtly under ground; it appears that the city was on both ſides of a ſtream, as it is deſcribed; on the weſt ſide of it there are remains of a building, which ſeems to have been a temple. On a very high ſummit of the hill, over the city, there are ſome walls, which may be Aromata, ſaid to be on the mountain over the city; this place was famous for good wine. The town of Naſlee being near, and the hills being ſo ſandy, without any ſtones for building, ſeems to be the reaſon why there is ſo little to be ſeen of this city, in which there was a theatre, gymnaſium, forum, and ſenate-houſe. The village of Maſtaura was probably near the city; for there is one now, which is at the entrance in between the hills, called Maſtauro, and theſe ruins, from the village near, are called

Maſtaura-Kaleſi [The caſtle of Maſtaura]. I met with an inſcription, in which mention is made both of a perſon of Maſtaura, and alſo of the Nyſeans. Strabo ſays, there was a place called Limon, thirty ſtadia from Nyſa, going acroſs mount Megoſis to the north, where the Nyſeans, and the people of ſome neighbouring places had their meetings, that there was a cave near it, which went to that of Acharaca, and that ſome thought this place, called Limon, was the meadow Aſius, mentioned by Homer. Strabo is very particular concerning theſe parts, having ſtudied here under Menecrates. Some ſay Saint Gregory Nyſſenus, brother of Saint Baſil, was biſhop of this place; I know not on what authority, for the place of which he was biſhop was Nyſſa, probably the city of that name on the weſtern bounds of Cappadocia; and the people of this place writ themſelves Nyſeans [Νυσαεῖς] and not Nyſſenians.

Six miles to the eaſt is a large village, called Iack-Cui, which, poſſibly, might be Biula, another village mentioned by Strabo. The preſent town of Naſlee conſiſts of two parts, half a mile diſtant from each other; that to the north is the place where the market is held, and where they have their ſhops, it being uſual in ſmall places to hold the markets at ſome diſtance from the town or village, probably for the greater ſecurity of their families; and there being two kanes here, and ſome houſes as well as ſhops, it is grown into a ſort of town called Naſlee-Bazar, as the other is called Naſlee-Boiuke [Great Naſlee]; there are three or four hundred Armenians, and about thirty Greeks, who live in the kanes, and are merchants.

CHAP. XI. — *Of Antioch on the Mæander, and Aphrodiſias in Caria.*

I SET out from Naſlee on the ſecond of March, and went about four miles ſouth to the Mæander; the river being neither large nor deep in this part, has only a ſlight wooden bridge over it. About a mile to the ſouth of the Mæander, directly oppoſite to Naſlee, there is a ruined place called Arpas-kaleſi, which probably is either Coſcinia or Orthopia, which were great villages on the ſouth ſide of that river; it is walled round, and ſituated on a hill, over a little plain, between the mountains to the ſouth. Turning to the eaſt, we ſtopped at the houſe of the great aga of this country, who was taking the diverſion of hawking; we went to him, and he deſired us to go to his houſe; when he came home, he ordered a man to go with me to Geyra. We went to a village two leagues further to the eaſt; it is at the entrance of a narrow vale that extends ſouthwards between the hills: to the eaſt of this place there is a low hill, which ſtretches from eaſt to weſt, and is called Ianichere, on which there are ruins of the walls of a town, and a great number of arches under ground; I take this place to be Antioch on the river Mæander, which is mentioned as ſouth of the river, and that there was a bridge over it near the city; the territory of which was on both ſides of the river; it was formerly famous for figs, in which the country on the other ſide of the Mæander ſtill abounds, as far as Guzelhiſſar. The rivulet, which runs from the valley to the eaſt, is probably the Orſinus mentioned by Pliny, as waſhing this town. This place is remarkable of late, as it was the ſpot on which the famous rebel Soley Bey Ogle was cut off in the year one thouſand ſeven hundred and thirty-nine, with four thouſand of his followers, by about forty thouſand ſoldiers of the Grand Signor. Going about eight miles to the ſouth, along this narrow vale, we left to the weſt a town or large village, called Carajeſu, which belongs to the Boſtanjees, and is ſo defended by the deep beds of mountain torrents, that Soley Bey could not make himſelf maſter of it: there are ſome Chriſtians in the town. Turning to the eaſt, and going four miles in a plain, which is about two leagues long from eaſt to weſt, and a league broad, I came

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to a village called Geyra, towards the eaſt end of it: this place is ſituated on the ſpot of the antient Aphrodiſias. The walls are about two miles in compaſs, of an irregular triangular figure, the eaſt ſide of the town being very narrow; they ſeem to have been for the moſt part deſtroyed, and rebuilt out of the ruins of the antient fabrics, which appear to have been very magnificent; there are three gates of the city remaining; one to the weſt, and two to the eaſt. In the middle of the city there is a ſmall hill, in the ſide of which there was a theatre, now almoſt entirely ruined; there are remains of an arched entrance to it, about the middle of the north ſide, and of ſome arches at each end of it, on which the ſeats were probably built. The very ſummit of the hill ſeems to have been a fortreſs; for this hill, and ſome public buildings near, appear to have been encloſed with a very ſtrong wall, caſed with ſmall hewn ſtone, which might be deſigned for the greater ſecurity of their gods, and their treaſures. To the north-weſt of this hill are remains of a building, which I take to have been a temple built to Aphrodiſia or Venus, from which this place might have its name; and I collected from an inſcription, that there was ſome goddeſs particularly worſhipped here. This temple is built ſomething after the manner of that of Epheſus, with large piers of hewn ſtone, on which, it is probable, arches were turned; and, by the holes in the ſtones, the building appears to have been caſed with marble; it may alſo be concluded, from ſome remains near, that this temple was of the Corinthian order. About a furlong to the north-eaſt, there are ruins of another moſt magnificent temple, which, I conjectured, was dedicated to Bacchus, from an inſcription there, mentioning a prieſt of Bacchus, and from a relief of a tiger, and a vine, which I ſaw among the ruins: the walls of it are deſtroyed, and the ſtones were probably carried away to build the town walls; but there are two magnificent rows of fluted Ionic pillars of white marble, which are almoſt entire; there are nineteen on each ſide, four feet in diameter, and about five feet apart, each conſiſting of five ſtones; there were five entrances at the weſt end, three of which are to the middle part between the pillars, and one on each ſide; from the front there was a colonnade of Corinthian pillars of grey marble, one foot ſix inches in diameter, but it could not correſpond with the magnificence of the lofty temple; there was a door place at each end, about thirty paces from theſe pillars, with which, it is probable, another colonnade ranged; and ſome paces further, at the eaſt end, there are two fluted Corinthian pillars of grey marble, two feet in diameter, which ſupport an entablature. It is probable that a row of pillars went all round at this diſtance; and I have great reaſon to think, that between theſe and the temple, there were continued colonnades of Ionic pillars, two feet and a half in diameter, two-thirds of which were fluted; for there are a great many of theſe pillars ſtanding, particularly to the ſouth. I concluded, that there were above fifty from eaſt to weſt, and between twenty and thirty from north to ſouth, by ſupplying ſuch as had fallen down between others that were ſtanding; and on all ſides I ſaw remains of ſuch pillars extending to the theatre and the other temple, all which were, probably, covered, and made ſpacious ſhady walks for the great number of people that reſorted to this place to their public games, as it appears they did by ſome inſcriptions there; and when it was all entire, it muſt have made a moſt magnificent appearance. The middle part of this temple had been converted into a church, there being a ſemicircular wall at the eaſt end, built in a different manner from the reſt. On the north ſide of the temple of Bacchus there is an altar of grey marble, like that at Epheſus, reſembling a large baſin with a hole through it in the middle, cut exactly in the ſame manner as that in the pavilion before mentioned, near Melaſſo. A furlong to the north-weſt there is a Circus, which is ſemicircular at both ends; it is entire within, had an entrance at each end, and conſiſted of twenty-five

degrees of ſeats: the city wall is built againſt it, in which there are ſome very fine capitals of that ſort of Corinthian order which was uſed in Caria. Towards the eaſt end of the Circus there is a ſemicircular wall, very ill built, like that of Epheſus, which makes a circle with the eaſt end; which confirms the conjecture that it was not originally in the Circus; poſſibly the Chriſtians might make ſuch an incloſure, and uſe it for a church. In the walls of the city, towards the ſouth-weſt corner, there are ſome very fine reliefs, which ſeem to have been part of a frieze; they are moſtly Cupids or winged perſons, encountering the giants with ſpears, bows and arrows; the latter are repreſented below with two ſerpents inſtead of feet, turning up like the tails of tritons; at one end, Jupiter, in a ſmall figure, has one under his feet, and is levelling his thunder at another; a perſon near is drawing a bow at them, and there is a trophy near Jupiter. There are a great number of marble coffins in this place, ſome of which are fluted, others have figures of perſons round them in mezzo relievo, with pilaſters on each ſide; and there are inſcriptions on ſome; two of them, which are in the beſt taſte, and are ſet in the wall near the top, have on one ſide two feſtoons of very excellent workmanſhip; in one they are ſupported in the middle by a naked perſon; in another by a body wrapped up like an Egyptian mummy. I found an inſcription here, which calls Antioch a colony; and another makes mention of the Plaraſenſes, as united with the Aphrodiſians, though I cannot find any ſuch people ſpoken of by antient authors. The village is a poor place; the Turks here make a very ſtrong, well flavoured white wine, and drink of it very plentifully. Theſe vines may be of the race of thoſe which they had here when they were worſhippers of Bacchus. It is probable they formerly had ſome ſtaple commodity here, and that they beſtowed great expences on their public games, in order to make people reſort to a place which was ſo much out of the way; for I found by a curious inſcription, that great number of cities, even as far as the Euphrates, were partakers of their ſports; and in another there is a ſort of table of the fees or ſalaries due to the ſeveral officers who were employed about the games.

At Gera I went to the houſe of the aga, a venerable old man, who was one of thoſe public ſpirited Turks that entertains all ſtrangers. I went out every day to ſee the antiquities, and in the evening the inhabitants of the village came and ſat with us; they were a very ſqualid poor tribe of people, among whom I ſhould not have thought myſelf ſafe if I had not had a letter from the great aga. I ſet out on the ſeventh on my return to Naſlee; the firſt night I was generouſly entertained by a Turk, at a village called Chiflic, and arrived the next day at Naſlee.

CHAP. XII. — *Of Laodicea on the Lycus.*

WE ſet out from Naſlee on the ninth of March, and went eaſtward near the Mæander. About ſixteen miles from Naſlee the hills on both ſides come near the river, and opening again gradually, about three leagues farther there are ſeveral ſources of hot water riſing on the ſouth ſide of the river, and in the very bed of it, which exactly anſwers to the deſcription of Carura, a village on the bounds of Phrygia and Caria, which was formerly full of inns, for the convenience of travellers, and of thoſe who frequented the waters, which are only bathed in, and not uſed for drinking. This place, as well as the country about it, was, and is ſtill, much ſubject to earthquakes. Strabo obſerves, that a whole company of people that lodged here were ſwallowed up by an earthquake, in the night. Oppoſite to it, on the ſide of the hill, is another hot water, from which a ſmoke or ſteam ariſes as from the others; the hills are of a red

colour, ſo that, probably, they contain ſome iron ore. Two leagues further the river firſt begins to run near the ſouthern mountains, and ſo continues till it falls into the ſea; we croſſed it in this place on a wooden bridge, the hills open, and make a large plain four leagues wide every way, in which the river Lycus falls into the Mæander. Towards the ſouth-eaſt part of this plain is a town, called enizley, ſituated on a low hill; the old town was deſtroyed about twenty-five years paſt by an earthquake, in which twelve thouſand people periſhed; the town extended alſo to another riſing ground ſouth of it. After the earthquake the people began to live at their gardens and farms, and there are only very mean ſhops in the town, which are built of unburnt brick and boards. There are about forty Armenians here, who live moſtly in a kane together; there are alſo ſeveral Greeks. The country near the town is much cultivated with vineyards, they make raiſins of the grapes, and a ſort of ſyrup like treacle, which they call Becmeſs, and it ſerves on all occaſions inſtead of ſugar. There was a temple of the month Carus, between Laodicea and Carura, and a famous ſchool for the ſtudy of phyſic, which might be at this place, where I ſaw ſome ſtones which had marks on them of the antient workmanſhip. To the ſouth and eaſt of Denizley there are very high mountains, covered with ſnow, called Dag-Baba [The father of mountains]; they run eaſtward from the neighbourhood of Geyra, and, turning to the north, bound part of the eaſt end of this plain; they then extend again towards the eaſt, and from that corner a chain of low hills runs to the weſt, and joins other hills, which extend to the high mountains further to the weſt than Denizley; among theſe low hills, a league directly ſouth of Denizley, is Eſkihiſſar, the old Laodicea on the Lycus, one of the ſeven churches, which is frequently mentioned in the Revelations, and by St. Paul in his epiſtle to the Coloſſians, whoſe city was near unto it. Theſe high mountains are the antient mount Cadmus, and where they begin to bound this plain to the ſouth the hills end, which had run all along from the ſea to the ſouth of the Mæander, and, I ſuppoſe, were all comprehended under the name of mount Latmus. The ruins of Laodicea are on a low hill, about half a mile long, and a quarter of a mile broad; to the ſouth of it there is a narrow vale, which is to the north of the plain and the Lycus, that runs in a deep narrow bed, about half a mile from the town. The city was diſtinguiſhed by the name of this river, from others of the ſame name, by the title of Laodicea on the Lycus. To the eaſt there is a ſmall rivulet, that may be the Aſopus, which is ſaid to fall into the Lycus at this place: to the weſt there is another ſmall ſtream, which is, probably, the Caprus; for Pliny ſays, that it was waſhed by theſe two rivers; the latter appears to have been a conſiderable ſtream from four large piers of a bridge, built of hewn ſtone, which are now to the eaſt of the river; ſo that, probably, its courſe has been diverted another way by earthquakes. The top of the hill, on which Laodicea ſtood, is ſomewhat uneven, entirely uninhabited, and appears like a green field, except where there are remains of antient buildings. It was at firſt an inconſiderable city, and began to flouriſh after the time of the Roman conqueſts in theſe parts; and notwithſtanding its miſerable deſolation, there are remains in it of very great buildings.

The eaſtern part of the hill is lower than the reſt, and towards the north-eaſt corner there appears to have been an entrance up to the city, and a gate; for there are ruins of a building on each ſide of the way, which ſeems to have been a tower to defend the entrance; and, in order to ſtrengthen the place on this ſide, a ſecond wall was built acroſs: at the weſt end there ſeems to have been another entrance between two heights: the north-weſt corner is the higheſt part of the hill, and there are foundations of walls, which, probably, were thoſe of a fortreſs, as it is the ſtrongeſt ſituation in the whole city. Further eaſt, between this building and the theatre, I ſuppoſe, there was another

entrance

entrance, as there was on the oppoſite ſide to the ſouth, a little more to the weſt than the Circus, where there is now a road acroſs the hill. There are remains of three buildings along the middle of the hill, two of them appear like temples, built with large piers, on which arches were turned; the whole was caſed with marble; and part of one of the piers is ſtill covered with white marble; in the eaſtern building I ſaw an Ionic entablature; the other, which is to the weſt of them, was an oblong ſquare building, which for the moſt part ſeems to have been open, and had a colonnade on each ſide, there being great remains of an entablature, and no ſigns of a wall, except at each end; it is fifty feet wide, and a hundred and eighty paces long. The Circus is on the ſouth ſide of the town, and appears as if it was hollowed down into the hill; it is not much ruined; the area within is three hundred paces long, and ninety feet wide: there are twenty-three ſeats remaining, and the ground, probably, has covered two more, the uſual number being twenty-five: there was an arched entrance at each end, eleven feet wide. Towards the eaſt end of the Circus are remains of a very grand building, with doors from it, leading to the galleries round the top of the Circus, I ſaw in it two pillars, about a foot and a half in diameter, which appeared to me to be of oriental jaſpar-agate, and if ſo, muſt be of great value. There was an encloſed area to the north of it; on a lower ground, to the weſt of this building, there are remains of a colonnade leading to it. North of this are the ruins of a building like a theatre, which, from the dimenſions, I take to be an odeum, or muſic theatre. I could ſee but eight degrees of ſeats, though I have reaſon to think there were twenty; the diameter between the ſeats was but ſeventy-ſeven feet and a half, and the ſpace which the ſeats took up on each ſide was thirty feet; ſo that the whole diameter was a hundred and thirty-ſeven feet ſix inches: there were three entrances in the front, that in the middle was twenty feet wide, and the other two twelve, and were divided by two piers about ſix feet high, on which there were two Corinthian pilaſters on every ſide; there is a relief of a head, in the middle of the capital, inſtead of the roſe; I ſhould conjecture, that a couplet of pillars was erected on each of them, as well as on two others, on the ſides of the narrow entrances; they were probably of the Compoſite order; for I ſaw near this place a Compoſite capital, finely wrought, repreſenting a vaſe covered with leaves, and fruit round at the top of it like peaches, inſtead of eggs and darts. From the carvings which I ſaw about the building, it appears to have been adorned in the higheſt manner.

On the north ſide of the hill there is a theatre, fronting weſtward to the ſtreet that led into the city; there are no remains of the front of it, and the ſeats are broke down at both ends; the other parts are not much ruined, being built up the hill; the diameter of it within the ſeats is ſixty-ſeven feet; there were about forty-three degrees of ſeats, and eleven deſcents down from the top, which are two feet wide, and the uppermoſt are about fifty-five feet apart; thoſe deſcents are made by dividing each ſeat into two ſteps. To the eaſt of this is a very grand theatre, the ſeats being about three quarters of a circle; it ſeems to have ſerved for the uſes of an amphitheatre, and ſo, probably, did moſt of the theatres in the eaſt; for I do not remember ever to have ſeen in theſe parts what is properly called an amphitheatre, that is, an entire oval, or round building. This theatre is every way cut out of the hill, except the part to the front, which opens to the north; the area within the ſeats was about a hundred and ten feet in diameter; there were fifty degrees of ſeats above the podium, or gallery at the bottom, which is fifteen broad, and is now only four feet above the ground; there are ſeventeen deſcents, like thoſe in the other theatre. There ſeems to have been much art beſtowed on the front, which was of the Corinthian order uſed in Caria;

there was a deſcent down from it of above twenty feet; and, as well as I could judge, the ſteps made a circle with the ſeats of the theatre, to which I imagine they might join; for the entrance being eight feet wide, the wall, thirty-five feet on each ſide of it, is built like a pedeſtal, and makes a ſegment of a circle, the die of which pedeſtal or baſement was richly adorned with reliefs; from this there extended, on each ſide, in a ſtraight line, a colonnade of ſquare pillars, nine in number, covered with ſemi-circular pilaſters, being about two feet thick, and five feet two inches apart; this ſeems to have been a grand portico on each ſide of the entrance: before the front there lies a ſtatue of a woman ten feet long; the drapery of it is very fine; the garments, being long, almoſt covered the feet; and three feet below the neck the veſt hangs over, as if tied about the loins; and ſix inches lower the garment hangs over again in the ſame manner; the whole is beautifully executed; the head ſeems to have been of another piece, there being a ſocket for it to go in, and, probably, it was of a more coſtly material. At the ſouth-weſt corner of the city there are ſome ſmall ruins of a church, in which are fragments of a pillar or two of dark grey marble, of the Cipolino kind. Below the church, to the ſouth, are remains of many ſtone coffins, where, it is to be ſuppoſed, they depoſited their dead.

There being no water on this hill, the city was ſupplied by an aqueduct, which run along the ſide of the hills from the ſouth, and conveyed the water from ſome ſtreams which come from mount Cadmus; it was carried through a valley on ſome arches, which are now ruined, and croſſing a hill, partly on the ground, and partly on arches, it was carried through the vale, and up the hill on which the city ſtands. The water runs in a channel two feet in diameter, bored through ſtones, which are about three feet ſquare, being let into one another, and the reſervoir of water ſeems to have been at the end of the grand building over the Circus; for a wall remains there, which is incruſted with petrifications from the droppings of the water. Strabo ſays, he was informed, that the waters of Laodicea were of the nature of thoſe of Hierapolis in making theſe petrifications, which is alſo ſeen in the arches and pipes; the latter have an incruſtation on the inſide, three or four inches thick, and the arches are loaded with this rock-work. Strabo alſo takes notice, that the ſheep about Laodicea are exceedingly black, which is very true, three parts of them being black in all the country from Naſlee to this place, and ſome of them are black and white like the Ethiopian ſheep.

Chap. XIII. — *Of Hierapolis in Great Phrygia.*

OPPOSITE to Laodicea, about a league to the north of the river Lycus, are the remains of Hierapolis, mentioned by Saint Paul, in his epiſtle to the Coloſſians, which had its name from the great number of temples that were antiently in the city; it is now called Pambouk-Kaleſi [The Cotton Caſtle]: it is ſituated on a flat ſpot on the foot of a mountain, the walls of it extending up the ſide of the hill, and is about a mile and a half in circumference. This city is placed by Ptolemy in Great Phrygia, though Strabo ſpeaks of it under Lydia, among thoſe cities which were of a mixed race. Philadelphia, now called Allacſhahar, which is about thirty miles to the north, was in Lydia. Tripolis, which was between Hierapolis and Philadelphia, is placed by Ptolemy in Caria; and on a medal publiſhed by Spanheim, it is called Tripolis on the Mæander; ſo that, probably, it was on the north ſide of this river, where it runs between the hills; and as Laodicea, on the ſouth ſide of the Lycus, is in Caria, and Hierapolis in Phrygia, it is probable that the country between the Lycus and Mæander

was

was in Great Phrygia. Tripolis is put down in the Tables as twelve miles from Hierapolis, in the road to Philadelphia; and, I ſuppoſe, it was at Oſtraven, which is about that diſtance, where, I was informed, there are ſome ruins. Tripolis was no inconſiderable place; for there are ſeveral medals of it found in theſe parts. Between Hierapolis and Philadelphia was the country called Catakekaumenè, reckoned to be a part of Myſia, or Mæonia; it was a ſandy burnt ſoil, producing only vines; it is ſuppoſed to have ſuffered by volcanos, and was computed to be ſixty-two miles long and fifty broad.

At a ſmall diſtance to the eaſt of the walls of Hierapolis there is a deep bed of a winter torrent, over which there are ruins of a bridge built on the rock, which ſeems to have ſerved for an aqueduct, and to have conſiſted of two arches, one over another, twenty-five feet wide. At the aſcent between this and the town there are ſome ſtone coffins and ſepulchral buildings; moſt of the latter are ſmall, having a door at the end, and a pediment in front; ſo that they appear like little temples; within them, about half way up, are ſtone benches to lay the bodies on, which were alſo depoſited under them; one of the ſepulchral monuments, which is more grand than the reſt, conſiſts of a wall built to a riſing ground, and adorned with five pilaſters, ſupporting a grand entablature; on the other ſide the ground is as high as the entablature, on which there is a Greek inſcription; two of the ſpaces between the pilaſters, half way from the top, are cut in holes in figures of lozenges and half lozenges, like windows, though there does not appear to be any apartments within, nor is there any viſible entrance.

At ſome diſtance from the weſt ſide of the town there are a great number of ſepulchral buildings, and ſtone coffins, extending for half a mile. A hundred and ſixty paces from the weſt gate of the city there is a colonnade of pillars, two feet ſquare, on which there are ſemicircular pilaſters; it extends a hundred and fifty paces, and leads to a building which is in a bad taſte, and I ſuppoſe to be a triumphal arch, from an inſcription over it, in honour of ſome emperor; it conſiſts of three arches, and a round tower on each ſide of it. To the north and ſouth there are two or three ſmall buildings, and ſeveral others in a line from them towards the eaſt; they extend about a hundred paces to the remains of a very magnificent church, to which there is no entrance on that ſide. I conjecture that theſe buildings are alſo ſepulchral. The church is built with large piers, on which there are arches turned, as in the antient temples; and from this building the ſepulchres extend weſtward; ſome of them are built like thoſe already deſcribed; others like large ſquare pedeſtals; and the tops of ſeveral of them are covered with ſtone coffins, of which likewiſe there are a great number. I ſaw alſo two or three circular incloſures, with an oblong ſquare room built under ground, like thoſe near Smyrna, and covered over only with three long ſtones; and ſo are many of the other buildings; ſome being worked like an arch, others like a roof, ending in an angle at top; on many of theſe there are inſcriptions, but being built of a freeſtone, they are for the moſt part defaced. There are alſo ruins of another magnificent church to the eaſt of the hot waters.

On the ſide of the hill which is to the north of the city, there is a very beautiful theatre, which fronts to the ſouth, and is the moſt perfect I have ſeen; for though the front of it is a little ruined, yet ſo much remains, that one may judge in what manner it was built; it had thirteen arched entrances, five of which opened to the front of the area, and four on each ſide in the ſemicircle. There is a gallery round the theatre, above which there are twenty-five ſeats, and I ſuppoſe that there were as many below it; though the ground is ſo much riſen, that there are but few to be ſeen at preſent: the

the theatre is not entirely hollowed into the hill; and there are two entrances from the gallery on each ſide near the front to the arches on which the ſeats are built, and from one of them on each ſide, there is a deſcent down to one of the doors in the front; and there are ſeven deſcents down the ſeats from the top, as deſcribed in ſome other theatres; the door frames within, which are of white marble, are beautifully carved, and there are fragments of fine reliefs cut on white marble, in which combats are repreſented, which confirms the conjecture, that the theatres ſerved for ſuch diverſions as well as for acting.

The warm waters here are the greateſt natural curioſities in Aſia; they riſe to the ſouth of the theatre in a deep baſon, and are very clear; they are only tepid, have the taſte of the Pyrmont waters, but are not ſo ſtrong, and muſt have in them a great quantity of ſulphur; they do not drink them, though I could not perceive either ſalt or vitriol in the taſte of them to make them unwholeſome. The ſprings flow ſo plentifully that they make a conſiderable ſtream; it is obſerved by the antients, that theſe waters were excellent for dying, and that the roots of the trees at this place gave a tincture equal to the ſcarlet and purple, and now there are ſhrubs growing about the hill, the roots of which are incruſted with a petrification of theſe waters, which might be uſed in dying. The water now runs in channels about three feet wide, which are incruſted on each ſide to the thickneſs of about half a foot. The ſide of the hill, where the water runs, is covered with a white incruſtation, and the channels which conveyed it through the city into the plain are entirely filled up, as well as the arches of the aqueduct, all appearing like the ſolid rock; and I obſerved, towards the brow of the hill, ſome hollow parts, where the rain water has ſettled, round which there are partitions of a white ſulphureous incruſtation, probably occaſioned by the motion of the water in windy weather; and in ſome parts there are little heaps, which appear like white ſalt, but are ſolid ſtone. In one part, where the water runs down the hill, it forms a moſt beautiful hanging petrification like rock work; the ſide of the hills below appearing as white as ſnow; and poſſibly they might call this place Pambouk-Kaleſi [The cotton caſtle], from the reſemblance of its whiteneſs to that of cotton. There are ruins of walls, and a colonnade round the baſon of water, and remains of porticos, and other buildings about it: and to the north of the water there is an oblong ſquare building, which ſeems to have had an open colonnade to the baſon; it is built in a very particular manner, as if it was deſigned for the reception of ſtatues, and is, without doubt, the temple of Apollo mentioned by Photius, as built near the lake or baſon. To the ſouth of the waters there are great remains of moſt magnificent baths, conſiſting of a large court, with a portico of ſquare pillars at each end; theſe pillars, and ſome others which I ſaw, are very curious; they reſemble the Jallo Antico, or that of Siena, and ſeem to be a natural compoſition of pieces of marble, and of this yellow petrification; this mixture may be accidental, or might have been made by putting marble in places where this water run, in order to be incloſed by this curious petrification. The rooms for the baths to the ſouth of this area are very ſpacious, and covered with arches. Another great curioſity here was what they called Plutonium, a cave, out of which a vapour exhaled, that was mortal to animals, like that at Piermount, and, I ſuppoſe, for the ſame reaſon, the waters here being of the ſame nature. They promiſed to ſhew me this place, but brought me to a deep hole full of water near the baſon, which was more ſtrongly impregnated with the mineral; but it had no manner of effect on a bird which I put on the water. They ſay the water is exceedingly deep, and that formerly it was noxious. If it agreed with the ſituation deſcribed by Strabo, I ſhould have thought that this was the cavern, and that it had been filled with water, by a ſpring

breaking into it; but as he deſcribes it under the brow of the hill, in a ſquare incloſure of about half an acre, it might be a place to the ſouth-weſt of the baths, where, below the brow of the hill, there is a high wall, which runs from the hill to the ſouth, and then turns to the weſt, the water having been diverted to it, probably, on purpoſe to cement the building, which looks like the natural rock, though, when I was on the ſpot, as this did not occur to me, ſo I did not examine into the truth of it; and if it was here, it is probable the hole is either filled up, or that ſuch a vapour does not at preſent proceed from it, as it is a thing that is not known.

I went from Denizley to ſee Laodicea and Pambouk, having taken up my quarters there in one of the moſt private coffee houſes. The officer here came to demand the harach, or yearly tax upon Chriſtians, on which I produced my firman, which, according to cuſtom, was carried to the cadi, who ſaid, if I would pay him a ſum, amounting to about as much as the harach, I ſhould not be obliged to pay that tax, and, on my refuſal, he gave orders that I ſhould not be furniſhed with horſes to go on; upon this I applied to the aga, who did me juſtice, and was ſo generous as not to accept of a preſent which I ſent to him as a mark of my gratitude.

CHAP. XIV. — *Of Coloſſe, Apamea, Cibotus, and Synnada, in Great Phrygia.*

FROM Denizley we continued on our journey to the north-eaſt, and went by a large ſtream called Sultan Emir, which I take to be the river Cadmus; it runs near that corner of the mountains, from which the hills of Laodicea begin, and falls into the Lycus, about a league to the eaſt of that city. At the bridge, where we paſſed over the Lycus, there is an antient well-built kane, called Accan; it is of white marble, and was, doubtleſs, built out of ſome antient ruin. I ſaw a head of a ſtatue in the walls, a relief of Meduſa's head, and another ſtone with a relief on it of two dragons. Mount Cadmus turns here to the eaſt, and runs ſo for about ſix miles; at the northern foot of it there is a rock with a caſtle on it, which, with a village below it, has the name of Konous. This was the ſtrong hold of Soley Bey, where he generally reſided, and had eleven cannon for his defence: it is thought to be Coloſsè, mentioned as near Laodicea; to the inhabitants of which city Saint Paul's epiſtle to the Coloſſians is addreſſed. All over the plain there are ſmall channels made for the water to paſs, which are now dry, but they are incruſted like thoſe of Pambouk; they are on a high ground over the vale, which extends to the hills; this high ground, in one place, makes a ſemicircle over the valley, and the bed of a river, which runs in it; acroſs this ſpot there is a row of ſtones ſet up an end for about half a mile, which could not be for defence, for there are no ruins of a wall; but finding to the north of them graves made in the ground, with ſtones like theſe ſet up an end at them, and ſome little pillars crowned with pyramids, I conjectured that ſuch tombs were likewiſe under theſe, which might be made in a line in this regular manner. To the ſouth of theſe and of the rivulet there is a high ſquare piece of ground, which ſeems to have been regularly laid out for a fortification, the banks all round being like a hanging ground; and there is an aſcent to it on the north ſide, over which there is a raiſed work; it is a plain ſpot, on which there are no ruins, and the people ſpeak of it as an unfiniſhed fortreſs; which, if Coloſsè was near, might be deſigned for a place of defence; though I could not be informed of any other ruins here.

A little further the hills run for about two leagues to the north, and then turning eaſt again, they are the ſouthern bounds of a fine vale about a league wide, and four leagues long, in which, poſſibly, the town Themiſonium might be ſituated. On the

ſouth ſide of the above-mentioned hills there are waters like thoſe at Hierapolis, riſing on the ſide of the hill, and running down in the ſame manner; they incruſt it with a white petrification; and on the oppoſite ſide there are other hot waters. We came to the foot of the high hills to the north of this vale, where there was an encampment of Turcomen, who breed camels and other cattle; they ſpoke kindly to us, but we were ſenſible that we were in great danger from them: when we aſcended the woody mountains, the janizary looked pale, and owned he never was in ſo great a terror; for theſe Turcomen, when they attack people, ſhoot from the woods, and travellers are wounded or murdered without ſeeing any enemy. We croſſed over the high hills to the north-eaſt, and came to a village, where we were conducted to an uninhabited houſe, and two green heads ſoon brought us a hot ſupper, and I treated the village with coffee. On the fifteenth we went on in this ſmall plain, which leads to the north-weſt into the great plains of the Mæander, which are from two to three leagues wide, and above twenty miles long; the Mæander runs along on the weſt ſide of them for about twelve miles, and goes in between the hills, going, as I ſuppoſe, about ſouth-weſt, and comes into the plains of Laodicea; and, it is probable, that between theſe hills were the ruins of Tripolis, as well as that lake, which Strabo mentions between Laodicea and Apamea. The Mæander runs to the weſt, at the diſtance of eight miles from the north end of the plain, turning ſouth when it comes near the weſt ſide of it; it before runs through a plain joined by this, which extends to the eaſt; that plain is about two leagues wide, and four long; at the eaſt end of it there is a high hill, and a village called Dinglar, where the Mæander riſes, and, as they ſay, falls down a hill from a lake at the top of it, where, as I was informed, there are ſome ruins, but could not have the opportunity of a caravan to that place, having travelled ſo far in ſafety without company. Strabo ſays, the Mæander riſes from a hill of the Celæni, where, according to Livy, there was a ſtrong fort. Metropolis ſeems to have been between this place and Apamea. Going over the Mæander, where it croſſes the large plain, we lay at a village on the north ſide of it, and having travelled eight miles, came to a town called Iſhecleh, under the hills which are at the north end of the plain, and, according to Pliny, had the name of Signia. This place is ſituated at the riſe of a river, which muſt be the antient river Marſyas, now called Ochieuſe, and conſequently this muſt be Apamea Cibotus. A more delightful ſcene cannot be imagined than the riſe of this river, which flows out of the foot of the mountain in eight or nine ſtreams, ſome of which are large; the water is very clear, and all the ſtreams ſoon unite, and run through the plain into the Mæander. The place is ſo pleaſant, that the poets ſay, the nymphs, taken with the beauty of it, ſettled on the rock over the riſe of this river. Here alſo, they fix the famous contention in the art of muſic between Apollo and Marſyas. Theſe fables Strabo ſeems to place at the riſe of the Mæander; and Quintus Curtius alſo deſcribes the riſe of the Mæander, and applies it to the Marſyas, in ſaying that it riſes from the top of the hill, and falls down the rocks with a great noiſe. On the whole, it is probable Celæne was here on the hill, and Apamea on the plain, and being a place of great trade, the ſuburbs of it might extend near as far as the Mæander; and ſome authors might chooſe to diſtinguiſh it as being on the Mæander, which was a noted river; and when that river is ſaid to riſe at Celæne, it muſt be underſtood of the mountain of that name, though Strabo ſeems to place the town Celæne at the riſe of it, which, by a ſmall correction, may be underſtood, that Celæne was ſomewhere on that mountain. There are many difficulties in relation to the account which different authors give of the riſe of theſe rivers, and of the towns about them; the greateſt is to reconcile the account they give of them as riſing from the ſame ſources,

as they ſeemed to be fourteen miles apart; but Maximus Tyrius, who was on the ſpot, ſeems to reconcile them; for he ſays, that they riſe from the ſame fountains, which, by others, are called a lake over the head of the Mæander; ſo that we are to ſuppoſe, that the Mæander riſes at the lake, and that another ſtream is loſt under the hills, and afterwards comes out here at the foot of them. There are many pieces of pillars and wrought ſtones here, and ſome few inſcriptions; but moſt of them are imperfect. At the ſouth ſide of the town there are foundations of ſome large buildings, where they lately dug out a ſtone, on which there is an inſcription that mentions the council and people. Over the town is a very high ſteep hill, on which are ſome little remains of the antient fortreſs, which was ſo ſtrong by nature, that the people of the town going to it for refuge, Alexander the Great could not take it; and the people agreeing to ſurrender, if Darius did not come to their ſuccour in ſixty days, Alexander thought proper to wait ſo long to have it on thoſe terms: it was a ſatisfaction to buy at this place the medals of that great man, though I had them before, ſuppoſing they might be left here by his army. The ſecond name of this city ſeems to have been Cibotus; and Antiochus Soter, king of Syria, founded Apamea, and brought the inhabitants of Celæne to it, which, probably, was on the hill over the preſent town; and he called the new town Apamea from his mother; which, to diſtinguiſh it from other cities of that name, had the name of Apamea Cibotus. Poſſibly the paſſage of Strabo may be corrupted, which mentions Apamea at the mouth of the Marſyas, which ſhould have been ſaid to be at the riſe of it, becauſe he ſays immediately after, the Marſyas riſes at the city, runs through it and the ſuburbs, and falls into the Mæander; and Curtius ſays, that, after it has paſſed the city, it was called the Lycus. This place has often been deſtroyed by earthquakes, and I felt one there which continued a conſiderable time. Strabo ſuppoſes that they were antiently worſhippers of Neptune, and had their name from his ſon Cælanus by Celæna. This river produces great plenty of large cray fiſh and fine carp of an extraordinary ſize, both which are ſold at ſuch low prices, that the common people eat them as the cheapeſt food: there are no Chriſtians in the town, except a few Armenians, and two or three Greeks who come with their goods, and lodge in the kanes. I ſaw here ſome fragments of pillars of Cipollino marble, being of a moſt beautiful pale green, with a variety of ſhades; I had ſeen of the ſame ſort at Alexandria in Egypt, and it is probable the quarry is in this country.

Soley Bey was ſo abſolute a maſter of Iſhecleh that he put an aga into it. I thought it proper to make a ſmall preſent to the governor, and the people were very civil. An effendi of the law came and ſat with me, and was very inquiſitive about the age of theſe antiquities. Another Turk came and informed me where all the antiquities were, and one of them ſent to me to copy an inſcription that was in his houſe; and I made this obſervation in general, that the Turks are commonly a better people where they are at a diſtance from the ſea, being much exaſperated on the ſea-coaſts by the treatment of the corſairs.

The plain between Iſhecleh and the riſe of the Mæander is bounded to the north and ſouth by high hills; in this plain there is a river that falls into the Mæander, called Bouarbaſha, which, probably, is the river Orgas, that is ſaid to have fallen into the Mæander above the Marſias; and Apollonias Metropolis might be about that place, as Sanaos probably was towards the ſouth end of the great plain we came through, where I ſaw many ſtones of antient buildings in the Mahometan burial places. I make this conjecture from the order in which Strabo mentions the places to the ſouth of the Mæander, going from weſt to eaſt. Iſhecleh is about fifty miles from Satalia in Pamphilia, the old Attalia.

To

To the eaſt of the riſe of the Mæander is that part of great Phrygia, called Phrygia Parorius from the mountains of that name, which run acroſs it from eaſt to weſt; on the north ſide of them was Philomelium, which I take to have been at Sparta; on the ſouth was Antioch of Piſidia, which probably was at Bourdour, where there are great ruins; it is twelve miles from Sparta in the way to Satalia, theſe being about eighteen miles apart; theſe places are on the borders of Lycaonia and Iſuria.

On the twentieth we ſet out with the caravan from Iſhecleh, croſſed over the mountains to the north, and came into a large plain; towards the north-eaſt corner of it is Sandacleh; this plain opens into another to the ſouth-eaſt, which ſeems to extend a great way, and which I take to be the north part of Phrygia Parorius. I conjecture that Synnada might be ſituated in this plain of Sandacleh, though it is rather too large for that which Strabo deſcribes, as only ſixty ſtadia, or eight miles probably in length. There are not the leaſt marks of any antiquities at Sandacleh, except on a hill to the weſt of the town, where there are ruins of an old caſtle, on which there is a Turkiſh inſcription, and probably it is a building of the middle ages. A league before we came to this town we paſſed by ſprings of hot waters, and three baths built at them; there are here ſome little ruins of buildings; but I think not conſiderable enough for ſuch a city as Synnada muſt have been, where the Roman conventus was held. The hot waters before mentioned have a ſtrong chalybeat taſte, ſeem to be very good, and are greedily drank by the people of the caravan who paſs by; Synnada was famous for a quarry of alabaſter*, and I ſaw in theſe parts ſome few pieces of the whiteſt kind. We ſtayed that night at Sandacleh, and on the twenty-firſt croſſed over the mountains into a ſmall plain that would better agree with the deſcription of that in which Synnada ſtood; but I could not be informed of any antiquities about it. It was very cold froſty weather, and we aſcended with great difficulty ſome low mountains covered with ſnow, being obliged to walk great part of the day; and not having water with us, I was ſo exceedingly thirſty that I drank of the ſnow water wherever I could find it, which, without any other effect, in about three days, as I imagined, cauſed my arms to break out in bliſters in ſeveral parts, ſomething in the manner of St. Anthony's fire. We came much fatigued to a village, where they very officiouſly ſupplied us with fuel, and provided a plentiful ſupper, without expecting any return. On the twenty-ſecond we deſcended the hills for two hours into a large plain, extending beyond view to the eaſt, and at the foot of them came to Carahiſſar, towards the ſouth-weſt corner of the plain.

Of Carahiſſar, the antient Prymneſia; and ſome other places in Great Phrygia.

CARAHISSAR is diſtinguiſhed among the Turks by the name of Aphioum Carahiſſar, on account of the great quantities of aphioum or opium which is made here. I had great ſatisfaction in finding by an inſcription that Carahiſſar is the antient Prymneſia of Ptolemy, becauſe it is of great uſe in making conjectures as to the ſituation of other places mentioned by that author. This city is commonly ſaid to be half way between Smyrna and Angora, being ſeven days journey from each, though it is computed to be a hundred and forty miles from Smyrna, and only a hundred and four from Angora; it is ſituated at the foot of the mountains round a very high rock, about half a mile in circumference, on the top of which they have built a fortreſs; the rock is a ſort of baſtard brown granite; it is of a black hue, from which the town is called

* White marble ſpotted with red. See Pliny. The alabaſter was probably ſtalactitic.

Carahiſſar

Carahiſſar [the black caſtle]; it is ſo very ſteep that it would be impregnable if ſupplied with proviſions and water, and it ſeems to be half a quarter of a mile in perpendicular height. The town is near three miles in circumference, and it is a great thoroughfare, has much trade, and good ſhops provided with all ſorts of things, being in a plentiful country, and many caravans paſs through it. It is the reſidence of a paſha. There are in the city ten moſques; one of them is a noble building, with a portico before it; the whole being covered with domes. There are neither Greeks nor Jews in the city, but about fifty Armenian families, beſides ſeveral merchants and tradeſmen, who ſtay here part of the year, as they do in other towns, living in kanes; they have two churches, and of late they have had a biſhop, whom they call metropolitan. In the country between this and Smyrna, they make moſt of the Turkey carpets, particularly the largeſt at Ouſhak, three days journey from Carahiſſar, and at Goula two days journey further, and about a place called Goirdas, twenty miles to the ſouth weſt of Goula, and towards Akiſſar, the old Thyatira; but further eaſt they make moſtly that ſort, which are called Turkomen carpets, without nap, and in broad ſtripes and figures.

At this place they came to demand of me the tax which is impoſed on Chriſtians; and my firman or paſſport was carried to the judge, who had the high title of mulla, in order to convince him that I was a Frank; he told them that they could take no harach or tax of me, but very coolly laid my firman by him, and ſaid, I muſt pay him a certain ſum, and then he would return it to me. I refuſed to preſent what he requeſted, and ſent him word that if he would not return my firman I would complain to the paſha; to which he replied, I muſt make the paſha a preſent of a greater value than what he demanded. I accordingly diſpatched the janizary to the paſha, who ſent one of his ſervants to deſire the mulla to let him ſee the firman, and the paſha gave it to my janizary. I afterwards, out of gratitude, preſented his caia with coffee, and the paſha with ſome ſweetmeats I happened to have by me for ſuch an occaſion. Whilſt I was at Carahiſſar, a young Bohemian made a ſlave at Belgrade came to me, who had turned Mahometan on his maſter promiſing him a wife.

Achſhaher or Oxſhaher, is ſituated about thirty miles eaſt north eaſt of Carahiſſar; there are ſome ruins at that place, which I take to have been Eumenia, and that this plain is the country of Eumenia mentioned in Great Phrygia*. We

* As the road from Aleppo to Conſtantinople paſſes through this country, I ſhall give ſome account of that road, which I received from a friend who travelled twice that way, as it will give an opportunity of explaining many things relating to the geography of Aſia Minor. He went from Aleppo twenty miles to a hamlet called Caffne, where there are ſeveral Greek inſcriptions; thirteen miles further is Teſeen, and thirty-three miles beyond that is Antioch, from which it is twenty-ſeven miles to Baylane, and twenty-four further to Baias, though the laſt computation ſeems to be rather too great; it is ſeven miles to Curtculu, and thirty-three further to Adana, moſt of which places have been mentioned before. From Adana there is a pleaſant road over ſmall hills, and through fine valleys on the banks of a river, which, I ſuppoſe, is the Cydnus. Twenty-two miles from Adana there is a ruined kane called Chockel; from this place the road begins to aſcend mount Taurus, called by the Turks Hagem-Dagli. The way is very rocky, and there are ſeveral narrow paſſages in it; over one of them there is a fortreſs called Dulack or Daverent, conjectured to be Fort Davara, mentioned by Tacitus; it is about a mile from Ramadan-Ogli, which is twenty-ſeven miles from Chockel; the air of Adana being very bad, the people of that city remove to this place, and live here in the months of June, July, and Auguſt; they dwell in huts built of mud and ſtone, covered with boughs. The road continues through the narrow vales between mount Taurus, and leads to a river called Caraſu [the black water], ſuppoſed to be the Cydnus: here it is conjectured Cyrus had his camp, mentioned by Xenophon; the road croſſes the river, and leads to a large village called Oluſia, twenty-four miles from Ramadan Ogli. This place is remarkable for nothing but a breed of large maſtiff dogs, which the people take out with them to deſtroy the boars and other wild beaſts. The road is moſtly over hills, almoſt as far as Eraglia, which is in a large fruitful plain, and ſeems to be part of Lycaonia; this town is

on

We ſet out on the twenty-fifth with the caravan, which was going from Smyrna to Angora, and had froſt and ſnow, and a very ſevere wind. We croſſed the plain about two leagues to the north-eaſt, paſſing over a large ſtream, which poſſibly may fall into the Halys, and ſo into the Euxine ſea. We went over ſome low hills, and among them came to a ruined village, where there are many ſepulchral grots, and ſome ſigns of antient buildings; among them I ſaw a fine capital of the Ionic order. We lay at a village in a large kane built like a barn, about eighteen miles from Carahiſſar. On the twenty-ſixth we came into a ſmall plain, and going between other hills to the north-eaſt, we croſſed another plain about a league over, in the middle of which there is a tower, well built of brick and ſtone, there being one tier of hewn ſtone, and five of brick alternately; it ſeems to be a building of the time of the firſt eaſtern emperors;

on a river, which I ſuppoſe falls into the Halys, being to the north of mount Taurus; it is twenty-four miles from Oluſia. The ſoil of the plain is ſalt, and there is a very ſalt lake towards Carabonar [the black river], which is thirty-three miles further; it is a barren ſandy plain, in which the road continues twenty-four miles to Iſmit, and thirty-three to Cognia, the antient Iconium, which is about three miles from a part of mount Taurus, called Gaur-Dagli. Cognia is ſituated on the ſmall river Mariam, which is loſt in the gardens, and does not extend as far as Curchumbahr, ſuppoſed to be Palus Trogilius; it is about eight miles to the north-eaſt of the city, and is dry in ſummer. This city is large and ill built; there are a great number of Greek and Latin inſcriptions in the walls. From Cognia, the road is through the ſame kind of country ten miles to a ruined place, where there is an imperfect Greek inſcription, and twelve miles further to another ruined place called Curſunnu, where there are ſome Greek inſcriptions, and the head of a coloſſal ſtatue, of a black ſtone, about two feet in length. A mile further is Latic, conjectured to be Laodicea Combuſta, where there are a great number of Greek inſcriptions; paſſing by a town called Arcut, thirty-three miles further, there is a large town called Ulgun; beyond it is a conſiderable ſtream, which pours down from the mountain, and ſoon afterwards makes a lake twenty miles in circumference, called Chiaur-Ghiol, and was conjectured to be the lake Caralitis of the antients. The road afterwards is through plains, and over ſmall eminences, for thirty-three miles to Oxſhahar or Achſhahar, which I ſuppoſe, may be Eumenia in Great Phrygia. A river runs through the middle of it, which is probably that which I paſſed to the north of Carahiſſar, and ſuppoſed to fall into the Sagaris; there are many Greek and Latin inſcriptions here, ſome ruins, and a relief of a Roman eagle in marble; a paſha reſides in this place. The road is very pleaſant for ſixteen miles to Seleuchtier under the mountains, which was conjectured to be Seleucia or Saglaſſus, there being ſome ruins there; the country abounds in apples, pears, and other fruit, more than any other part of Turkey. Here the road to Smyrna continues on directly weſt near the foot of the mountains, the way to Conſtantinople being to the north-weſt; from this place the road to Conſtantinople croſſes a plain, and over a river on a bridge made of ſome ruined buildings; this, I ſuppoſe, to be the river which I paſſed two leagues to the north of Carahiſſar, and about theſe parts a caſtle was ſeen to the ſouth on a high rock, which I conjecture might be Carahiſſar. After ſixteen miles the road to Conſtantinople paſſes through Belawoden or Bilezugan, a large town, and three miles beyond it, comes to the mountain called Emir-Dagli, Anadoli-Dagli, and KeſchierDagli, in which there are ſeveral grottos that ſeemed to be catacombs. The road was pleaſant for thirty-three miles to Shroff-Paſha-Kane, where there is a large village; the way is good through a barren country for twenty-four miles to Saida Gazell, where there is a large convent of Derviſhes; from this place the country is uneven for twenty-four miles to Eſki-Shahar; about half way there are ſome ruins, and Greek inſcriptions at a place called Angura, which was conjectured to be Ancyra of Phrygia. Eſki-Shahar is a large city at the foot of a ſtony mountain, probably Sipylus; a river runs near it, which was conjectured to be the river Hermus, and if ſo, this muſt be the beginning of the plain Hyrcanus. There is a delightful road for twenty-four miles through a pleaſant wood called Surmines, and by many ſprings to a ſmall town of the name of Seguta; the road is then through a country, partly woody, and partly improved with mulberry gardens for the ſilk, there being great plenty of water; we went afterwards for five miles down rocky mountains to Vizier Han, on a river called Socher Yerderefu, which runs between rocky hills; the road is mountainous, but affords a great variety of beautiful views, and at the end of eleven miles is Leffkey, ſituated on the river Gatipo, the antient Gallus, which falls into the Sagaris; there is a large bridge over it. From this place the road is bad for three miles, but afterwards it paſſes for nine miles through a moſt agreeable country, full of delightful ſcenes in the valley of Iſnic, till it comes to Iſnic the antient Nicæa. From this place to the bay of Nicomedia the road is pleaſant for nineteen miles, and the paſſage by ſea to the north-weſt is about eight miles; ſix miles beyond it is Gaviſe or Gebſe, which was ſuppoſed to be the antient Lybyſſæ, where Hannibal ended his days, and was buried; from this place, it was computed to be thirty-five miles to Scutari, from which town they croſs over to Conſtantinople.

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there are in it two or three imperfect ſepulchral inſcriptions on ſtones wrought like folding-doors; and I ſaw many of the ſame kind at Carahiſſar. Theſe ſtones probably ſtopped the entrance of their vaults or grots. Near it there are very large Mahometan burial places, in which there are many ſtones with reliefs in the ſame manner, a great number of broken pillars, and other pieces of marble. This place is called Eſki-Jeldutch [Old Jeldutch] from a village of that name, which is to the eaſt; I could not conjecture what place this was. Going over a hill, we came into a large plain; that hill ends about three leagues further to the eaſt, where both the plains join; this great plain in ſome parts is at leaſt twenty miles broad, and extends beyond view to the north-weſt and ſouth-eaſt: it is an uneven down, of a very barren white clay, which produces little herbage, not being improved, except where it is watered by ſtreams, on which the villages are ſituated; it is all an open country, without trees, and ſo are all the plains after we left Konous. Having travelled about eight miles in this plain, and thirty-ſix from Carahiſſar, we came to a village called Alekiam, where we lay; here are ſome ruins and a few inſcriptions; one of them in Latin is of the time of Conſtantine*, Going on about four miles we paſſed a bridge over a large ſtream, on which, and in a burial-place near, are ſome fragments of ſepulchral inſcriptions. Travelling ſix miles further on the twenty-ſeventh, we came to an ill built town called Sevrihiſſar, ſituated at the north-eaſt ſide of the plain, at the foot of a long rocky hill of a baſtard grey granite. There are ruins of a fortreſs on the hill over the town, and in the Armenian burial-place are ſeveral antient ſepulchral ſtones, many having two ſets of folding-doors cut on them in relief, and on ſome there there are Greek inſcriptions of no importance; there are alſo here three or four ſtatues of lions; and I ſaw four or five in the town; on one I found a ſepulchral inſcription. This I conjecture, from Ptolemy, might be Abroſtola. This town is governed by a moſolem ſent by the kiſler-aga, or black eunuch, to whom the town and a territory about it belong. There are here about five hundred Armenians, who have a large church under the arch-biſhop of Angora. It is probable, from the ruins that are ſeen, and which the people give an account of, that there were many conſiderable antient villages and ſome towns in this plain, one of which might be at a place called Balahazar, four miles to the ſouth-eaſt, where I heard there were ſeveral remains.

CHAP. XVI. — *Of Galatia in general; and of Angora, the antient Ancyra, in Galatia.*

WE ſet out on the thirtieth, and went only four miles, where we firſt ſaw the fine Angora goats. On the thirty-firſt we had ſnow all the morning, and went only eight miles to the river Sacari, having travelled eaſt north-eaſt from Sevrihiſſar. The river Sacari is the old Sagaris or Sangarius, which at this place is very ſmall, not being far from its riſe.

We here entered into Galatia from great Phrygia, this river being the bounds between them as well as between Galatia and Phrygia Minor, or Epictetus, and alſo between Bithynia and the Mariandyni. We came into the ſouth part of Galatia, which

* In this inſcription I found the word Amorianorum, ſo that probably Amorium was in theſe parts; and this plain might be the country of Amorium, mentioned by Strabo. I conjecture that ſome antient monaſtery might have been at this place, that the ſtones were brought to it; and that the town of Amorium was probably at a place called Herjan, about ſix miles to the ſouth-eaſt of Jeldutch, where I was informed there are antiquities. According to the Tables Abſtroſtole was eleven miles eaſt of Amurio, which agrees with the order in Ptolemy, who goes from the north-weſt to the ſouth-eaſt, and then begins again at the north-weſt; for his longitudes and latitudes are not to be regarded as to theſe places.

was inhabited by the Tectoſages, the eaſtern part, being the ſeat of the Trocmi, and the weſtern of the Toliſtobogii, all originally Gauls, the firſt being ſo called from a people of Celtic Gaul; the two others had their names from their leaders, who, after they had for a long time ravaged Bithynia, and the neighbouring parts, they had this country allotted to them, which was called from them Gallo-Græcia, and afterwards Galatia; every one of theſe three people were divided into four parts called tetrarchies, each governed by its tetrarch, judge, general, and two lieutenant generals. The council of theſe twelve tetrarchs conſiſted of three hundred perſons, as may be ſuppoſed a hundred of each tribe, who met at Drynæmeton, and had the ſole power of judging in all caſes of murder. About the time of Auguſtus this country was ſubject to three governors then to two, and immediately afterwards it was put under the government of Deiotarus, and afterwards made part of the kingdom of Amyntas, and after his death it became a Roman province.

We were obliged to ſtop at the river Sacari, becauſe the waters were high; they have great plenty of very large carp in this river, which the Turks ſkin, and throw away the head before they dreſs them. They are very much diſtreſſed in theſe parts for fuel; and commonly make uſe of dried cow-dung. On the firſt of April we croſſed the river on floats of timber, the horſes ſwimming over; the reſt of the way was moſtly over uneven downs to the eaſt north-eaſt. On the ſecond we travelled ſixteen miles to a village which is twelve miles from Angora, where we were met by the broker janizary and ſervant of the Engliſh gentleman of that city, to whom I was recommended, and we lay at the houſe of the aga, who was a relation of Mahomet. On the third we proceeded on our journey, and about a mile from Angora I was met by all the Engliſh, and moſt of the French; and after having taken a collation that was prepared in a houſe near the road, I was mounted on a fine horſe, and went to the houſe of my friend in Angora.

Angora is called Angara by the Turks, and by the common people Engureh; it is the antient Ancyra, which was the caſtle or fortreſs of the Tectoſages: it was made the metropolis of Galatia under the reign of Nero, and ſo it is called in the inſcriptions that are found here. The emperor Caracalla having been a great benefactor to the city, it was called Antoniniana. The antient city ſeems to have been on the ſame place as the preſent, except that in ſome parts it appears to have extended ſomewhat further to the weſt. On the eaſt ſide of the plain, near the mountains there are four or five hills; Angora is on the weſt and ſouth ſides of one of the largeſt of theſe hills, which is furtheſt to the ſouth; on the ſummit of which there is a large caſtle; the city alſo extends a little to the north-weſt of the hill, and ſtretches on the north ſide to another ſmall hill, or rather riſing ground, on the top of which is the principal moſque called Hadjee-Biram, near which is the temple of Auguſtus, and the famous inſcription of Angora: the walls extend further north, and go up the middle of a ſmall high hill called Orta Daug, from which they come down to the ſmall river Tabahanah, which runs eaſt and north of the caſtle hill, where they are joined to the caſtle walls by a wall twenty feet thick, built acroſs the river with two or three holes in it, through which the water paſſes: this ſeems to be deſigned to keep up the water, in order to ſupply the caſtle in a time of diſtreſs; for there is a private paſſage down from the caſtle, by which they could take up the water that comes from the river. The walls of the town are about a mile and a half in length, and extend near half a mile up to the caſtle, which cannot be much leſs than a mile in circumference; it has a wall acroſs the middle of it, and a ſtrong tower at the ſummit of the hill, which to the north and eaſt is a ſteep precipice. The caſtle itſelf is like a ſmall town, and is well inhabited both by Chriſtians and Turks. The river, which runs by the caſtle, together with another

rivulet called the Inſueh, which runs to the weſt of the town, falls into a larger ſtream called Chibouk-Sueh, which paſſes near the Armenian convent a mile to the north of the city, and runs into the Sacari; and though there are ſo many rivulets near the city, yet it is ill ſupplied with water, which for common uſe they carry from the river to the higher parts of the town on horſes, either in leather bags, as at Cairo, or in earthen jars, put into a box or frame on each ſide of the beaſt; but they have water conveyed by an aqueduct to the lower parts of the town from the river; and all the people of any condition ſend for their water half a mile to a fountain. The air of this place is eſteemed to be very dry, and good for aſthmatic conſtitutions, but pernicious to the ſanguine. There being no wood in the country about it, fuel is exceedingly dear, and the common people are obliged to make uſe of dried dung: the preſent walls of the city are very ill built, and conſiſt chiefly of the ſtones of antient buildings put together only with mud, ſo that a great part of them are fallen down; they were built about ſixty years ago againſt the rebel Gadick, who ravaged the country with twelve thouſand men, and was afterwards made a paſha. Though many of the houſes of the city are very good within, yet the buildings on the outſide make a very mean appearance, being all of unburnt brick; the ſtreets are narrow, and the city irregularly laid out: they have, however, a handſome ſtone building covered with cupolas, which is a bezeſtan for rich goods; theſe are buildings only of one floor with ſhops in them, like the exchanges in London; they have about twelve large moſques with minorets, and ſeveral ſmall ones, near a hundred in all.

As to antient buildings there are very few remains of any. To the weſt of the walls there is a ſmall ruin which is built of brick and ſtone, and ſeems to have been part of ſome antient temple, but it is ſo deſtroyed, that no judgment can be made what ſort of a building it was. The moſt curious piece of antiquity is near a moſque called Hadjee-Biram, which belongs to a college for Mahometan ſophtis: it is an oblong ſquare building of white marble, about ninety feet long, and fifty broad; it ſtands north and ſouth; the walls are three feet three inches thick, and the ſtones are channelled at the joints. It is built on a baſement; and there is a cornice round at the top, both inſide and out, adorned with ſculpture. At the diſtance of twenty feet from the ſouth end, which is open like a portico, there is a grand door, the frame of which is very richly carved; at the ſame diſtance from the north end there appears to have been another partition; and it is very probable that there was ſuch another door, and that there were four lofty columns to each portico; ſo that the middle room is about forty-four feet long, and has a ſecond beautiful entablature ſeven feet below the upper one, which is adorned with feſtoons, and on each ſide below it there are three windows with ſemicircular tops, about four feet wide, and five high, which have before them a grate of marble; it is ſuppoſed to have been a temple to Auguſtus. On the inſide of the portico, to the ſouth, is that famous inſcription, which is the ſecond volume, that Auguſtus left with his will in the hands of the veſtal virgins *, and ordered to be cut in two braſs plates in the front of his mauſoleum in Rome. The inſcription conſiſts of ſix columns, three on each ſide of the portico, each having between fifty and ſixty lines in it, and each line about ſixty letters; on the outſide of the eaſtern wall I ſaw part of it cut in Greek, and part might be on the weſt ſide; I have reaſon to believe that it was in about twenty columns; I copied part of it: the letters appear to have been gilt on a ground of vermilion: ſome houſe are built againſt the other parts of it.

* De tribus voluminibus, uno, mandata de funere ſuo complexus eſt: altero, indicem rerum à ſege-ſtarum; quam vellet incidi in æneis tabulis, quæ ante mauſoleum ſtatuerentur. Sueton. Octavius 101.

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The title of the Latin inſcription is in three lines over the three firſt columns, as that in the Greek appears to have been in one line on the eaſt ſide; which is a good reaſon to ſuppoſe that the whole Greek inſcription was on that ſide, becauſe the Latin begins on the weſt ſide. The greateſt part of the antient buildings were of an aſh-coloured marble, with veins of white in it, which are brought from the mountains to the ſouth-eaſt, where I ſaw alſo a great quantity of red marble ſtreaked with white: moſt of the capitals here are of the Corinthian order; and I took notice of the capitals of ſome pilaſters, conſiſting of a cymatium, two liſts, and flutes about a foot long, and under them a quarter round, adorned with eggs and darts. Towards the north-weſt corner of the city there is a very extraordinary pillar, the pedeſtal of which is raiſed on a ſtone work about ten feet above the ground: that work probably was caſed with marble, which might have an inſcription on it, and be adorned with reliefs; the ſhaft is about four feet in diameter, and is compoſed of fifteen ſtones, each being two feet deep; it is worked all round horizontally with convex and concave members, which are about an eighth of a circle, divided by liſts, all thoſe members being three inches wide; the capital conſiſts of four plain circles ſomething like pateræ, with leaves on each ſide of them, the work above this ſomewhat reſembling a Tuſcan capital: the ſtyle of the ſhaft has no bad effect; but the capital is rather in a Gothic taſte: it may be ſuppoſed that this pillar was erected to the honour of the emperor Julian, when he paſſed through Ancyra from Parthia, there being an inſcription to his honour in the caſtle walls. There are many ſtone pipes of aqueducts about the town, ſuch as are deſcribed at Laodicea, by which the water ran along on the ground, as it does at preſent from the river, there being towers at certain diſtances, in which the water aſcends and deſcends in earthen pipes, to make it riſe to the higher parts of the town, which is a method much practiſed in theſe countries.

The city of Angora is governed by a paſha and cadi; ſome compute that there are a hundred thouſands ſouls in it, ninety thouſand of which are Turks, and about a thouſand of thoſe janizaries. The Chriſtians are thought to be about ten thouſand, of which three hundred families, or about fifteen hundred ſouls, are Greeks, the reſt Armenians; two-thirds of the latter are of the Roman communion, and have four churches, the other Armenians have three: in rebuilding one of their churches not long ago, they found the bodies of ſeven children uncorrupted; I ſaw the head and hand of one of them; they were like the bodies at Bremen, and at Venzoni in Friuli, but rather more fair and entire. They ſuppoſe that theſe are of the twelve children who were martyred when Saint Clemens Ancyranus ſuffered. The Armenians have a large convent a ſmall mile to the north of the city; here their archbiſhop of Ancyra reſides, with his ſuffragan; they are not of the Roman church. The Greeks alſo have an archbiſhop here, who is one of the twelve great metropolitans under the patriarch of Conſtantinople, is the fourth in rank, and has the title of Primate of all Galatia; [Ἔξαρχος πάσης Γαλατιάς] he has now no biſhop under him, nor have any of the archbiſhops of Aſia Minor. In a Greek church in the caſtle there is a tranſparent piece of alabaſter of a yelloviſh colour; many authors make mention of it, and the Greeks imagine it has ſome miraculous effects, though there is a much finer piece of the ſame ſort in the church of the convent. There are in Angora about forty poor families of Jews. The city was formerly very fruitful in heretics, among whom was Photinus. In the year three hundred and fourteen a council of eighteen prelates was held here, under Vitalis patriarch of Antioch, and they made twenty-four canons relating to the penance of apoſtates, and ſome other points of diſcipline.

They have a trade here of the hair of common goats, which grows ſhort under the long hair; it is taken off from the ſkin after they are dead, and is ſent to England, and other parts to make hats; the French alſo of late buy up yarn of ſheep's wool, in order to ſend it to France; but the great ſtaple commodity of the place is the yarn of the fine Angora goats wool, and the manufactures of it. Theſe goats are peculiar to the country for about thirty miles round Angora, inſomuch, that if they are carried to another place they degenerate; as to the eaſt of the Halys, and on the other ſide of a river that runs from the north into the Sagari, and alſo to the ſouth of Sevrihiſſar: they are very beautiful goats, moſtly white, but ſome are of an aſh colour, and very few black; the hair or wool grows in long curled ringlets; ſome of it is even a foot in length, the fineſt is that of kids of a year or two old, and when they are about ſixteen years old, it grows coarſe, and in a manner turns to hair; it is ſo exceedingly fine that the moſt experienced perſons could not know it from ſilk, but by the touch; they are ſhorn without waſhing about the month of May, and the wool ſells for two dollars an oke; the common ſale of yarn is from two and a half to ſix dollars, though they make it even to the value of thirty dollars. They here weave of it fine camlets of three or four threads, which they ſometimes water, and they make a ſtuff they call ſhawl of two threads, which is like our fineſt ſerges; it is either plain or ſtriped, and both are worn by the Turks for ſummer garments; they make alſo camlets even to thirteen threads for European clothes. The export of the wool out of the country is ſtrictly prohibited, becauſe the inhabitants live by the ſpinning of it; every thing that we call mohair, camlets, and prunellas, are made of it, and alſo the beſt pluſhes, of which great quantities of the flowered ſort are made in Holland. The export was pretty near equal to England, France, and Holland, amounting to about five or ſix hundred camel loads to each, yearly, every load being one hundred and fifty okes; but I have been informed, that the trade to England is ſunk, and that the greateſt export now is to France, and next to Holland; what is exported being from three to ſix dollars an oke. This country produces a very good red wine; and they have excellent rice on ſome rivers not a great way from Angora *.

CHAP.

* At Angora I made the beſt enquiry I could about thoſe places, to which I did not find it convenient to go. Cogni, about four days journey, or ſeventy miles to the ſouth ſouth-eaſt, is the antient Iconium in Lycaonia: there are in it about fifty Greek families, who have a church, in which, they ſay, St. Paul preached; near the town there is a Greek convent called Xyli, in which there are only four or five caloyers. About twelve miles nearer Angora is the ſalt lake, now called Cadoun-Touſſer, which is the antient lake Tatta, mentioned by Strabo; they ſay now that a body, or any other thing thrown into it, turns ſalt, that is, I ſuppoſe, is incruſted over with ſalt: all theſe countries are ſupplied with ſalt from this lake; it is brought in ſmall white pieces, which are hard, and conſequently muſt incruſt into a ſolid cake. The country about Cogni is called upper Haimana, and that to the north north-weſt is called lower Haimana, where there is a great ſcarcity of water; and it anſwers to the deſcription which Strabo gives of that part of Lycaonia: both theſe are governed by a waiwode, and did belong to the ſultaneſs mother.

Cæſarea in Cappadocia is about a hundred and eleven miles to the weſt ſouth-weſt of Angora. The road goes over mountains called Almadaug for eight miles to Petzeh, then paſſing Curckdaug [The Spade Mountain], which may be mount Magaba, in ſixteen miles it brings to Caragikiſieh, two miles from which there is a ruined convent or church called Tetzeh, and at the door of it there are two ſtatues of lions: half an hour further is a bridge over the Kiſilermack, the antient Halys, which is built with ſeven arches. The road, I ſuppoſe, after this continues on near the Halys: fourteen miles further is a village called Camana, and at the end of eight more, is the city Kirſaer, ſituated in a valley. Sixteen miles further is a large village called Hadjee-Bertas, where there is a kane, with a charitable foundation to give food to all perſons and their beaſts who travel that way. Twenty-four miles further is Biram-Hagilech, where there are no houſes, but ſome grottos inhabited by about two hundred families. Ten miles further is

CHAP. XVII. — *Of ſome places in Galatia, and Paphlagonia, in the road to Conſtantinople.*

AS I found that there was nothing very remarkable in the direct roads to Conſtantinople or Bourſa, I determined to go three days journey to the north of Angora, into the

is Achmes Kalify, which is a caſtle on a high hill over the river; oppoſite to it is a high mountain, from which there falls a great caſcade of water: here is a bridge of one arch over the Halys, the bridge is called Ialenes-Kous [The Single Arch]. This bridge is five paces broad, and about a hundred and fifteen feet high from the water to the top of the battlements, and a hundred and ſixty paces over. I was informed that there was a Greek inſcription on it: the Chriſtians call it St. Helen's bridge, being, as they ſay, built by her. Twelve miles further, over the plain, is Cæſarea in Cappadocia, called by the Turks Kaiſar. This town is divided into a hundred and eighty Mahometan pariſhes called Mahalleh, to each of which there is a moſque, with a minoret called Jammè, or a ſort of chapel without a minoret, in which they cannot pray on Fridays at noon, and to theſe they give the name of Maichif. There are in the city one Greek and three Armenian churches, and the Greeks have lately founded a convent near the town. They have a manufacture here of ſtriped calimancoes, uſed by the common people for garments; and they have alſo a trade in that ſort of goats hair, which is uſed to make hats. About an hour to the north of the city is the mountain of St. Baſil, called by the Turks Ali-Daug; it is an aſcent of five hours. Half way up there is a magnificent ciſtern, to which there are four entrances, it has fiſh in it, ſome of which, they ſay, weigh thirty okes, which is above a hundred weight. On the top of the hill there is a church, in two parts, one dedicated to the Virgin Mary, and the other to St. Baſil, who was archbiſhip of Cæſarea. An hour and a half, or a league to the weſt of the city is the cemetery of St. Gregory: near the city alſo is mount Argias, the antient Argæus, which is always covered with ſnow; it is of a ſoft ſtone, and full of grottos, which are ſaid by ſome to have been the habitations of hermits, but it is more probable that they were the places in which the inhabitants of Cæſarea depoſited their dead. Towards the foot of it there are ſeveral monuments, which conſiſt of a cupola, built on four pillars; there are inſcriptions on them in a character not known, which, they ſay, is Perſian, and they call them the monuments of the Perſians. Three days journey from Cæſarea is Adena, the antient Adana near Tarſus.

Tocat is about a hundred and ſeventy-two miles to the weſt-north-weſt of Angora; and Changreh is about thirty-eight miles from Angora in that Road, which, I ſuppoſe, is the antient Gangra; and I was informed that there are remains there of an old building, it having been the place of reſidence of ſome of the kings of Paphlagonia: twenty-four miles further is Tocia, which I imagine might be Pompeiopolis in Paphlagonia, becauſe the Tables place it in the way from Gangaris to Sinope, though the diſtance of thirty-five miles ſeems to be too great: here alſo, they ſay, there are ſome antiquities. Thirty miles further is Oſmanjieck, which, if I miſtake not, is at the paſſage of the Halys: twenty-four miles further is Maſouan, which muſt be in Galatian Pontus. Here alſo, they ſay, there are ſome ſigns of antiquity, but what place it was I cannot conjecture, unleſs it might be Viraſia of the Tables. Sixteen miles further is Amaſia, which retains its old name, and is on the river Coderlick, the antient Iris; this is the birth place of Strabo; here are likewiſe ſome ruins. Tocat is forty miles further, which I ſhould take to be Neocæſarea; it is ſituated on a hill, and has ſeven Armenian churches in it, and one Greek church; there are ſome Jews in the city. About four days to the eaſt of Tocat there is a great convent called Pſulema, in which there are about forty monks; the convent has great privileges, and pays no harach or poll tax; this, and three more I have mentioned, being all the monaſteries that I could hear of in Aſia Minor. This town has a traffic in copper veſſels: eight miles eaſt of this place is Gumenack, where, they ſay, there are ſome ruins: twenty-four miles from it is Siwas, the ſeat of a paſha, which might be Sebaſtiopolis, there being ſome remains of antiquity about it; it is only four or five days journey from Malatia on the Euphrates. Tocat is twenty days journey from Aleppo, and forty from Jeruſalem, and the road to it from Conſtantinople is one of the great roads into Perſia. From Angora to Sinope, where Diogenes the Cynic was born, it is near four days journey, about ſixty-four miles; no caravans go to thoſe parts, the Euxine ſea being dangerous, and the ports of it are bad, which is the reaſon why there is little trade that way; and if the Black ſea was much navigated, it would hurt both Conſtantinople and Smyrna, though the danger of it muſt be the principal reaſon why goods are carried ſuch a long journey by land from Conſtantinople to Tocat, which cannot be above four or five days journey from the ſea.

Angora is computed to be about a hundred and ſeventy miles from Conſtantinople. In that road, eighteen miles from Angora, near a place called Ais, there is a very hot bath, which people can bear but a ſhort time; and it is chiefly uſed for ulcers and ſcrophulous diſorders. Sixteen miles further is a town called Beybazar, ſituated on ſome ſmall hills, and, as well as I could learn, is not above ſeven or eight miles to the north of the Sagaris; if it was not a place that is very deſtitute of water, or if there were

the great road from Perſia, which is by the way of Tocat, Amaſia, and Tocia to Conſtantinople.

We left Angora on the twenty-ninth of April, and, according to the cuſtom of theſe countries, almoſt all the Europeans did me the honour to accompany me a mile or two out of the town. We made a cavalcade of between thirty and forty horſe, and taking a collation on the ſide of a ſtream, two of the Engliſh gentlemen went on with me to the northward, and we lay at a place about twelve miles from Angora. On the thirtieth we went about twenty miles through an uneven country, and came into a narrow vale between the mountains, which much reſembles Savoy: at the firſt entrance into it I ſaw a bath called Kiſdje-Hamam; they are chalybeate waters, not very ſtrong, but tepid, and are uſed both for drinking and bathing, chiefly the latter; but they are not much frequented, becauſe there are other waters near which are more eſteemed. We lay at a village in which the houſes are made of entire fir-trees; I ſaw gooſeberry-trees grow wild in this country. On the firſt of May we went about four miles to ſome waters, which are ſtronger and hotter than the others, inſomuch that the firſt entrance gives ſome pain; they are called Sha-Hamam; among many other virtues, they have performed wonderful cures in the dropſy; and it being a cool retirement, the Europeans ſometimes go there from Angora during the hot ſeaſon. A league further there is a village called Cleſicui [Church Village], from a ruined church which is there: from this place my friends returned to Angora.

Four miles further we croſſed the mountains to the weſt into a fine country, which, I ſuppoſe, muſt be the antient Paphlagonia, and that theſe mountains were the bounds between it and Galatia. We lay here in a wooden village, where the people were very civil, and came and drank coffee with us. Paphlagonia was between the rivers Halys and Parthenius, having Pontus to the eaſt, and Bithynir to the weſt, and was antiently governed by its own kings. On the twenty-ſecond we proceeded on our journey, and I ſaw a town called Cherkes to the north, which is in the Tocat road, and is about ſixty miles to the weſt of Tocia before-mentioned; this may be Anadynata of the Tables, and is the reſidence of the paſha of this country. Eight miles from the mountain we paſſed over the ſmall river Cherkes which runs near the town, and came into the great road to Conſtantinople, and about ſix further to a larger ſtream called Gerede Su, which runs eaſt, and, I ſuppoſe, it is the antient Parthenius; on the other ſide of

were any antiquities there, I ſhould have thought it was Peſſinus; concerning the ſituation of which place I could get no information, though it was ſo famous a city near the Sagaris; but as it was in the road of the Tables from Nicæa to Amurio, which was in Great Phrygia, it ought to be looked for farther to the ſouth; it may be about the place where we paſſed that river to Angora: it was a city of great trade, and famous for the worſhip of the mother of the gods, called here Angideſtis, who is the ſame as Cybele; it was adorned with a temple and portico, by the kings of the race of Attalus. There was a ſtatue here of this great goddeſs, which they pretend fell down from heaven, and that this gave occaſion to the name of the place; the ſtatue was brought to Rome in the time of the ſecond Punic war, on account of a prophecy of the Sibylline oracle, in order to facilitate the conqueſt of the Carthaginians. The prophecy of the Sibylline oracle is thus related by Livy: "Quandoque hoſtis terræ Italiæ bellum intuliſſet, eum pelli Italia vincique poſſe, ſi mater Idæa à Peſſinunte Romam advecta foret." Liv. xxix. 10. Juliopolis, the old Gordium, is ſituated farther to the north on the river Saguin; this place was famous for the Gordian knot cut by Alexander the Great; but the city was deſtroyed before Strabo's time. Twelve miles beyond Beybeyzar is Sarilar; a river runs by it; and to the weſt of this river the Angora goats degenerate. About ſixty-ſix miles further, at a village called Gaivey, is the paſſage over the Sagaris, which runs a great way to the weſt near to this place, and then turning north, falls into the Euxine ſea. This river would be navigable a conſiderable way up, if there were not ſome rocks that run acroſs it; and methods might be found to make it navigable. Thirty miles further is Iſmit, the antient Nicomedia, which is thirty-ſix miles from Scutari. Bourſa is about the ſame diſtance from Angora as Conſtantinople.

it, about ſix miles further, is a large village called Bainder, which is fourteen miles from Cherkes, and may be the antient Flaviopolis. This country is called Varanchahere [the Ruined City]. I ſaw the ruins of an antient bridge below this, where I firſt came to the river; near Bainder the river Cherkes falls into the Geredy-Su. The river Parthenius is ſaid to have its name from a fable that the virgin Diana uſed to hunt about it; and the city Amaſtris was at the mouth of it. From the name of this country of Varanchahere, I had hopes given me that I ſhould find ſome antiquities there, and had a letter to the waiwode, who is the governor of it under the ſultanneſs mother, to whom it belonged; but I found nothing except a ſmall encloſure near the waiwode's houſe, about thirty feet long and ten wide; in the middle of the further ſide there is a ſtone ſet up an end, like the top of an antient ſtone coffin, and one on each ſide of it, as if it had been deſigned as a place for a ſtatue; the encloſure round conſiſts of ſtones ſet up an end about three feet high, as deſcribed near Konous the ſuppoſed Coloſſe. I conjectured that there might be a ſepulchral vault under it, unleſs the place, which ſeemed deſigned to receive a ſtatue, might incline to conjecture that it was an open temple, in the manner of that near Tortoſa in Syria; there runs a ſmall river near it to the north-eaſt, which may be the Billæus, near the mouth of which was Tios on the Euxine ſea; Philetærus was of that city, from whom the kings of Pergamus deſcended. When I went to the houſe of the waiwode, I was conducted to the apartments allotted for ſtrangers, and ſent my letter and a ſmall preſent to him: he was very civil, but I could not find that there were any antiquities to be ſeen. Having gone out of the great road to this place, I returned to it on the third. In this country of Varanchahere is a famous water at a place called Sugergick; for, as they tell the ſtory, when a country is infeſted with locuſts, if this water is carried to the place by an unpolluted perſon, when they obſerve the locuſts have laid eggs, it always brings after it a great number of ſpeckled birds as big as ſterlings, who laying and hatching their eggs, they and their young deſtroy the locuſts which are produced by the eggs laid the year before; a ſtory that ſeems very improbable, but it is firmly believed in theſe parts, and is related with all its circumſtances by many travellers; but it is to be queſtioned, whether theſe birds would not come and deſtroy them, though the water was not brought.

Having gone out of the great road to this place, we returned to it again on the third to Geredy, which is fifty-ſix miles from Angora; it is ſituated on a high ground on each ſide of the river Geredy. I did not ſee the leaſt remains of antiquity here; the houſes of this town, as well as all the others which I ſaw, after I came to the baths, are built of fir-trees ſquared out, laid one on another, and joined at the corners; the roofs are covered with boards; they have in this town a manufacture of ordinary red leather; and the Angora goats are kept ſo far to the north and weſt; and the wool of them is bought at this town, and ſent to Angora, for they do not ſpin it in theſe parts. This place is about fifty-four miles from the Euxine ſea, the neareſt place on it being Eliry, which may be Heraclea; this river paſſes by two places, Mangeri and Dourleck; Ciniata is mentioned in Paphlagonia under mount Olgaſtrys, it was uſed as a fortreſs by Mithridates Ctiſtes, and may be Anadynata of the Tables; it is not known where any of theſe antient places were.

CHAP.

CHAP. XVIII. — *Of Borla, Nicomedia, and ſome other places in Bithynia; and of the Princes Iſlands.*

THAT part of Bithynia inhabited by the Mariandyni and Caucones was between the rivers Parthenius and Hippius. On the fourth we travelled ſixteen miles through a very pleaſant country, and came into a village in a beautiful vale, where I went to the houſe of the man of whom I had hired horſes, and had my carpet ſpread in a grove by a ſtream. I obſerved that they make ropes here of hemp, without beating it, but only pick off the rind with their hands. On the fifth we went four miles further to Borla, through a pleaſant woody country, and near a lake, which is about four miles in circumference, called Chagah-Guel; this lake abounds in a ſort of fiſh that are looked on as unwholeſome.

Borla is towards the weſt end of a fine vale, which is about a league broad, and four leagues long; it is a moſt beautiful ſpot, much reſembling the country about Padoua, and the low mountains on each ſide are well improved, having villages on them, and are like the Euganean hills. This place is ſituated in the plain, and on the ſouth and weſt ſide of a hill, on which there are ſome little remains of the walls of the antient town, which was ſituated much like Old Sarum. There are alſo about the town, and in the road to it, ſeveral ſepulchral inſcriptions cut on ſtones, which are like round pedeſtals, about two feet in diameter, and four feet high. It is probable this was the antient Bithynium, afterwards called Claudianopolis, which was the birth place of Antinous, and might receive a third name from him, and be Antiniopolis of the Tables. A pretty large ſtream runs through the vale to the north-eaſt, which, I ſuppoſe, is the old Elatas, near the mouth of which was the city Heraclea. On the ſixth we went eighteen miles further, through pleaſant woods, moſtly of hornbeam and beach; the country being almoſt entirely uninhabited, we came to a river, running in a deep bed, which is called Lanſu, and I take it to be the river Hippius; when we had croſſed it, we paſſed through a village called Lasjah, with many houſes and kanes in it, built chiefly for the convenience of travellers. I ſaw here a great deal of hewn ſtone, and a round altar adorned with feſtoons, and conjecture that Pruſa on the Hippius was ſituated here, ſuppoſed by ſome to be the antient city Hippia, and that it received a new name from being rebuilt or enlarged by Pruſias king of Bithynia. Near this place they turn all ſorts of wooden vaſes, and thoſe Turkiſh oval tables with one foot, like a ſalver, which are made of one piece of wood: the ſituation of it agrees with the diſtance of Cepota in the Tables, from Antiniopolis or Borla. We went on and lay in a meadow near the banks of the river; I obſerved this day a great variety of trees of almoſt all ſorts, (except birch and elm), and particularly apple, pear, medlar, acanthus, what I took to be the Roman laurel, and a dwarf ſhrub with a pale green flower like the lilach. It is probable the Mariandyni inhabited on the ſea as far as the mouth of the Sagaris, and that Bithynia Proper, being to the ſouth of that country, was divided from the Mariandyni by the Sagaris, both to the eaſt and to the north, being bounded in other parts to the eaſt by Phrygia Minor, to the ſouth-eaſt by the river Æſephus from Myſia, to the weſt by the Propontis, and to the north by the Euxine ſea; this part of Bithynia was inhabited by the Chalcedonii. On the ſeventeenth we went fourteen miles, the latter half of the way being through delightful woods of tall oaks. On the eighth we came to a ſmall town called Handakè, at the weſt end of the wood, which may be Manoris of the Tables; it is chiefly ſupported by the caravans that paſs through it; we then came into the moſt beautiful plain encloſed

country I ever beheld; it is about three leagues broad; there are large horn beam and walnut-trees all over the fields, without any regularity, low hills to the north, and higher to the ſouth, covered with woods, between which the Sagaris runs through this plain, and we paſſed that river on a large wooden bridge a hundred paces long: Duſeproſolimpum of the Tables, might be about this place. We lay at a village a little beyond it, having gone about five leagues in this country; we ſoon came to ſome low hills covered with wood and corn, which divide the plain into two parts, and render this country ſtill more delightful, inſomuch that it is the moſt beautiful ſpot that can be imagined. To the ſouth of theſe hills I ſaw a large arch built againſt the hill, and at a little diſtance a piece of a high wall remaining; but as we were with a caravan, I could not ſatisfy my curioſity in going to ſee it. This may be Demetrium of the Tables, though the diſtances do not well agree; they call it now the bridge of the old Sacari, as if the channel of the old Sacari had formerly run there. There is one thing I obſerved in all this country; almoſt all the people who cultivate the land are janizaries, for being near Conſtantinople, many of that body have, without doubt, ſettled here, all whoſe deſcendants are janizaries; they diſtinguiſh themſelves by an unbleached coarſe linen ſaſh, which they wear about their turbant. We proceeded in our journey on the ninth; the large lake of Sabanjah is on the ſouth ſide of thoſe hills which divide the plain, it extends about half a league in breadth from theſe hills, to thoſe on the north; and it is above two leagues long; there are fiſh in it, eſpecially a large carp, which they fiſh for in boats, hollowed out of one piece of wood; there is a little town called Sabanjah on this lake, where all the roads meet that go to Conſtantinople; and this great concourſe is the chief ſupport of the place; this may be Lateas of the Tables, which is but twenty-ſix miles from Nicomedia, though this place is but ſixteen; I ſaw here ſome ſtones that were of antient work. We went on near the lake through this delightful country, which exceeds any that I have ſeen; the ſoil is very rich, and there are no ſtones in it. We ſtopped in a beautiful meadow, where I made balm tea of the herb, which grew on each ſide of my carpet; we went ſix miles further, and on the tenth travelled ſix miles to Iſmit, which is the antient Nicomedia, ſaid to be firſt built by Olbia, and had its firſt name from him; it was afterwards rebuilt by Nicomedes king of Bithynia, though Olbia ſeems rather to have been near it, and that the inhabitants of it were tranſplanted to this place. That range of hills which divide the plain, as before mentioned, extend along to the north of the bay on which Nicomedia ſtood. The preſent town is ſituated at the foot of two of theſe hills, and all up the ſouth ſide of the weſtern one, which is very high, and on part of the other; it is near the north-eaſt corner of the bay. All the houſes have ſmall gardens or courts to them, eſpecially thoſe on the hills; the gardens are planted with trees, and the vines being carried along on frames built like roofs, make the city appear exceedingly beautiful; and indeed the ſituation of it is very fine; the country is well improved all round it; the little hills on each ſide are covered with gardens and vineyards, and the country on the other ſide of the bay has a beautiful appearance; the ſhops are in four or five ſtreets next to the ſea, built round many large kanes; their houſes are moſtly up the ſide of the hills, and the Chriſtians live towards the top, as it does not ſuit ſo well with the Turkiſh indolence to take the pains to aſcend ſo high. They have no quay to the town, but a ſort of wooden piers like bridges built out into the water, and the great boats come up to them, it being a place of great concourſe, in order to embark for Conſtantinople; though, they ſay, it is a hundred miles by ſea, yet I think it cannot exceed fifty, meaſuring round by the coaſt, as it is but thirty-ſix miles to Scutari by land; but here the caravans end their journey, and no

people go to Scutari by land, except thoſe who travel on their own beaſts; they have alſo a trade in building large boats; and a great commerce in timber, brought in boards and rafters from the woods, in which the country abounds; they have alſo an export of ſalt, there being ſalterns at the eaſt end of the bay; the reſidence of the paſha of the country is in this place. There are about two hundred Armenian families with their archbiſhop, who has a monaſtery five or ſix miles to the north-eaſt, where he ſometimes reſides; they have one church in the city, to which there belongs only one prieſt; there are about a hundred Greek families here, who have likewiſe an archbiſhop, and a church out of the town called St. Pantaleon, in which there is the tomb of that martyr; but I could not be informed any thing concerning S. S. Barba and Adrian, who were martyred here, as well as St. Gorgon, whoſe body is ſaid to be in France; there are very few remains of the antient Nicomedia. On the top of the higheſt hill is the principal piece of antiquity that is to be ſeen, which are remains of very ſtrong walls, with ſemircular towers at equal diſtances; for about a third part up it is built with hewn ſtone, every ſtone being encompaſſed with brick, which ſeems to be a proof that the walls are not of very great antiquity, but probably after Conſtantine; the upper part of the walls is built with brick; there are alſo ſome remains of them at the bottom of the hill which extend to the ſouth-weſt, from which it is probable they were continued down to the ſea, turning, as I ſuppoſe, to the eaſt, at the bottom of that part of the hill, where I ſaw remains of thick walls built againſt the hill ſo as to keep up the earth; and on the eaſt ſide they ſeem to have come down along the ſide of the high hill; to the eaſt of this there is another hill, where the Jews have their burial place; there are remains here of a very magnificent ciſtern built of brick, which ſeemed to have had in it four rows of pillars, ſix in a row, about fifteen feet apart; and there are arches turned from them every way; the arches which cover the ciſtern are very flat, and made of bricks ſet round in an oval figure; the bricks in the walls are an inch thick, and the mortar between them is three inches thick. It is probable that there was antiently ſome great building over this ciſtern, and that it was made before the water was brought in a great ſtream along the ſide of the hills by a channel, as it is at preſent: there are a few Greek inſcriptions about the town: it is thirty-two miles from Iſmit to Iſnick, the antient Nicæa, by way of Sabanjah before mentioned, which is twelve miles from the former, and twenty from the latter, and, I ſuppoſe, it is Lateas of the Tables, probably the ſame as Libo in the Itinerary, which is in the road from Nicomedia to Nicæa. The gulph of Iſmit was antiently called Aſtacenus and Olbianus, and the head of land to the ſouth of it was called the promontory of Neptune. The bay of Iſmit is about thirty miles long. Pronectus is mentioned on it as a place of great trade oppoſite to Nicomedia, which might be where Boiſis Scale now is, directly oppoſite to Iſmit. Drepane alſo is mentioned on this bay, which Conſtantine called Helenopolis, in honour of his mother; but I had no grounds to conjecture where it was, nor could I learn any thing about Acuron, where it is ſaid Conſtantine died when he was going to the river Jordan to be baptized, only that there is a place of that name about fourteen miles to the north-eaſt of Iſmit. Arrianus the hiſtorian was of Nicomedia; and near this bay lived the famous prince Tekely or Thokoly, at a country-houſe, which he called, the Field of Flowers; he was buried in the Armenian cemitery at Iſmit, and there is a Latin epitaph on his tomb.

We left Iſmit on the eleventh, and went out of the road three miles to the north to an alum water, which is called Chaieſu; on the hill over it are the foundations of a church dedicated to the Virgin Mary, to which the Chriſtians reſort at a certain ſeaſon of the year; this water has no particular taſte, but has alum in it, and is

ſent in great quantities to Conſtantinople; it has been thought to be good for the ſtone; and, they ſay, that it is an approved remedy for a dyſentery.

Ten miles from Iſmit, in the road to Conſtantinople, there is a very ſmall village on the ſea, called Corſau; to the weſt of it is a hill, on which there are ruins of walls on the north and weſt ſides, which coming down to the plain make an encloſure above half a mile in circumference; it ſeems to have been an antient town, and probably was Aſtacus, from which the bay had its name. On the twelfth we went ſix miles to a little port called Mahollom, where the caravans of Bourſa land from Dill on the other ſide of the bay. Eight miles further we came to a country town called Gebſeh, ſituated on a height about a league from the ſea. It is thought that the antient Libyſſa was about this place; but as I ſaw no marks of antiquity, I concluded it was nearer the ſea: at that place, or near it, Hannibal lived after he had fled to Nicomedes king of Bithynia, and here he poiſoned himſelf when he found he was betrayed; it is ſaid that he built a tower, with entrances on the four ſides, by which he might eſcape, in caſe he ſhould be ſurpriſed; this building was probably on ſome advantageous ground, where he might always ſee at a diſtance any perſons that were coming; as we find they deſcried the Romans, who were ſent to take him. About a league to the ſouth-eaſt of Gebſeh, on the higheſt ground in thoſe parts, there is a ſmall mount, which commands a view of the whole country, and there are ſome cypreſs trees near it; it is poſſible that the tower in which that great general lived might be on this ſpot, and that this barrow might be the heap of ſand under which it is ſaid he was buried. Eight miles further is Pantik, a ſmall town on the ſea, which muſt be Pantichio of Antonine's Itinerary, fifteen miles from Chalcedon, and twenty-four from Libyſſa, which latter diſtance is much too great. I ſaw near the town a large round baſon built of brick, and a ſmaller arched place near it, both of which ſeem to have been ciſterns for water, the latter ſerving for that uſe at preſent. We lay in the fields beyond this place; and on the thirteenth we found the country much improved in gardens and vineyards, for the uſe of Conſtantinople. We ſaw the Princes Iſlands, which are at the entrance of the gulph of Iſmit, and are inhabited by the Greeks.

I ſailed from Conſtantinople to theſe iſlands, in company with ſome Engliſh gentlemen; we went firſt to the largeſt and moſt eaſtern iſland, ſituated oppoſite to Cortal, towards the mouth of the bay of Iſmit, and about a league from the continent; it is called by the Turks Boiuk Addah [The Great Iſland], and by the Greeks Principè; it is about a mile long from north to ſouth, and half a mile broad, and conſiſts of two hills and a plain ſpot to the north, on which the town ſtands by the ſea-ſide; it was tolerably well built, and is about a quarter of a mile in length, but is now in a ruinous condition. The iſland belongs to the archbiſhop of Chalcedon, and is inhabited by Greeks, who all live in the town, and in two monaſteries that are in the iſland; there are four churches in the town; according to their tradition, it antiently ſtood at the northern foot of the hill which is to the ſouth about the convent of ſaint Nicholas; where there are remains of a round ciſtern built of ſtone and brick, ſixty feet in diameter and fifteen deep; and there are ſome ruined arches to the eaſt near the water. There is a third convent in the iſland, which is ruined. The French uſed formerly to have country-houſes on this iſland, and retire to them, as the Greeks do at preſent; but they have now left them on account of the inconveniences of the water, and the danger of being detained by contrary winds. The chief ſubſiſtence of the inhabitants is fiſhing and ſelling wine (brought from the continent, and the iſland Alonia) to the people of Conſtantinople, who frequently come to theſe iſlands for their pleaſure. This iſland produces ſome corn on the north and eaſt ſides; there are olive and

fir-trees on the hills, and it ſeems naturally to run into wood, eſpecially the juniper: there is a ſort of ſtone in it, which looks like iron ore; and they have a tradition, that there were antiently iron mines in the iſland; there is a well near the town, the water of which has no particular taſte, but is purging, and eſteemed good in venereal caſes. About half a mile to the eaſt, there is an uninhabited iſland called Anderovetho, which is near a mile in circumference, and ſerves for paſturage. We ſailed half a mile to the iſland of Halki, [Χάλκη] called by the Turks Eibeli; it is directly ſouth of a village on the continent called Maltebè or Maltapè. This iſland is about four miles in circumference, and conſiſts of two hills; at the eaſtern foot of the northern hill is the ſmall town, conſiſting moſtly of taverns and ſhops; it has only one church in it; on the top of the hill there is a convent of the Holy Trinity, with great conveniencies for receiving ſtrangers; and there is a remarkable Latin inſcription at the well. We went ſouthward to the delightful convent called Panaiea, which is ſituated between the two ſummits of the ſouthern hill, where I ſaw Pailſius, the depoſed patriarch of Conſtantinople, whom I had met at Famaguſta in Cyprus; for he had been recalled, though not reſtored. We went to the north-north-eaſt to ſaint George's convent, on the eaſtern foot of the northern ſummit of the hill, where they have large buildings for ſtrangers, who come to theſe iſlands in great numbers when the plague rages at Conſtantinople. The town belongs to this convent, which is the property of the archbiſhop of Chalcedon; the other two convents belong to the patriarch of Conſtantinople. This iſland produces a ſmall quantity of good ſtrong white wine, and ſome corn.

To return to the continent; about a league beyond Pantek we came to another ſmall town called Cortal; two leagues from it is Cadicui, a ſmall town or village on the weſt ſide of the promontory, on which the antient Chalcedon ſtood.

CHAP. XIX. — *Of Chalcedon, Scutari, the Euxine Sea, and ſome places on it.*

THE promontory on which the antient Chalcedon ſtood is a very fine ſituation, being a gentle riſing ground from the ſea, with which it is almoſt bounded on three ſides, that is in part on the eaſt ſide, as well as on the ſouth and weſt; further on the eaſt ſide of it is a ſmall river which falls into the little bay to the ſouth, that ſeems to have been their port, and I find is called by a certain geographer Portus Eutropii; as the point oppoſite to the eaſt, where there is a light houſe, was called the promontory Heræum; ſo that Chalcedon would be eſteemed a moſt delightful ſituation, if Conſtantinople was not ſo near it, which is indeed more advantageouſly ſituated; for this place muſt be much expoſed to the wind in winter, and has not a good port. The cape is about half a mile broad, and a mile long, commanding a full view of the Propontis, of the Thacian Boſphorus, and of Conſtantinople. There are no remains of this antient city, all being deſtroyed, and the ground improved with gardens and vineyards; the Greeks have a ſmall church here, which carries no great face of antiquity, and yet they pretend to ſay that the council of Chalcedon was held in it: the church is in a low ſituation near the ſea, though it is more probable that the cathedral church of Chalcedon was on a more advanced ground; and I find ſome travellers have placed it at a diſtance from this, though I could get no account of the ruins of any church on the height.

This part of Bithynia is hilly to the eaſt, and the hills approaching near the Boſphorus to the north-eaſt of Scutari, the foot of them extends away to the ſouth towards Chalcedon, and ending at the ſea, makes a little bay, with the point of Chalcedon,

oppoſite to Conſtantinople, where probably the arſenal was, which is ſaid to have been at Chryſopolis. Over the north part of this bay is the ſeraglio of Scutari, where the grand ſignor commonly paſſes ſome days in the beginning of ſummer; it is a delightful place, and commands a fine view of the city. To the north-eaſt of it there are beautiful open fields for paſturage, and beyond them the burial places of Scutari, which being planted with cypreſs and other trees, are very pleaſant; and from both theſe places there are ſome of the fineſt views that can be imagined; from one part, particularly, the land appears as locked in, in ſuch a manner that the ſea oppoſite to Scutari looks like a lake, and that city, together with Tophana and ſome villages to the north, appear like a beautiful city built round the lake, which has the fineſt effect that can be imagined.

Scutari is called by the Turks Scudar, and is ſuppoſed to be the antient Chryſopolis; the ſouth part of it is oppoſite to the point of the ſeraglio, and the north part to Tophana and Funducli. The ſituation of Scutari is very beautiful, of which I ſhould not have been ſenſible, if I had not ſeen it from a minaret in the town: the hill is ſhaped in a ſemicircle like a theatre, a little hill on each ſide of the entrance to it adds to the beauty of it. The city is built all round up the ſides of the hills, and in the area between; it is planted with trees rather thicker than Conſtantinople; and though I had ſeen it from ſeveral places before, yet the view from the minaret was one of the moſt ſurpriſing and beautiful ſights I ever beheld; the town cannot be leſs than four miles in circumference, being the great reſort for travellers from the eaſt. The waladea moſque here, though not large, is very fine, and built in a good taſte, and beautifully adorned. The Perſian ambaſſador reſides at the ſkirts of the town in a well ſituated palace; he did not care to ſee any Franks, the porte being very ſuſpicious, and the miniſter very wiſely avoided giving umbrage without any reaſon; though the Perſians have a much greater regard for the Franks than the Turks, and accoſted us in the ſtreets with much civility. There is a hill over Scutari to the north-eaſt, which has two ſummits, from which there are very extenſive and delightful views of Conſtantinople, and the adjacent places; the beauty of which indeed cannot be conceived without being on the place.

There are near twenty villages on each ſide of the Thracian Boſphorus, or The Canal, as it is called by the Europeans. The hills coming very near the ſea on the Aſia ſide, for this, as well as for other reaſons, the villages are ſmall; but on the Europe ſide they are ſo large that it appears almoſt like one continued city for about three parts of the way towards the Euxine ſea, as far as a village called Boyucderry, where the French and Venetian ambaſſadors have country-houſes: on both ſides, the grand ſignor has a great number of ſeraglios and kioſks, or ſummer houſes, many of them built by viziers, and other great perſons; all whoſe eſtates are ſeized on by the monarch, whenever they are diſgraced or die. The canal is very pleaſant; the villages all along, and the hills over them covered with wood, make the view very delightful. The Boſphorus, now called, The Canal, is, according to the antients, fifteen miles long; they computed it to be ſeven ſtadia in width from Chalcedon to Byzantium; but in other parts only four or five ſtadia broad. The narroweſt part is thought to be between Rumelli Hiſſari [The caſtle of Romelia], and Anatole Hiſſari [The Eaſtern or Aſiatic caſtle], and conſequently it muſt have been there, at the temple of Mercury on the Europe ſide, that Darius built a bridge, in order to lead his army againſt the Scythians. The caſtle on the Aſia ſide was built by Bajazet the firſt, when he beſieged Conſtantinople about three hundred and fifty years ago; that on the Europe ſide was the work of Mahomet the ſecond, before he laid ſiege to Conſtantinople:

ſtantinople: here, all ſhips that go to the Black ſea are examined, and mutinous janizaries are often impriſoned, ſtrangled, and thrown into the ſea. Oppoſite to Scutari, there is a ſmall rock or iſland, on which there is a tower called Kiſculi, or the virgin tower, and by the Franks the tower of Leander; there is a little turret disjoined from it, on which there is a lanthorn for a lamp, which they keep burning in it by night for the direction of ſhipping. Under the tower there is a ciſtern of rain water: this tower was built by the emperor Emanuel, and it is ſaid that there was a wall from it to the Aſia ſide. Towards the mouth of the Black ſea there are two other fortifications called Anatole Kala [The Aſiatic fort], and Rumeli Kala [The Romelia fort], and by the Franks they are called the new caſtles, as thoſe before mentioned are diſtinguiſhed by the name of the old caſtles; theſe near the Black ſea were built in one thouſand ſix hundred twenty-eight, by Amurath the fourth, in order to hinder the incurſions of the Coſſacks, who had come into the canal, and burnt many of the villages. Near the caſtle, on the Aſia ſide, which they look on as the entrance into the Boſphorus from the Black ſea, there was a temple to Jupiter Urius, which was five miles from the port of Daphné, probably the bay at Boyucderry on the European ſide, which was ten miles from Byzantium. Some think that the name of a place called Amur Ieri, which is near the caſtle, was derived from this temple; oppoſite to it there was a temple of Serapis. It is ſaid that Jaſon returning from Colchos ſacrificed here to the twelve gods, and probably in particular to Jupiter Urius, or Jupiter that gives favourable winds. In the temple of Jupiter Urius there was a bronze ſtatue; and the inſcription, ſuppoſed to have been on the pedeſtal of it, was found at Chalcedon, is explained by the learned Chiſhul, and the original inſcription has been ſince brought to England, and is now in Dr. Mead's moſt curious collection of antiquities. Oppoſite to Boyucderry there is a hill on the Aſia ſide, where they pretend to ſhew the tomb of Nimrod; it is a ſpot railed in, and a piece of ground is laid out like a garden bed, four feet broad, and forty-four feet long; and the Turks have ſome devotion for this place: to the ſouth of it, in a very pleaſant vale, there is a ſummer houſe of the grand ſignor's, which is known by the name of Tocat; it is about a mile from the canal. Five miles further at the entrance into the Boſphorus were the Cyanean rocks or iſlands, called alſo the Symplegades, one, on the Europe ſide, the other in Aſia; that on the Aſia ſide lies further out of the canal to the eaſt; on both ſides, at the entrance of the canal from the Euxine ſea, there is a tower for a lighthouſe. The Euxine ſea is called by the Turks Caradenize [The Black Sea]; It is looked on as a very dangerous ſea, by reaſon that it is ſubject to violent winds, eſpecially from the north, and has very few good ports; it is navigated moſtly by ſmall veſſels, which import proviſions to Conſtantinople, and ſome larger that are employed in bringing timber and wood: it is probable now the Muſcovites have Aſoph, ſome other trade may open from thoſe parts, eſpecially that of furs, which, during the war, had in part been carried on from Sweden by ſhips of that nation. The ſea is ſaid to be three hundred and fifty miles broad from north to ſouth, and nine hundred long from eaſt to weſt; it is ſuppoſed to have ſome ſubterraneous paſſages, as ſo many great rivers fall into it, and yet it has only the ſmall outlet of the Thracian Boſphorus. The northwardly winds which blow from it moſt part of the year bring clouds with them, and theſe cool refreſhing winds make the climate of Conſtantinople very temperate and cool in ſummer, whilſt other places in the ſame latitude ſuffer much from the heat.

CHAP.

CHAP. XXI. — *Of the Dardanels, Ilium, and Old Troy.*

WHEN I left Conſtantinople, I went to Adrianople, Rodoſto, Gallipoli, and ſome other places in Thrace; and on the twenty-fourth of July embarked at Gallipoli, and ſailed to the Dardanels on the Aſia ſide; it is called twelve leagues; but is no more than twelve miles, being ſo far by land from Lamſac near oppoſite to Gallipoli. The Helleſpont was ſo called by the antients, becauſe Helle, attempting to ſwim over here on the ram with the golden fleece, was drowned: the Europeans call it the Dardanels, as well as the caſtles about the middle of it; the Turks give it the name of Bogas [The mouth or entrance]. The entrance to the Dardanels is now to be computed from the Aſia light-houſe, about a league without Lamſac, and from the Europe light-houſe, half a league to the north of Gallipoli; the whole length is about twenty-ſix miles, the broadeſt part is not computed to be above four miles over, though at Gallipoli it was judged by the antients to be five miles, and from Seſtus to Abydus only ſeven ſtadia; they alſo computed it a hundred and ſeventy ſtadia from Lampſacum to Abydus, ſeventy from that place to Dardanus, the diſtance from which to Rhæteum is not mentioned, which may be twenty, but from Rhæteum to Sigeum was ſixty, in all thirty miles and a half, excepting the diſtance between Dardanus and Rhæteum; ſo that it is probable they meaſured round by the bays on the ſea. The land on each ſide the Helleſpont is moſtly hilly, eſpecially to the weſt. About three leagues from Gallipoli the paſſage is wide, and the land locking into the ſouth, it appears like a large baſon; then follows the narrow ſtreight, which is about a league in length; at the ſouth end of it are the Dardanel caſtles, near the middle of the Dardanel paſſage; they have been thought by many to be on the ſite of Seſtus and Abydus; though ſome have conjectured that theſe places were at the north entrance of this narrow paſſage, where, on the Aſia ſide, there is a long mound or rampart, with a barrow at each end, like the remains of a caſtle: on the Europe ſide there is a hill; and to the north of it is a ruined caſtle, called Acbaſh, which at preſent is the habitation of a Derviſe, and may be ſome remains of Seſtus; though the paſſage over the ſtreight might be to the ſouth-eaſt, at ſome little diſtance from it: what induces me to think that thoſe towns were here, is the diſtance mentioned between Abydus and Dardanus, which is eight miles and three-quarters; for the promontory Dardanium, and the city Dardanus, muſt have been the cape, called by the Franks cape Berbiere or Berbieri, only a league from the preſent caſtle, which ſome ſuppoſe to have been Abydus; the river Rhodius alſo is ſaid to have been between Abydus and Dardanus, which ſeems to be the river called Chaie, that falls into the ſea at the caſtle, waſhing the walls of it when it overflows; ſo that if Abydus had been there, it would have been ſaid that the river, though ſouth of the town, fell into the ſea at Abydus, and not between that place and Dardanus. Strabo alſo ſays, that Abydus is at the mouth of the Helleſpont and Propontis; from which one may argue, that it was rather at the north end of this ſtreight towards the Propontis: wherever it was, it is remarkable on account of the bridge which Xerxes made there from Aſia into Europe. The Rhodius therefore falling in at the old caſtle of the Dardanels on the Aſia ſide, we are to conclude that Cynoſema, the tomb of Hecuba, was at the oppoſite caſtle, being deſcribed to be over againſt the mouth of the Rhodius. Abydus was built by the Mileſians with the permiſſion of Gyges king of Lydia, to whom it was then ſubject. The people of this place made a ſtout reſiſtance againſt Philip the Firſt of Macedon, and deſtroyed themſelves when they could hold out no longer.

The

The caſtles are ſometimes called by the Turks Bogas Hiſſar [The caſtles of the entrance]; but that to the eaſt is called Natoli Eſkihiſſar [The old Aſia caſtle]; it is a high ſquare building, encompaſſed with an outer wall and turrets; there are fourteen large braſs cannon without carriages on the ſea ſhore; they are always loaded with ſtone ball, ready to ſink any ſhip that would offer to paſs without coming to anchor, in order to be ſearched: they fire likewiſe with ball, in anſwer to any ſhip that ſalutes the caſtles; as this does much damage where they fall, ſo the lands directly oppoſite commonly pay no rent: there are eight other cannon towards the ſouth; I ſaw among them two very fine ones, one is twenty-five feet long, and adorned with flower-de-luces, which, they ſay, was a decoration antiently uſed by the emperors of the eaſt before the French took thoſe arms, and I have ſeen them in many parts; the other cannon is of braſs, twenty feet long, but in two parts, after the old way of making cannon of iron of ſeveral pieces; the bore of this is about two feet, ſo that a man may very well ſit in it; two quintals and a half of powder are required to load it; and it carries a ball of ſtone of fourteen quintals *. The town on the north ſide of the caſtle is a mile and a half in circumference, and has in it twelve hundred houſes, two hundred of which are Greeks, a hundred Armenians, and fifty of Jews. They have a great manufacture both here and on the other ſide, of cotton and ſail-cloth; and they make here a ſort of ware like that of Delft, which is exported to the value of fifteen thouſand dollars a-year; they alſo ſend out ſome wax, oil, wool, cotton, and cotton-yarn; and build ſmall ſhips. The town is ſituated in a plain, which begins about two miles to the north, and extends to the promontory Dardanium, being about a league broad; I croſſed it going near to the eaſt by the river, and went in between the hills to Jaur-Kala, ſituated on a high hill; it is ſaid to have been built in haſte, and did not appear to be of any great antiquity. A French conſul reſides at the caſtle of the Dardanels, and a droggerman for the Engliſh and Dutch, who is a Jew. The other caſtle, called Rumeli Eſkihiſſar [The old caſtle of Romelia], has in it twenty large braſs cannon, one of which is of a great ſize; but not ſo large as that on the other ſide. The town is near a mile round in compaſs, ſtands on the ſide of the hill, and is inhabited only by Turks, who carry on a great manufacture of ſail-cloth.

At the caſtle I was with the Engliſh droggerman, who ſet out with me to the ſouth on the twenty-ſeventh, in order to ſee the ſituation of old and new Troy: we went by the ſea-ſide, and in an hour came to the cape, called by the Turks Kepos-bornou, and by Europeans Cape Berbier or Berbreri, which I take to be the promontory Dardanium of the antients; and I obſerved on it a riſing ground, which ſeemed to have been improved by art, and might be the ſpot where old Dardanus ſtood, which was but a ſmall town. Here Sylla and Mithridates met, and made a treaty of peace; ſome ſay, that Ganymede was taken from this cape; others, from Harpagia, on the confines of Cyzicus and Priapus; there was here alſo a cape called Gyges, probably ſome ſmall head of land that might be a part of this promontory. To the north of the ſuppoſed Dardanus there is a vale, extending ſome way to the eaſt, where, probably, was Ophrynium, and the grove of Hector, mentioned near Dardanus, as well as the lake Pteleus; for I obſerved that way ſome water, which makes it a ſort of a moraſſy ground. Further to the ſouth the high white hills, which run along to the north of the plain of Troy, end at the ſea; on ſome of theſe eminences near the ſea Rhæteum muſt have been, which was ſituated on a hill; I concluded that it was near a Chriſtian village

* A quintal is one hundred and ten rotoli of one hundred and forty-four drams.

called

Engraved by George Cooke.

General View of the Plain of Troy.

called Telmeſh, and more commonly Jaurcui, which is ſix miles from the old caſtle, and about three from the ſuppoſed Dardanus. When I had paſſed theſe hills, I ſaw from the ſouth a high pointed hill over the ſea, which looked as if it had been fortified, and I judged that it was near weſt of Telmeſh. The Aiantium, where the ſepulchre and ſtatue of Ajax were, is mentioned as near Rhæteum on the ſhore; and I obſerved at the deſcent to the plain of Troy a little hillock, on which a barrow was raiſed, and there were ſome broken pieces of marble about it; but whether this was the tomb of Ajax, would be difficult to determine: we at length came into that famous plain, juſt within the mouth of the Helleſpont; it is about two miles broad and four long, from the conflux of the Simois and Scamander, to the ſea. To the eaſt of this plain is that hill, which, as Strabo obſerves, runs along to the eaſt between the Simois and Scamander; two chains of hills end on the north ſide of the plain, one between the Simois and the river Thymbrius, the other between the Thymbrius and the ſea, where the plain ends to the weſt at the ſea; within the entrance to the Helleſpont there are ſalterns; and in the plain near the ſea, one paſſes over ſtanding waters on two or three bridges, which are the marſhes that Strabo mentions; as the others are the ſea lakes, all which, he ſays, were made by the Scamander; he obſerves, that this river brings much mud along with it, and has a blind mouth or outlet, which is very true, for the ſea fills the mouth of the Scamander with ſand; ſo that, as in many rivers in theſe parts, there is no viſible outlet, but a bank of ſand being at the mouth of the river, the water paſſes through it; unleſs when they are overflowed by great winter torrents, which riſe above it; and this is what ſeems to be meant by a blind mouth; for the Scamander is a very ſmall rivulet in the ſummer, though the bed of it is wide, and is filled with the winter floods. To the ſouth-weſt a ridge of low hills runs near the ſea, from the Sigean promontory, now called cape Ienechahere, which is at the entrance of the Helleſpont: the antient Sigeum was on this cape, which was deſtroyed by the Trojans, on account of ſome jealouſies they had conceived of the inhabitants: there is now a village on the ſpot called Ienechahere [The new city], or more commonly Jaurcui; and there are two Greek churches in it; at one of them I ſaw the famous Sigean inſcription. There is a piece of a ſarcophagus of white marble near it, on which are ſome reliefs of fine workmanſhip; there is alſo here a mezzo relievo, as big as life, broke off at the hands, and is very finely executed; it is a young man who holds in his hand ſome inſtrument, which being broke off, appears only as the end of a ſtick, which might be the handle of a ſpear, on which he is repreſented as looking with a melancholy aſpect. This, poſſibly, might be deſigned to repreſent Achilles (who was had in great veneration here) looking on that ſpear with which he had been mortally wounded. To the north-weſt of this place, a little lower on the hill, is a large barrow, and eaſt of it a leſs, and to the ſouth of that another ſmall one; and though it is certain that the ſultans and their viziers have ſuch barrows made by their ſoldiers in many parts where they paſs, the larger ſort for the ſultan, and the leſs for the viziers; yet, notwithſtanding, I cannot but remark, if I may not be thought to give too much into conjectures, that theſe, poſſibly, may be very extraordinary pieces of antiquity, and the great one might be raiſed over the ſepulchre of Achilles, as the other two might be on thoſe of Patroclus and Antilochus, who were buried here; and to whom the Trojans paid a ſort of divine honours. To the north-weſt of theſe, under the hill, is the new caſtle in Aſia, on the ſouth ſide of the mouth of the Scamander, with a ſmall village about it, and a little town in it, being about a quarter of a mile in compaſs; in time of peace it is open and neglected, and any one may enter; it has about it ſome very fine large braſs cannon, the bores of which are not leſs than a foot in diameter; there are

twenty-one of them to the ſouth-weſt, and twenty-nine to the north; but in time of war with the Venetians a paſha reſides in each of the four caſtles; there are a hundred and thirty men belonging to this, who follow their trades and employs.

I hired two janizaries to go with me the next morning, on the twenty-eighth, towards old Troy, and to the mines, the road being very dangerous. The low hill which runs to the ſouth-eaſt from the Sigean promontory has three ſummits or heights, divided by ſmall vales, or rather hollow grounds; on that next the cape was Sigeum, about a mile in compaſs; on the ſecond there is no village; but to the ſouth-eaſt of it there is a barrow, and in the hollow between it and the third are two ſmall riſing grounds; on the third hill is Ienecui [The new village], inhabited by Chriſtians: to the ſouth-eaſt of this there is a fourth, which extends to the north-eaſt towards the conflux of the two rivers. Aſcending this height towards the north-eaſt end of it, I came to a village called Bujek, where there are great heaps of ruins, many broken pillars, and pieces of marble; and at the burial place of Boſcui, about three quarters of an hour further, there are a great number of hewn ſtones, columns, and pieces of entablature, and this I take to have been Ilium, which was once a village, and famous for an antient temple of Minerva; it was afterwards made a city by Alexander, when he came to it upon his victory at the Granicus; and after his death it was improved by Lyſimachus. The Scamander and Simois are ſaid to meet under this place; and old Troy is ſuppoſed to have been at the Ilian village on the height directly over the meeting of theſe rivers. On the north-eaſt end of this riſing ground or hill, on which Ilium ſtood, there is a barrow, which might be the tomb of Aiſyetes, ſaid to be five ſtadia from old Ilium in the way to the modern city. In this plain of Troy moſt of the battles mentioned by Homer were fought. It is probable this whole chain of low hills from Sigeum were formerly called Sigia; for Strabo ſays, that was the name of the place where Ilium was built, by order of Alexander, after he had gained that ſignal victory on the Granicus. Achæum was adjoining to it, that is, its territory bounded on that of Ilium, and the town might be where Jenicui is now ſituated, and its port, towards Sigeum, was twelve ſtadia from Ilium: adjoining to this was Lariſſa, which might be between Ilium and the ſea; and alſo Colonæ, which, probably, was in the valley towards Eſkiſtambole, which is ſuppoſed to have been Alexandria, or Troas. On my return, going further eaſt, I travelled by the Scamander, ſome miles before it joins with the Simois, where it is called Goſdah-ſu, as it afterwards has the name of Mandras-ſu. I croſſed from it to the ſouth-weſt, over that high ground which is between the two rivers; deſcending a little above the confluence of the waters: I thought it would be in vain to ſearch on this height for the ruins of old Troy, where it is ſuppoſed to have been; all this part being now covered with wood; and the ſite of it was not known ſeventeen hundred years ago. I then croſſed over the river Thymbrius, called Gimbrick-Chaie; the vale through which it paſſes muſt be the Thymbrian plains, mentioned as near Troy, in which the Lycians were encamped: this river fell into the Scamander at the temple of Thymbrian Apollo, mentioned as fifty ſtadia from Ilium. Under the height of the ſuppoſed antient Troy, the country abounds much in a low ſhrub wood, which, probably is that rough ſpot mentioned by Homer under old Troy, and called Erineus.

From the ſuppoſed ruins of Ilium, I went about ſix miles eaſtward to a village called Eſkiupjee at the foot of mount Ida, where I was recommended to the aga. There are mines here of ſilver, lead, copper, iron, and alum, of which very little profit is made, though any one may have leave to work them, paying only a fifth of the produce to the governor: thoſe who undertake this work are moſtly Greeks, who have been obliged to fly from the iſlands or other parts. The mines are dug like rabbit holes, ſo

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as that there is no need of ropes or ladders in order to deſcend. The alum ſtone as chalk is dug in pits, and being burnt, and afterwards boiled in water, which is drawn off at a proper time, the alum becomes ſolid, much after the ſame manner as they make ſaltpetre.

Ida is not a ſingle mount, but a chain of hills that extends from cape Lectus to the north-north-eaſt, as far as the country that was called Zelia, bounding on the territory of Cyzicus; all the country to the weſt of it being the kingdom of Troy. The higheſt ſummit of this mountain ſeems to be that part which is directly eaſt of the place where the Simois and Scamander meet; this, probably, is that part of it called Cotylus, which is computed to be about thirteen or fourteen miles from the ſuppoſed Scepſis; the antients ſay, that it was a hundred and twenty ſtadia, or fifteen miles from that place. The rivers Scamander, the Granicus, and Æſepus, riſe out of mount Cotylus, their ſources not being above three or four miles apart; the Scamander is ſaid to riſe at Biramitch about ſix hours, or twelve miles from the mines. Another ſummit of mount Ida is Gargarum, probably more to the ſouth; there was on it an Æolian city called Gargara. To the ſouth of the mines there is a long rocky mountain called Chigur; on the top of it are ruins of an antient city, particularly of the walls, which are ten feet thick, and built of large grey ſtone without cement; they are about three miles in circumference, and there are eight gates to the city. I take this place to be Scepſis; and Eſkiupjee, the name of the village near, ſeems to bear ſome reſemblance to it. Old Scepſis was in another place, near the higheſt part of mount Ida, probably towards mount Cotylus; it was at the diſtance of ſixty ſtadia from new Scepſis, to which the inhabitants removing, the old place afterwards had the name of Palæſcepſis. Demetrius the grammarian was of this place, who is ſo often quoted by Strabo in relation to theſe parts; an author who wrote thirty books, only on ſixty lines of Homer's catalogue of the Trojans and their allies; and a very remarkable account is given how Ariſtotle's library and manuſcripts were preſerved in this place for many years.

I went to the mines with a deſign to go to Troas, or Alexandria, oppoſite to Tenedus; but the aga would not adviſe me by any means to go to that place, which is now called Eſkiſtambole, or to any of the places in the neighbourhood; becauſe the paſha being in ſearch of rogues, they were ſkulking about the country, and we ſhould have a great chance of falling into their hands; ſo I determined to return to the caſtles by another way: we, however, ventured to go about two miles to the weſt, to a high rocky hill, like a ſugar loaf, called Kis-Kaleſi [The virgin caſtle]; there is a winding way up to it; and on the ſummit of this hill is a ruined caſtle, defended by round towers at the corners; it ſeems to have been built in haſte: to the weſt there is a part of it which is lower than the reſt, and fortified; and there are a great number of ciſterns cut into the hill in that part. We went on to the tents of the Urukes, who are a poor ſort of Turcomen that live among the hills, and are chiefly ſubſiſted by the ſheep and goats which they breed.

We ſet out from the mines on the thirtieth, and after travelling about five miles to the north-weſt, we came to a town called Enai, a little below which the rivulet Enaichaie falls into the Scamander; this ſeems to be the river Andrius, which roſe in the country called Caraſena, and fell into the Scamander: the paſha was here with his people, in order to clear the country of rogues, and I ſaw on the outſide of the town two of them on ſtakes who had been lately impaled. From this place I travelled by the Scamander, and croſſed the hills, on which, probably, old Troy ſtood, to the Simois and Thymbrius, and returned in a road more to the eaſt than that in which I came to the Dardanels, or old caſtle of Aſia. It is to be obſerved, that to the eaſt of the ter-

ritory of the city of old Troy, (which, without doubt, was itſelf a little principality or kingdom), was the diſtrict or principality of Cebrenia to the north of the Scamander, probably extending to the great height of mount Ida before mentioned.

CHAP. XXI. — *Of Troas.*

AFTER I had been at Bourſa and Nice, I returned to the Dardanels, and went by Tenedus to Eſkiſtambole, ſuppoſed to be Alexandria or Troas, built by Antigonus, and called Antigonia; and afterwards improved by Lyſimachus, and called by him Alexandria, in honour of his maſter Alexander the Great; it is thought to have been made a Roman colony by Auguſtus. This place is ſituated on a riſing ground, which ends in high cliffs at the ſea oppoſite to Tenedus; the walls appear to have been about four miles in circumference. At the north-weſt corner of the walls are the ruins of a tower; under this, to the weſt, there is a plain ſpot between the height and the ſea, where there are remains of an old port or baſon, near half a mile in circumference, and about a furlong from the ſea, with which it communicates by a canal. Going along by the remains of the old walls towards the ſouth-eaſt, ſomething more than a quarter of a mile, I came to the remains of the Hippodrome or circus, which is ſunk into the ground; at the eaſt end of it there are ruins of ſome conſiderable building; and further to the ſouth is a ſort of a deep bed as of a canal to the ſea, which might ſerve as a port in order to lay up their gallies in the winter; to the eaſt there is a winding valley, and beyond it is the high ground, on which a large temple is ſituated; there was a wall carried from the town wall to the Hippodrome, and, probably, this might be the bounds of the old city before it was enlarged; and I obſerved that to this place the walls were built in the old manner, one tier of ſtone ſet up an end, and the other laid flat, the walls further eaſt not being built in that ſtyle. I came to the eaſt ſide, where there had been three or four gates; one about the middle, and oppoſite to the large temple, near a quarter of a mile from it, of which there are great remains; it was very much after the manner of that building at Epheſus, which was either a temple or the gymnaſium; it is a large incloſure built with arches on three ſides, which are incloſed except on the north ſide, where they are open, as they were, probably, on the ſouth; there ſeem alſo to have been conſiderable buildings to the north and ſouth on the outſide of this incloſure; the temple itſelf was in the middle, and was finiſhed in a very magnificent manner, though it is ſo ſmall that it ſeems to have been deſigned only to receive ſome great ſtatue, which might be the object of their worſhip; and though there is a very grand entrance into the incloſure at the eaſt end, yet, by what I could judge, the grand front of the temple was to the weſt, where there are three very large and beautiful arches remaining, which made the front of it; the cornices, at the ſprings of them, are very richly adorned with ſculpture; and it is probable that the whole was caſed with white marble: the peaſants call this Baluke Serai [The Palace of honey], becauſe, they ſay, many bees and hornets make their combs in the holes of the walls; but it is more probable that it is derived from Baal, the eaſtern name of Apollo. On the ſouth ſide of the city, a little way within the walls, are the remains of a theatre, which is beautifully ſituated on the weſt ſide of the high ground, commanding a glorious view of the ſea, of Tenedus, and the iſlands about it; all the ſeats and front are deſtroyed, and there appears to have been only one arch at each end; on the ground to the eaſt of the theatre are remains of a very thick high wall, where there might be a reſervoir of water. On the low ground, at a ſmall diſtance to the north of the theatre, are remains of a temple, or ſome other building, of a ſingular ſtructure; they call it

Kiſla ſerai [The Virgin's palace], which, probably, might be a temple of Diana; it ſeems to be a building of very great antiquity; the principal front is to the ſouth, which was adorned with pilaſters; it appears as a large ſquare building, and every tier of ſtone ſets in on the other three ſides at leaſt half a foot; entering at the ſouth front, there is a room which is not large; it is ſomething in the ſhape of a croſs, the part to the north is a paſſage through the building, as I ſuppoſe, though it is now cloſed up; over this paſſage, and on each ſide above, are the apartments to the entrance, which is from the north, and probably there was a flight of ſteps to it; though the ground is higher there than on the ſouth ſide; the middle part opens to the room below, exactly over the entrance to the long paſſage that leads to the north. This whole building is arched over, but flat at top on the outſide; and it is very probable, that the grand temple was a room over all theſe of the ſize of the whole, and that there were ſome rooms under this upper ſtory, to which there are now no entrance. The walls of the city ſeem to be above a mile in length from eaſt to weſt, and near a mile from north to ſouth: both the walls and theſe buildings, eſpecially the firſt great temple, have been much deſtroyed by the command of the preſent Grand Signior, on his firſt acceſſion to the throne, in order to carry the beſt ſtones and marbles to Conſtantinople, to be employed in public buildings; and, they ſay, he was led to it by a renegado, who perſuaded them that they ſhould find great treaſures in this place.

About half a mile to the eaſt of the city walls there is a vale, in which there runs a ſalt ſtream called *Aiyeh-ſu*; on the weſt ſide of this ſtream there are many hot ſulphurous ſalt ſprings, which ſeemed to have alſo ſomething of chalybeat in them; there are two baths built over them on the ſide of the hills, and ruins of many buildings near it, ſome of which are very antient, and ſeveral arches of them remain, with the walls built of black and white ſtone ſet in lozenge-wiſe; ſome have thought this to be Lariſſa. At one of the baths I ſaw a coloſſal ſtatue of a woman of white marble; the head was broke off, but the drapery is very fine, and one of her hands appears to have been covered by the veſt. Returning to the port directly from the baths, and leaving the old city to the ſouth, I paſſed by ſome ſmall ſquare piers, which might be part of a portico to walk in.

I took the two Greek boatmen to accompany me, but either out of fear or lazineſs, both of them ſoon left me; and I examined every thing without any one to accompany me but my own ſervant, which they pretended was very dangerous. Going from this place to Tenedus by ſea, I obſerved the barrow, mentioned between the ſecond and third hills from the Sigean promontory, was very much expoſed to view from the ſea, and ſo might, more probably, be the tomb of Achilles; that alſo on the fourth hill, ſuppoſed to be the burial place of Ayſetes, appeared likewiſe to great advantage. All the country about this city, and the ſpace within the walls alſo, are under wood, being chiefly a particular ſort of oak, with the large acorns, which are gathered by the country people, in order to be exported to Italy for tanning.

CHAP. XXII. — *Of Lampſacus, and the Iſlands of the Propontis.*

AFTER I returned to the Dardanels I ſet out northwards by land, on the thirty-firſt of July, towards Lampſacus. Between that city and Abydus ſome places are named by Homer, which were not known by the antient geographers; one of them is Ariſba, the reſidence of Aſius, which was on the river Selleus: about two hours, or four miles to the north of the caſtle, there is a river called Muſſacui-Chaie, which may be the old Selleus, and the village of Muſſacui, which is a little higher on it, the antient Ariſba.

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Near four miles further is a larger river called Borgas-Chaie, which may be the river Pactius mentioned by the poet. On the ſide of the hills, over the plain through which it runs, there is a very pleaſant village called Borgas, in one part of which there riſe a great number of fine ſprings, inſomuch that it is called the thouſand fountains.

Lampſacus, firſt called Pityuſa, on the Aſia ſhore, near oppoſite to Gallipoli, is about a mile further to the ſouth than that city; this place was given to Themiſtocles to furniſh him with wine. Several great men among the antients were natives of Lampſacus; and Epicurus lived here for ſome time, and enjoyed the company of the learned men of this city. There is a little current on the ſouth ſide of the preſent ſmall town, which is ſituated on a height, and on the plain near the ſea; the antient city ſeems to have extended up the riſing ground further to the eaſt; I ſaw no ruins, except of an old thick wall in the town; it has two ports, very well defended by heads of land which extend out into the ſea: the little hills all about it are finely cultivated, being covered with vines and other fruit trees; I could not go ſo freely about this place, as the plague was there at that time. About a mile to the north of the town there is a pleaſant village called Shardack, from which there is a great export of all ſorts of melons and other fruits to Conſtantinople; and this being directly oppoſite to Gallipoli, it is the place from which they croſs over; a boat going every morning early, and returning before noon. Mount Rhea was five miles from Lampſacus, where there was a temple to the mother of the gods; and in the territory of this city was a place called Gergethium, famous for its vineyards.

On the firſt of Auguſt in the evening I embarked to go to the iſland of Marmora. Between Lampſacus and Parium was a city called Pæſus, and a river of the ſame name; when this city was deſtroyed the people went to Lampſacus. Fourteen miles eaſt-north-eaſt is a village called Kimere, and a ſmall river in a bay on the weſt ſide of that cape, on which, I ſuppoſe, Parium and Priapus were ſituated. Kimere is near the north-weſt angle, which the cape makes with the bottom of the bay; here I found medals were to be met with, and I conjecture that it might be the antient Pæſus, with the river of the ſame name: returning out of this bay, and continuing along the cape to the north for about two leagues, we ſaw a ſmall bay in the ſide of the cape towards the north-weſt corner of it; and to the north of it there are two ſmall rocks; it is probable that Parium was here, which is placed in the Tables twenty-two miles from Lampſacus: that city was built by the Mileſians, Erithræans, and the people of the Iſle of Paros; it flouriſhed much under the kings of Pergamus, of the race of Attalus, on account of the ſervices the city did to that houſe *. On the confines of the territories of Priapus and Cizicus was a place called Harpagia, where, ſome ſay, Ganymede was taken; though others fix that ſtory to cape Dardanium. Between Priapus and the Æſepus was the river Granicus, ſo famous for the battle in which Alexander routed the Perſians; and

* There was a place called Pityea in that part of the Parian diſtrict, which went under the name of Pityuns; over it was mount Pityodes, ſo called from being covered with pines; it was between Parium and Priapus, near a place called Linus on the ſea, which was famous for a ſort of cockles called Linuſian cockles. Between Parium and Priapus alſo was a city and country called Adraſtea, from king Adraſtus, who firſt built a temple to Nemeſis there; the ſtones of which, when it was deſtroyed, were carried to Parium, and there was only an altar made, in the place of it, to the honour of the deity. Here alſo was an oracle of Apollo, Actæus, and Diana; but where any of theſe places were is unknown, it not being ſecure to travel in that part. The Tables place Priapus fifteen miles from Parium, which was alſo on the ſea, and I think muſt have been about the angle which the cape makes with the land to the north-eaſt; it has its name from that infamous worſhip which was in vogue in all theſe parts as far as Lampſacus. The deity, the ſon of Bacchus and Nympha, according to their fables, being born in Lampſacus. This city had a port, and ſome ſay that it was built by the Mileſians at the ſame time as Abydus, others that it was founded by the people of Cyzicus.

for

for the rout of the army of Mithridates by Lucullus, after he had raiſed the ſiege of Cyzicus: and I was informed, that between this cape and that of Cyzicus there are two rivers; the largeſt diſcharges itſelf to the weſt of a ſmall point oppoſite to the iſland Alonia, which, I think, is called Roia, and muſt be the Æſepus, which was the bounds of the kingdom of Troy; and ſeven or eight miles to the weſt is another river, which, if I miſtake not, is called Teker Chaie, and muſt be the Granicus. This river ran through the country of Adraſtea, and had on it a city, long ago deſtroyed, called Sidena, and a territory of the ſame name. The Æſepus, after having run about ſeventy miles, falls here into the ſea. Strabo mentions, that towards its riſe, on the left ſide of it, was Polichna a walled city, Palæſcepſis, and Alazonium; and on the right between Polichna and Palæſcepſis, Neacome, where there were ſilver mines. The river Careſus falls into the Æſepus, riſing at Maluns between Palæſcepſis and Achæum, which is oppoſite to Tenedus: from this river the country was called Caraſena, to which the country of Dardania extended. The Æſepus run through the country of Zelia, which was ten miles from the mouth of it, extending to the foot of mount Ida, where it ends that way. A little above the mouth of the river was the ſepulchre of Memnon ſon of Tithonus, and a village called Memnon; concerning all which places nothing is known, by reaſon that the country is frequented by a bad ſet of people, and no caravans paſs that way.

On the third, at noon, we arrived at an iſland to the ſouth of Marmora, which is called in Turkiſh Ampedes, and by the Greeks Aphſia; it is about a league to the weſt of the iſland of Alonia; this iſland is about ten miles in circumference: we went to a village on the weſt ſide of it near a ſmall lake; it is inhabited both by Chriſtians and Turks; and there is a Turkiſh village on the eaſt ſide of it; and alſo a ſmall convent to the ſouth. This whole iſland is let for ſix hundred dollars a year: they make ſome wine in it. We croſſed about two miles to the north-weſt to the iſland of Cutalli, which is not ſo large, and has only one village of Chriſtians of about ſeventy houſes: it is a fine ſpot of ground, and was formerly all covered with vineyards; but now the inhabitants apply more to the fiſhing trade: this iſland pays alſo four or five hundred dollars a year; and theſe two little iſlands, with regard to the Chriſtians in them, are governed by two or three of the chiefs, Proto-Iërai [Πρωτόγεραι], as are moſt of the ſmall iſlands, both in the Propontis and Archipelago; and it is theſe perſons, or one of them, that commonly rent the iſland, in caſe it is not taken by a Turk, who comes and reſides in them. Theſe iſlands and Alonia are covered to the north by the iſland of Marmora; ſo that, when the winds are northerly, the boats that go to Conſtantinople ſail between them, in order to be under the ſhelter of that iſland.

On the fourth we ſailed two leagues to the iſland of Marmora. The antients mentioned the old and new Proconneſus on the ſea going from Priapus to Parium. The new Proconneſus I take to be Marmoro, becauſe a quarry of fine marble is mentioned to be in it, for which it is at preſent famous, being a beautiful ſort of white alabaſter; I obſerved alſo here a rock of grey granite, which they have uſed in building, and is not much inferior to the Egyptian. This is the moſt northern of theſe iſlands; it is high and rocky, about four leagues long and one broad: there are ſix little towns in it on the ſea, moſtly inhabited by Chriſtians; there are alſo ſix convents in the iſland, two of which are in ruins, and the others inhabited only by two or three Caloyers. This iſland is let for five purſes a year, which is about three hundred and fifty pounds, by a perſon who has the title of waiwode. In this iſland, as well as the others, juſtice is adminiſtered by a cadi who reſides here. There is an uninhabited iſland three leagues to the north-weſt of Marmora.

We ſailed about three leagues ſouthward to the iſland Alonia, which is a very fine ſpot of ground, about eighteen miles round; it is covered with vineyards, and is famous for an excellent dry white wine, which is commonly drank at Conſtantinople; and a great quantity is imported from the neighbouring continent under the ſame name, eſpecially from the parts about Cyzicus, and is indeed a wine much of the ſame nature. There is a ſemicircular bay to the north-weſt of this iſland, oppoſite to which is a ſmall iſland, and the harbour being covered by Marmora to the north, and by the iſland Aphſia to the weſt, it is an excellent port, and appears like a lake from the town. This iſland has five villages on it; the greater part of the inhabitants are Chriſtians; and it pays nine purſes a year: I take it to be the old Proconneſus, the other two iſlands being very inconſiderable. The biſhop of the four iſlands reſides in the town called Alonia, where I was very civilly entertained by him at his houſe; he has his cathedral in this place, and is immediately ſubject to the patriarch of Conſtantinople; he is commonly called the biſhop of Alonia, but his true title is biſhop of Proconneſus [Ὁ Πρικοννήσε]; and I found he thought that no other iſland went by the name of Proconneſus but Marmora.

Chap. XXIII. — *Of Artacui and Cyzicus.*

FROM Alonia we ſailed on the fifth to the weſtward of that land, which was formerly the iſland Cyzicus; and afterwards ſhaping our courſe for about two leagues along the ſouth ſide of it, we arrived at a town called Artacui *. To the eaſt of the town there is a ſmall cape, which was antiently fortified; between this and the land to the ſouth there is a narrow paſſage into one of the ports of the antient Cyzicus, which is a large baſin, about a league in length; and at the eaſt end of it is the iſthmus or neck of land that leads to the town of Cyzicus. Artacui is on the peninſula which was formerly the iſland Cyzicus; the town is a mile and a half in circumference, having in it about fifteen hundred Greek families, and not above four hundred Turkiſh houſes: it is the proper place of reſidence of the archbiſhop of Cyzicus; but as he is one of the twelve firſt archbiſhops, he uſually lives at Conſtantinople, coming to this place only once in two or three years; there are no leſs than twelve churches in the town, and one in a ſmall iſland oppoſite to it: that iſland is a rock of marble, and there is a heap of ruins on it, and ſome pieces of marble finely worked, which ſhew that there was ſome antient building on it, which probably was a temple. The ſupport of this place is a great export of white wine, which is very good, and paſſes for Alonia wine at Conſtantinople, to which city they carry it.

The hill on the cape to the eaſt was ſtrongly fortified by a very antient wall acroſs the north ſide of it, about half way up the hill, and it ſeems to have been built for a defence to the entrance of the port, there being many large hewn ſtones about a church at the top of it called Saint Simon, which gives name to the hill, and theſe are, probably, the remains of a ſtrong tower or caſtle: the wall is twenty feet thick, caſed with tiers of black and white marble alternately, the white being ſet up an end, about eighteen inches deep, and the black laid flat is nine inches thick, after the antient manner of building: towards the eaſt end there is a gateway, with a tower on each ſide, thirty feet ſquare, and three more towers of the ſame kind to the weſt, a hundred paces apart.

* This was, doubtleſs, the antient Artace, a colony from Miletus. Strabo, xiv, p. 635.

On

On the ſeventh we went a league from Artacui, by the weſtern port, to the eaſt to the ruins of Cyzicus; it is ſituated to the north of the iſthmus, or neck of land, where formerly there were two bridges, by which they paſſed from the iſland of Cyzicus to the continent: the places where the two bridges were are now to be ſeen, for there are two paſſages or cauſeways, which are uſed at this time as roads, all the reſt of the iſthmus being a moraſs, except two large ſandy banks on each ſide made by the ſea. At the north-eaſt part of the eaſtern bank there is a height, which ſeems to have been an iſland in the antient paſſage, and oppoſite to it the city walls are higher and ſtronger than in any other parts. The iſland of Cyzicus was about ſixty-two miles in circumference, and appears like a broad mountainous cape. The city had a great territory belonging to it, and was governed by its own wholeſome laws, ſuch as thoſe of Rhodes, Marſeilles, and Carthage. This people was ſo ſtrong that they ſuſtained, with great bravery, the ſiege of Mithridates, who had a hundred and fifty thouſand foot, beſides horſe, and four hundred ſhips, obliging him to leave the place. The hill on the oppoſite continent was called Adraſtea. The city was partly in the plain, and partly on the ſide of mount Urſus, over which was mount Dindymon, with a temple on it, built by the Argonauts, to Dindymene the mother of the gods. There were two ports to the city which could be ſhut with chains; the large one, I ſuppoſe, to the weſt, and the other, probably, between the eaſtern bridge and the entrance to the port; it had alſo above two hundred covered docks [νεώσοικοι] to lay up their ſhips and gallies in. There are ſtill remains of the walls of the city; thoſe to the ſouth, it is to be ſuppoſed, went cloſe along by the iſthmus, and extended for ſome way to the weſt, near to the weſtern port; though now the ſea has retired in both parts. Towards the weſtern port there are remains of two large octagon towers, the one being near to the other, which, I ſuppoſe, might defend an entrance from the ſea that way: to the north-weſt of theſe are ruins of a great building, about a hundred paces ſquare, of which very little remains but the fine arched paſſages under ground on which it was built, though many of them are deſtroyed; they ſeem chiefly to run parallel from eaſt to weſt, and are from ten to fifteen feet wide, the walls between them being very thick, in which alſo there are ſome narrower arches; the large arches are finely built of hewn ſtone. To the north of this are ſigns of buildings, which I took to be an oblong ſquare piazza, and that this building was about the middle of the ſouth part of it: the piazza, probably, had a portico round it; becauſe, in digging for ſtones, they found at the weſt end ſixteen very large ſquare pieces of marble, which, probably, were the foundations for ſo many pillars; this piazza was about a hundred paces broad, and, as well as I could conjecture, four hundred long. The walls are almoſt entirely deſtroyed on the weſt ſide of the city, but ſeem to have run along to the eaſt of a winter torrent, and to have aſcended up the hill near the place where that torrent paſſes a narrow ſtreight between the hills, where there is a building on each ſide; it ſeems to have conſiſted of very high arches, which at firſt made me ſuppoſe that it was an aqueduct; but the city walls being below theſe, I could not conjecture for what purpoſe an aqueduct ſhould be ſo high, unleſs to convey water to the ſummit of the hill without the city; the building on both ſides ſeems to make part of an oval; it is, indeed, poſſible that water might be conveyed from the weſt ſide, though I ſaw no arches any way joining to them; but it might paſs over the channel on arches, and be conveyed to the height of the eaſtern hill; the people call it the Princeſſes Palace, and ſay, that it was ſo high that they ſaw both the eaſtern and weſtern bay from it: this building, as well as the town walls, are caſed with a baſtard grey granite, which, probably, was brought from Proconneſus, as well as the white marble, which they uſed about finer works; the walls go only about three

quarters of the way up the hill, and turn down on the eaſt ſide at ſome diſtance from the cliffs of the eaſtern bay. A large theatre was built in the foot of the hill; the ſtones are all taken away, and that ſpot is now covered with trees; but I was informed by one well acquainted with the place, that there were formerly twenty-five ſeats; to the weſt of it there are ſome ſmall remains of a circus; I ſaw the ſeats at the eaſt end a great way under ground, the people having dug down in order to take away the materials, which are of white marble; as well as I could meaſure it, I conjectured the area to be about thirteen paces wide and two hundred and fifty long. There are ſtill many medals dug up in this place; and here the famous Peſcenius Niger was found, which is in the duke of Devonſhire's collection. The land of the peninſula of Cyzicus extending a conſiderable way to the eaſt as well as to the weſt, it makes another bay to the eaſt, which has a large opening oppoſite to the iſland Calolimno. To the eaſt of this bay there is a ſmall town called Panormo; this place is about four miles from Cyzicus; in the way we ſaw a rock on the ſea called Monaſtere, there being a convent on it, inhabited by one Caloyer. We croſſed a ſmall river, and arrived at Panormo, which is a well ſituated town, and has a tolerable port for ſmall veſſels; but it is not ſufficiently ſecured from the north winds for larger ſhips; here they export corn, and all ſorts of fruit, and wine, to Conſtantinople.

CHAP. XXIV. — *Of Mehullitch, Bourſa, and Mount Olympus.*

WE ſet out eaſtward on the eighth, and travelled over rich downs, and through a well inhabited country; I ſaw hills to the ſouth, which ſeemed to be the foot of mount Ida. We paſſed Fenacui, called in Greek Deloke, and afterwards by Omarcui [The village of Omar], and ſaw at a good diſtance to the ſouth-weſt the lake called Magriaas-Guel, which, for reaſons hereafter mentioned, I ſuppoſe to be the lake Daſcylis. After having travelled five hours from Panormo, I ſaw a village called Doulacui about a league to the ſouth, and a tower on a height near it; they informed me that there was a ruined town there, which, I conjecture, might be Miletopolis *, and that a moraſs to the eaſt, covered with water in the winter, was the lake of that name. Having travelled about twelve miles to the eaſt of Panormo, we came to a large town called Mehullitch, which is at leaſt two miles in circumference, though moſt of it is built like a village; it is on a height, at ſome little diſtance to the eaſt of a river of the ſame name, which is the antient river Ryndacus, that was the boundary between Myſia and Bithynia, it runs through a large plain, and is croſſed in the way from Bourſa to Smyrna. Four miles below Mehullitch is the port to which the boats come up, being four miles alſo from the ſea. The mouth of the river is ſaid to be oppoſite to the iſland Beſbicus, which muſt be Calolimno, though I thought that iſland was rather more to the weſt: there was a hill in it called Artace, which belonged to Cyzicus; and Strabo ſays, that near it there was an iſland of that name, and mentions cape Melanos, either the north-eaſt cape of the iſland of Cyzicus, or that north of Panormo; they paſſed by it in the voyage from Cyzicus to Priapus: but as to the iſland Artace, I find on enquiry there is no iſland near Calolimno, except that of Monaſtere, which is at too great a diſtance, ſo that, probably, Strabo is here corrupted.

* At Panormo I met with a medal of Miletopolis in ſmall braſs; it had on it the head of the empreſs Lucilla CEBACTHAOYKIAAA; the reverſe is Palla's with a helmet, on the top of which is the head of an elderly man, and round it MEIAHTOΠOAEITΩN; Strabo writes it MIAHTOΠOAITIΣ; from which one may conclude that the antients pronounced the dipthong as the preſent Greeks, that is, only the laſt vowel in the dipthong, and that Strabo writ it according to pronunciation.

There

There are in Mehullitch about five hundred Greek and two hundred Armenian families, each having their church: they have a great trade here in ſilk; the mulberry trees are planted thick like nurſeries, and are kept cut in ſuch a manner as to be only about five feet high, as they are alſo about Bourſa, and in all this ſilk country. The ſilk is moſtly exported to Conſtantinople, as it is ſaid, to the amount of a hundred thouſand dollars a-year; they alſo export much fruit and corn to that city. The French buy up wool, which is coarſe, as well at this place as at Panormo and Caraboa, and carry one half to Conſtantinople, and the other half to Smyrna, to be ſent to Marſeilles. A very great aqueduct was almoſt finiſhed in order to bring water about four miles to the town; it conſiſted of twenty-ſeven pillars, built like obeliſks, for the water to riſe in to keep it to its height, as deſcribed before; but the perſon who was the benefactor dying, theſe indolent people had not the induſtry to finiſh it, though they have only well-water; I obſerved ſeveral of their wells, about three feet in diameter, which, inſtead of being built of ſtone and mortar within, have a ſort of hoops or tubes of earthen ware, about two feet deep, put one on another from the bottom to the top, to keep the earth from falling in: they have here a ſtone or marble, which is a compoſition of red and blue pebbles with a cement of red; ſome of this I ſaw very finely poliſhed at a moſque; and though the colours are not the brighteſt, yet it is a very beautiful and curious marble.

The country between this place and Panormo is a very rich down, well inhabited, and much improved about the villages. A league to the eaſt of the town there is a ruined place, encloſed with a wall called Loupat, on the river Loupat, which, a little way to the eaſt, comes out of the lake Abelliontè, and falls into the Rhyndacus. This lake is about twelve miles long from eaſt to weſt, and three or four miles broad in ſome parts; a large arm extends ſeven or eight miles to the ſouth, being about the ſame breadth as the other part of the lake. On the north ſide, near the eaſt end, there is a town on a little high iſland called Abelliontè, from which they export ſilk and vinegar to Conſtantinople. This iſland is ſo near the land, that they can always paſs to it on horſeback, and in ſummer it is almoſt left dry; the lake extends ſouthwards to the foot of mount Olympus, and to the eaſt within eight miles of Bourſa; and as it is navigated by boats that go by the Loupat and Rhyndacus to the Propontis and to Conſtantinople, this makes the ſituation of all the country about it very advantageous; and yet, notwithſtanding, the country on the north ſide of it is uninhabited, though a very rich ſoil, both becauſe it is a country often frequented by robbers, and on account of its being a day's journey from Bourſa; ſo that any villages would be ruined by Turkiſh travellers, who chooſe to live on a village at no expence, rather than go to a town that is near. There is reaſon to conjecture, that this is the lake Apolloniatis, and that the town in the iſland is the antient Apollonia, becauſe the Greeks at preſent call it Apollonia; but it being an iſland towards the eaſt end of the lake, and the antient Apollonia, though mentioned with the lake, being called Apollonia on the Rhyndacus, I ſhould rather take Mehullitch to be Apollonia mentioned by Strabo, though it is a league from the lake; indeed, I found no antiquities there, except two or three ſepulchral reliefs and inſcriptions; but I heard that there were ſome antiquities on the iſland; it is poſſible, that both the one and the other were antient towns, and might be called by the ſame name; and ſo one diſtinguiſhed from the other by the name of the river it ſtood on, of which Strabo might not be apprized.

It is ſaid, that the country between the Æſepus and Rhyndacus was inhabited by the Doliones; and from that river eaſtward by the Mygdones, as far as the territory of Myrlea, that is, Apamea Myrlea, now called Montagna, which is twelve miles to

the ſouth of Bourſa. There are three lakes mentioned in theſe parts, Daſcylitis, Miletopolitis, and Apolloniatis. In the road from Panormo to Mehullitch, I ſaw a large lake called Magriaas-Guel, which might be about ten miles north of Panormo; this I take to be the lake Daſcylitis, on which there was a town called Daſcylium; and the Doliones extending from the Æſepus to the Rhyndacus, and to this lake, it muſt be underſtood that their country was to the eaſt of the river, and to the ſouth of the lake: in the ſame road nearer to Mehullitch, that is about five miles to the ſouth-weſt of it, I ſaw a tower on a little height, which I was told was an antient ruin; and near it is a village called Dolou-Cui; I obſerved ſome water near; the country to the eaſt is all a moraſs, and I was told that in winter much water lays on it: this I take to be the lake Miletopolitis, and the ruin a remain of the antient Miletopolis; for Strabo ſays, that above the lake Daſcylitis were two other lakes, Miletopolitis and Apolloniatis: he ſays alſo, that the lake Daſcylitis belonged partly to Cyzicus, and partly to the Byzantines, and that the territory of the Cyzicenes extended to the lake Miletopolitis and Apolloniatis; from all which one may conclude that the lake Miletopolitis was between the two others; it is alſo to be obſerved that Doulou-Cui bears ſome reſemblance to the name of the Doliones, the antient inhabitants of this country.

We ſet out on the thirteenth with a caravan for Bourſa, and came to Lupat, a ſmall ruined place encompaſſed with walls, which are not well built, but ſeem to be of the middle ages. We travelled all day through a rich unimproved country on the north ſide of the lake, till we came oppoſite to Abellionte on the iſland; and lay in the open fields. We went on a little after midnight ſix hours to Bourſa, the antient Pruſa, where the kings of Bithynia uſually reſided, which is about twenty-four miles from Mehullitch. This city was built by that Pruſias, king of Bithynia, who waged war with Crœſus and Cyrus. Bourſa was taken by Seifeddulat of the race of Hamadan, in the three hundred and thirty-ſixth year of the Hegira, but was retaken by the Greek emperor in nine hundred and forty-ſeven after Chriſt: it was again taken in thirteen hundred fifty-ſix by Orkan ſon of Ottoman, the ſecond emperor of the Turks, who made it the capital of his empire *; but when Conſtantinople was taken by Mahomet the ſecond, in one thouſand four hundred and fifty-three, that city became the capital of the Turkiſh empire. Bourſa is moſt pleaſantly ſituated on the foot of mount Olympus over a plain, which is about four leagues long, and a league wide, having thoſe hills to the north of it which run along by the bay of Montagna. The city and ſuburbs are about ſix miles in circumference; the caſtle of Bourſa is on the higheſt part; it is walled round, the rocky clifts below it being almoſt perpendicular, and beautifully adorned with the trees that grow on them; the reſt of the town and ſuburbs are on heights on each ſide, but chiefly to the eaſt, there being a very ſmall part of the city on the plain to the north: the ſuburb where the Greeks live is to the weſt of the caſtle; there are about ſix hundred families of them with their metropolitan, and three churches. The town is divided from the eaſtern ſuburb by a deep channel or vale, over which there are ſeveral bridges; one of them with ſhops on each ſide, is ninety paces long and ſixteen broad; the vale being planted with mulberry trees, makes the ſituation of the houſes that are on it very delightful; a ſmall ſtream runs through it, which ſwells to a torrent after rains: to the eaſt of this is the ſuburb, where the Armenians live with their archbiſhop, of whom there are about eight hundred families, and they have one church. It is ſaid they have three hundred pariſhes and moſques in the city, and many little moſques arched over with one dome, and the

* See Bibliotheque orientale D'Herbelot, at the word Burſah.

great

great ones with ſeveral, as well as the kanes and bezeſtans, all which are covered with lead; theſe and the agreeable mixture of trees, together with the fine plain beneath, cultivated with mulberry-trees, altogether makes the proſpect from the mountain moſt delightful. The caſtle, as I obſerved, is walled round, which I take to be the ancient city Pruſa; it is near a mile in circumference; I ſaw one part of the wall remaining, built after the ancient manner, with one tier of ſtone laid flat, and another ſet up an end, alternately; I ſaw alſo an inſcription, which mentions that the emperor Theodorus Comenes Laſkares built one of the towers of the wall. Over the north brow of the hill are ruins of the grand ſignior's ſeraglio, which was burnt down ſome years ago; this being one of the royal cities which have been the reſidence of their monarchs. Orkan, who took this place, and his children, are buried in an old church in the caſtle, which is caſed with fine marbles, and paved with Moſaic work; to the weſt of it there is a ſepulchre covered with a cupola, where, they ſay, ſultan Oſman is buried; and ſome ſpeak of Bajazet's children as interred near him, but I did not ſee their ſepulchres. This caſtle is governed by the janitzer aga, who reſides in it.

They make in the city a great variety of all ſorts of ſattins, moſtly ſtriped, which are uſed for the under ſhort garments of the Turkiſh habit; they make alſo a great quantity of meles, of flax and ſilk, uſed chiefly for ſhirts, and a ſort of gauſe called brunjuke, which is much wore by the ladies for their undermoſt garments; they export alſo a great quantity of raw ſilk both to Conſtantinople and Smyrna.

The great number of ſprings that riſe all over the city make it a very pleaſant place; ſome flow in large ſtreams, and one in particular comes out of the mountain at the caſtle like a ſmall rivulet, where the Turks ſit in the ſhade, and where every thing is ſold which they delight in. There are ſeveral baths to the weſt of the town which are very famous, and have always been much frequented; in one called Cara-Muſtapha there is a ſpring of cold water, and another of hot, within the ſame room. That called Jeneh-Coplujah [The new ſpring] is the largeſt and moſt beautiful bath; it is a fine building, a large ſpring riſes in the middle of it, and two very hot ſtreams run through the room; near it there is a ſmall bagnio, called, The Jews bagnio: from this we went to a warm water, eſteemed holy by the Greeks, and is called Aie Theodory. Another bath is Culatlow-Coplujah [The ſulphur bath]. Half a mile farther is a large bath, called Chekreeh-Cuplejah, which has not ſo much ſulphur in it as the other, and is more frequently drank, though all the waters are taken inwardly, as well as uſed for bathing.

I had a letter to the janitzer aga, which was delivered without a preſent, and I deſired him to ſend ſome janizaries with me up mount Olympus; but he ſaid, he could not anſwer for my ſafety, and added, that ſometimes they were even in danger of the rogues in the very ſkirts of the city; ſo I applied to an Armenian to whom I was recommended, who carried me to his houſe the day before I was to go up the mountain, and hired ſome horſemen well armed to go with me, and we ſet out very early in the morning. This part being probably inhabited by a colony from about mount Olympus in Theſſaly, may be the reaſon why the mountain had that name given it; the Turks call it Keſheſh Daug [The mountain of monks] from a monaſtery on the mountain, which, as I was informed, was dedicated to the ſeven ſleepers; the firſt part of the aſcent is ſteep, covered with cheſnut, hazel, and beech; it leads to a plain ſpot on the ſide of the hill where the Urukes were decamping; the next part was alſo ſteep, and covered with ſeveral ſorts of fir, one of which is a very particular kind; the cones of it, like the cedar points upwards *; a turpentine drops from the fruit of this ſort,

* It is what the botaniſts call, Abies Taxifolia, fructu ſurſum ſpectante. Inſt. R. H.

which

which they call maſtic, and ſells dear, being uſed in ſurgery for wounds. Above this there is another plain, or rather two valleys, divided by a low hill, in each of which there runs a river; there is a very ſmall trout in them, which they call Allah Ballouk [The fiſh of God], being much eſteemed; though I could not perceive that they were different from our common trouts; there is another ſhort aſcent to a plain ſpot, which extends to the foot of the higheſt ſummit of the hill; the aſcent to which is to be looked on as the laſt third of the way; this upper part has always ſnow in the hollow parts of the hill, which is carried every day to Bourſa: above this plain there is no wood except ſhrubs and the juniper; towards the upper part of the mountain I obſerved that there was a baſtard grey granite. The proſpect, they ſay, from this hill is very fine when all is clear; it was indeed at that time clear all round and above us, but there were clouds below which intercepted the view. Having ſpent the whole day on this mountain, we returned in the evening to Bourſa.

CHAP. XXV. — *Of Nice, Gemblick, and Montagna.*

WE ſet out with the caravan towards Nice on the eighteenth in the evening, and travelled along that fine vale to the north-eaſt, which is ſo well improved with mulberry trees for the ſilk. We went only four miles to a village called Suhgerly, where we lay in the prieſt's garden. On the nineteenth we ſaw a town or village called Chioſlec; there is a large old building on a hill to the right of it, and at the north-eaſt corner of the plain is a ſmall lake called Ouſkomah. To the eaſt is a ſmall town, if I miſtake not it is Chioſlec, where they make velvet for cuſhions uſed on the ſofas all over Turkey, many of which are of a ſort of beautiful flowered velvet, but moſt of them are made with a ground of a hard yellow ſilk; they make them from fourteen dollars to eighty dollars a pair. We croſſed over the hills to the north, and came into the large plain of Ienichahere, in which there is a great lake extending from the town of Ienichahere at the north-eaſt of it, to the ſouth-weſt end of the plain; in ſummer the greater part of it appears like a moraſs, being overgrown with reeds. Ienichahere is a ſmall town, where there are four or five moſques, and only one Armenian church, there being few inhabitants of that profeſſion: I ſaw only one marble coffin here, with a defaced inſcription on it. I cannot conjecture what place this was, unleſs it might be Cæſarea, called alſo Smyrdiane, which in Ptolemy's order of places, is put between Nicæa and Pruſa at mount Olympus. From this place we croſſed other hills to the north, and deſcended to the lake of Nice; and going on the ſouth ſide of it about a mile, we turned to the north at the eaſt end of it, and came to Nice. This lake was called the lake of Aſcanius, and now has the name of Iſnick, from the Turkiſh name of Nice; it is about twelve miles long. There are a great number of fiſh in it; but it is navigated only by ſmall boats which are cut out of one ſingle piece of wood.

The city of Nice is ſituated at the eaſt end of the lake of Aſcanius, having a valley to the eaſt of it finely improved with mulberry-trees, through which there run ſeveral ſmall ſtreams, which paſs through the city, or near it. This city was firſt built by Antigonus, and called Antigonia; afterwards it had the name given it of Nicæa, from the wife of Lyſimachus; it is encompaſſed with very fine walls, which are almoſt entire; they are built of ſtone, with four tier of brick at the diſtance of every ſix feet, the walls being about fifteen feet thick and twenty high; they are made with battlements, a walk all round, and towers of brick at the diſtance of ſeventy paces, which are about fifteen feet higher than the wall, and are half an oval; on one ſide of the gate to the lake there is a large octagon tower, and on the other ſide a round

tower, to the ſouth of which are two or three other round towers. There are two gates, which ſeem to have been very fine triumphal arches; on one of them to the ſouth, called the old gate, are imperfect inſcriptions to the honour of one of the emperors after Nero, whoſe name I found on it as an anceſtor. Within this gate there are remains of another, on which there is an imperfect inſcription, where I ſaw the name of the emperor Claudius. There are ſigns of an inſcription on the north gate, which ſeems to have been made in copper: at this gate there are two large reliefs of Meduſa's heads, with victories over them: on one ſide there is a fine mezzo relievo of three perſons, as big as life, ſet againſt the wall, but it is much defaced, and on the other ſide there is a marble coffin, with a relief of a battle on it. I ſaw at a moſque two moſt beautiful pillars in ſuch large ſpots as are commonly ſeen in verd antique, ſome of a light brown, and of a grey, others of a whitiſh colour, being the only pillars I ever ſaw of that ſort of marble, and would be of very great value to thoſe who are curious. The Greek church, where they ſay the council was held, is built of brick, and though it is old, yet I take it to be a later building than the time of Conſtantine; the cathedra or ſeat, and the ſemicircular ſteps at the end, are common in antient cathedral churches, and theſe are very ill built; there are ſome remains both of the Moſaic ceiling and pavement: the Armenians have a ſmall church in a ſort of grot under the weſt end of it. To the north of the town there are two marble coffins; one is of red and white ſpotted marble; the other has a Meduſa's head at each end, and in the middle of the front, is the relief of a man with a club as going away from a woman who is behind him, which is probably deſigned for Hercules refuſing pleaſure, and embracing a life of labour and induſtry; there is a woman on each ſide in different compartments, and an inſcription over all. To the eaſt of the town are the remains of an old channel of an aqueduct, out of which there now runs a large ſtream that is conveyed to the town by an ill built aqueduct. Over this, on the ſide of the hill, there is a very curious piece of antiquity now in ruins, though it ſeems to have been deſigned to have laſted for ever, but it has been deſtroyed by force; it is a room hewn out of one ſtone of grey marble, and ſeems to have been an antient ſepulchre; it was probably moved to this place, and not cut out of the rock on that ſpot, unleſs art has been uſed to deceive, for all round at the bottom it appears as if it was ſeparated from the rock, and there are other ſtones under it on the outſide, as if deſigned for the foundation; it is thirteen feet ſix inches long, and twelve feet ten inches broad; it was cut archwiſe at top: on each ſide there is a ſolid bench or bulk, I ſuppoſe to place the coffins on, and there ſeems to have been one coffin laid acroſs at the eaſt end: on the outſide there is an inſcription in Hebrew, very much defaced; but it does not ſeem to have any relation to the building, being in very ſhort lines, and not in the middle of the eaſt end. This room ſeems to be of the nature of that temple of Thebaic marble, or red granite, mentioned by Herodotus, which was cut out of the iſle of Elephantine, and carried down by water to Sais in Delta. Within the city walls there are ſome very fine large arches now under ground; they ſeem to have belonged to a theatre, which muſt have been very magnificent; the arches are turned with large hewn ſtone; thoſe which I take to be the inner ones are very wide, and in the front of each of them there are others.

The walls of the city are at leaſt four miles round, and yet the preſent town, which is much like a village, has not above three hundred houſes in it, and there are not more than twenty Chriſtian families in the place, the greater part of which are Greeks: they have no trade but that of ſilk, which is bought up by the merchants, and ſent either to Bourſa, or to Gemblik, to be embarked for Conſtantinople. The air is very unhealthy

unhealthy here, occaſioned probably by the rivulets not having a free courſe, and by turning them into their gardens within the walls, where the water ſtagnates and corrupts the air. I was informed that Nice is about eighteen hours, or thirty-ſix miles from Nicomedia, and that it is near ſixteen miles from Caramouſal, a port on the bay of Iſmit or Nicomedia, and twenty-four from another port in that bay further to the weſt, called Debrendeh, where they commonly go to embark for Conſtantinople.

On the twenty-firſt we ſet out and travelled on the north ſide of the lake, and in about four hours came to an obeliſk, about a mile to the north of it; the people call it Beſh-Taſh [The five ſtones], becauſe it conſiſts only of that number; it is of grey marble, and of a ſingular kind, for it is triangular, and ſtands on a baſe and pedeſtal, ſix feet nine inches ſquare, and about eleven feet high. There is an inſcription on the ſouth ſide of it, from which one may conclude, that it was erected as a ſepulchral monument, probably to ſome great citizen of Nice: the import of the inſcription is, that C. Caſſius Philiſcus, the ſon of C. Caſſius Aſclepiodotus lived eighty-three years.

We travelled on between the hills and the lake, lay at a village called Ieranitè, in the houſe of an Armenian, who endeavoured to intimidate me with regard to the ſecurity of the road, which I found was only to put me on hiring him to go along with me. On the twenty-ſecond we came to the weſt end of the lake, and paſſed through Bajaric; I obſerved that the hills are finely improved along the ſouth ſide of the lake; we turned to the weſt in that beautiful vale in which the river Aſcanius runs; it is finely improved with all ſorts of fruit-trees and vineyards; the hills on each ſide being alſo under vines.

We came to Gemblic at the north-weſt corner of this plain, which is moſt delightfully ſituated on two little heights, and on the plain by the ſea ſide; it is the antient Cius, which was deſtroyed by Philip king of Macedon, and rebuilt by Pruſias, and from him called Pruſias; there are ſome inſcriptions about the town. This place is twenty-four miles from Nice; the archbiſhop of that city has his palace of reſidence here, to which I went; as he is the fifth of the twelve firſt archbiſhops, he lives moſtly in Conſtantinople; the Greeks, who are about ſix hundred families, have ſeven or eight churches here, and likewiſe a nunnery, and two convents on the ſide of the hill over the town; there are about ſixty Turkiſh families in the place; they have two moſques, and moſtly inhabit the hill to the weſt. They have a great export here of corn, of an ordinary white wine, and of all ſorts of fruits, to Conſtantinople. I find the rivers Cius and Hyla are mentioned here; probably they are the names of two mouths of the river Aſcanius; and here the poets place the ſtory of Hylas, the waiting boy of Hercules, in relation to his being conveyed away by the nymphs.

On the twenty third we had a moſt pleaſant ride for twelve miles along the ſouth ſide of the bay of Montagna, to the town of the ſame name. To the north of this gulph is that head of land which was called the promontory Neptunium, and is between this bay and that of Nicomedia. Montagna is on the ſea, about twelve miles to the north of Bourſa, and is ſituated under the mountains; the town is about a mile long, conſiſting of one ſtreet near the ſhore; there are about ſeven hundred Greek families in it, who have ſeven churches, and the archbiſhop of Bourſa has a palace here, reſiding in this town part of the year; the Turkiſh families are not above three hundred. This is the port of Bourſa, and is computed to be a hundred miles from Conſtantinople; it is a place of great reſort for the export of ſilk, corn, and the manufactures of Bourſa, Tourcomen carpets, ſaltpetre, a poor white wine, and all ſorts of fruit to Conſtantinople, from which they alſo import many commodities to ſupply the city of

Engraved by George Cooke.

Constantinople

from the heights of Eyoub

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Bourſa, and the country about it. The antient city Myrlea was half a mile to the ſouth-eaſt of the town, and on the eaſt ſide of the road to Bourſa, being ſituated on a hill, which is ſtrong by nature; it was deſtroyed by king Philip, rebuilt by Pruſias, and called Apamea from his wife; it was afterwards called Apamea Myrlea, and Apamea of Bithynia: the firſt city was built by Myrlus, who was of Colophon, and I ſuppoſe head of the colony from that place; it was afterwards made a Roman colony, and was doubtleſs a conſiderable place; there are no remains on the hill, except heaps of ſtones thrown out of the vineyards; it is probable that the city in length of time extended down to the ſea; and as a proof of it I ſaw the remains of a ſmall brick building about a mile to the eaſt of the preſent town. I went to the kane, and then waited on the archbiſhop of Bourſa, to whom I had a letter: he entertained me very civilly, though he was in trouble on account of his brother, who was ſent for to Conſtantinople by the vizier, as it was thought, to ſqueeze money out of him; when I returned to the kane, he ſent me a preſent of wine and proviſions. I embarked on the twenty-ſeventh for Gallipoli; we were obliged by contrary winds to put into a port called Armocui, on the other ſide of the bay near the point of the cape; there is a hot mineral water at this place, and another to the north-weſt, at a place called Joloway: I was informed alſo, that at the north-weſt point of the cape, at a place called Courai, there is a hot water, where there is a convent belonging to the monaſtery of ſaint George of Halkè, which I have already mentioned among the Princes Iſlands; the Greeks go once a year to that place out of devotion, and to bathe in the hot mud, it being eſteemed a great remedy for many diſorders, particularly the ſciatica. We touched at Rodoſto in the way to Gallipoli, where the plague had begun to rage, and I lodged there all night in a coffee-houſe; we went the next day to Gallipoli; where I immediately embarked for the Dardanels, when I was informed that the plague had alſo broke out in that city. From the Dardanels we paſſed by Tenedus, ſaw the ruins of Troas, embarked for Lemnos, and went from that iſland to mount Athos; of which I ſhall give an account in the following book.

A DESCRIPTION OF THE EAST, &c.

BY RICHARD POCOCKE, LL.D. F.R.S.

Book the Third. — Of Thrace and Greece.

Chap. I. — *Of Thrace in general; and of Conſtantinople.*

THRACE was bounded to the weſt by mount Hæmus, and the river Næſtus, and on the other ſides by the Propontis, Ægean, and Euxine ſeas: it was a Roman dioceſe, and by the Greek church was divided into four provinces: Europa, which was pro-

bably on the ſea to the eaſt; Hæmimontana, to the weſt at mount Hæmus, in which was Plotinopolis; Rhodope, about the mountains of that name, in which was Trajanople; and Thrace-Proper, probably in the middle between them, of which we may ſuppoſe Adrianople was the capital. Thrace is very far from being a barren country, as ſome of the antients have deſcribed it, for the part I ſaw of it is naturally one of the fineſt countries I have ſeen, and the richeſt ſoil; and ſo they ſay it is to the weſt of Adrianople; as mount Hæmus is to the weſt of it, ſo mount Rhodope runs along the middle of this country to the weſt of the river Hebrus, and I ſuppoſe extends away to the north.

When I arrived at Scutari, they took my ſlave from me, as I had not the original writing by me to vouch the property of him; but on application I got him afterwards releaſed. I ſent from this place to the gentleman to whom I was recommended at Conſtantinople, who did me the honour to come over and conduct me to his houſe, where I received all manner of civility during my ſtay there, as indeed I did from all the gentlemen of the Engliſh nation.

As there have been particular deſcriptions given of Conſtantinople, it is unneceſſary to ſay much of it. The beauties and advantages of its ſituation have been much enlarged on, and no account can poſſibly give a juſt idea of it, as it ſurpaſſes every thing that can be ſaid, inſomuch that the fine views which it affords are alone a ſufficient recompence to the traveller who goes to ſee it. This city is on a promontory at the entrance of the Boſphorus, having the Propontis to the eaſt and ſouth, and the port antiently called Ceras to the north; I found the ſouth-weſt ſide on the land to be ſeven thouſand ſeven hundred paces long; it has on that ſide two walls built with ſquare towers, and a foſſe on the outſide of the outer wall, which is twenty paces broad, and faced with ſtone on both ſides: Gyllius makes the ſouth-eaſt ſide equal to this, and the ſide on the port a mile leſs, which would make it in all eleven miles in circumference, though he computes it to be near thirteen miles; it is from half a mile to a mile and a half broad: the ground riſing from the port and from the ſea round the end of the promontory, makes the ſituation very beautiful, and it is not difficult to diſcern the ſeven hills on which the city is built; the firſt takes up the whole breadth of the promontory, on which the grand ſignor's ſeraglio is built; five more are over the port, divided by valleys that deſcend from the height, which joins ſome of the hills, and goes near the whole length of the city, the Adrianople ſtreet running all along on the top of it; on the ſecond hill is the burnt pillar; on the third hill, is the magnificent moſque Solimanea; the valley between it and the fourth hill is broad; the aqueduct of Valentinian croſſed it, of which there remain about forty arches; the eaſt end of it is deſtroyed, and the water is now conveyed by channels on the ground; the moſque of ſultan Mahomet is on the fourth hill, and that of ſultan Selim on the fifth, the weſtern walls of the city running along on the top of the ſixth hill. Theſe hills riſe ſo one above another from the port, that they all appear from the mouth of the harbour, and moſt of the houſes having a court or garden, in which they plant trees for the ſhade and the refreſhing verdure, this adds a great beauty to the proſpect: the ſeventh hill is divided by a vale from the height that joins the three laſt hills, which are to the north of it; this hill alone is computed to be one third part of the city, and is to the ſouth of the fourth, fifth, and ſixth hills, the others having the bay to the ſouth of them; and that bay has to the ſouth of it the north-eaſt point of the ſeventh hill and the three other hills to the north; the pillar of Arcadius was on the ſeventh hill.

Great part of the houſes of Conſtantinople are built with wooden frames, moſtly filled up with unburnt brick; and a great number of houſes are made only of ſuch frames

frames covered with boards: they have notwithſtanding very good rooms in them; and the ſtreets are tolerable, with a raiſed footway on each ſide. The ſtreet of Adrianople is broad, and adorned with many public buildings; to the ſouth of it there is a vale, which is to the north of the ſeventh hill. The bazeſtans or ſhops of rich goods are ſuch as have been deſcribed in other places; and many of the ſhops for other trades are adorned with pillars, and the ſtreets in which they are, covered over in order to ſhelter from the ſun and rain. There are alſo ſeveral large kanes, where many merchants live, and moſt of theſe have apartments in them, where they ſpend the day, and retire at night to their families in their houſes. The bagnios alſo are to be reckoned another part of the magnificence of Conſtantinople, ſome of them being very finely adorned within. The fountains likewiſe are extremely magnificent, being buildings about twenty feet ſquare, with pipes of water on every ſide; and within at each corner there is an apartment, with an iron gate before it, where cups of water are always ready for the people to drink, a perſon attending to fill them; theſe buildings are of marble, the fronts are carved with bas reliefs of trees and flowers; and the eves projecting ſix or ſeven feet, the ſoffit of them is finely adorned with carved works of flowers, in alto relievo, gilt with gold in a very good taſte; ſo that theſe buildings make a very fine appearance.

It is ſaid that there are three hundred moſques in Conſtantinople; ſix of them are royal moſques, diſtinguiſhed by their number of minarets from two to ſix (others having but one); and are called after the name of their founders: I went into four of them; ſultan Achmed; Solimanea, or the moſque of ſultan Soliman; ſultan Mahomet; and ſultan Selim; they are all built, as moſt of the moſques are, with a court before them, that has a portico round it, which conſiſts of old pillars of the fineſt marbles: in that of Solimanea in particular there are four very large pillars of red granite between the ſtone piers which ſupport the dome; and the moſque is built in a very good taſte; there is a gallery round below, ſeparated by pillars from the iſle which goes round the part under the dome: there are two porphyry pillars in the portico of this moſque, of the ſame ſize as thoſe in ſaint Sophia; all theſe buildings are covered with cupolas, and ſome parts only with a quarter of a ſphere; the latter are moſtly built againſt the baſe of the great cupola, and all is covered with lead; abroad there are fountains to waſh on each ſide of the moſque; and the walls which encompaſs the great court before the moſque, are built with windows in a good taſte, with croſs iron bars in them. Near theſe moſques there are commonly places to prepare, and diſtribute proviſions to the poor on certain days; there are alſo generally near them ſhops and a bagnio for the ſupport of the moſques. The grand ſignor goes every Friday to one of theſe royal moſques, taking them commonly one after another, by reaſon that there is a benefaction given to the moſque he goes to, which I was informed, is five hundred dollars: the other two are the Waladea moſque, and ſultan Bajazet; all of them having in them, and the courts belonging to them, many fine pillars, eſpecially of verd antique: there alſo is a royal moſque built by Mahomet the ſecond, to the weſt of the city at a place called Joupe, which has its name from Joupe a Turkiſh ſaint, to whom the moſque is dedicated: in this moſque the grand ſignor receives ſolemn poſſeſſion of his dominions, by having a ſword girded about him by the mufti. I was curious to ſee ſuch of the moſques as I could find had formerly been churches, and among them particularly ſaint Sophia; there are in it eight porphyry pillars, and as many of verd antique, which, I believe, for their ſize, are not to be exceeded in the world; for the dome being ſupported by four large piers; between them are four verd antique pillars on each ſide, and a ſemicircle being formed as at

each corner by theſe and four more piers, there are two porphyry pillars in each of them, and it appears plainly that there was a third; for there is an arch filled up next to each pier, which was doubtleſs done in order to ſtrengthen thoſe piers, the building having viſibly given way at the ſouth-weſt corner, where the pillars of the gallery hang over very much; two of the porphyry pillars in the portico of Solimanea, might be taken from this moſque, and probably the other two might be found, if all the moſques and the ſeraglios were examined; theſe pillars are about two feet and a half in diameter, and of a proportionable height; there are pillars of verd antique in the galleries over them: eight large porphyry pillars in ſaint Sophia are mentioned as taken out of a temple of the ſun built by Valerian, and ſent by Marſia, a Roman widow, to the emperor Juſtinian *; ſo that if the others were of porphyry, they muſt have been taken from ſome other place. There are two porticos to the church; the inner one is wainſcoted with fine marbles: the moſque ſtrikes the eye at the firſt entrance, the dome being very large; but a great beauty is loſt, as the moſaic is all deſtroyed, except a very little at the eaſt end; ſo that all the top is whited over; but the ſides are wainſcoted with porphyry, verd antique, and other rare oriental marbles; it is hung with a great number of glaſs lamps, and the pavement is ſpread with the richeſt carpets, where the ſophtis are always ſtudying and repeating the alcoran; and the doctors preaching and explaining it, in particular parts of the moſque, to their ſeparate auditories: the top is covered with lead, and there is a gallery round on the inſide of the cupola: this moſque makes a much meaner and heavier appearance on the outſide than the moſques that are built in imitation of it. On the ſouth ſide of it the grand ſignor has erected a very ſmall but neat library, which ſeemed to be about twenty feet wide and thirty long; there are preſſes round it, and two in the middle for the manuſcripts; the windows open to a court, round which the mauſoleums of three ſultans are finely built of marble; and in one of the windows of the library there is a ſopha for the grand ſignior, when he is pleaſed to come and hear the law read to him in this place. The fineſt moſque next after ſaint Sophia, which has been a church, is on the ſeventh hill, and near the ſeven towers; it is called by the Greeks Conſtantine's church, but is the church of a monaſtery called Studios, from a citizen of Conſtantinople of that name who built it; there is a very handſome portico to it, with four pillars of white marble, which ſupport a very rich entablature, there being another of the ſame kind within: the nave is divided from the iſles by ſeven verd antique pillars, ſix feet two inches in circumference; I took particular notice that they are of the compoſite order: over theſe there are as many more pillars of the Ionick order, and probably of the ſame materials, but according to the Turkiſh taſte they are whited over; there appears to have been a gallery on each ſide, which is not remaining. There is a ciſtern under a court to the ſouth of it, in which there are four rows of Corinthian pillars. Another church converted into a moſque, is on the north brow of the fourth hill; it was dedicated to the Almighty, has two porticos, and is divided into three parts, the domes being ſupported with pillars of red granite; the whole is adorned with the figures of the apoſtles, and of the hiſtory of our Saviour in moſaic work, and the ſubject of each compartment is deſcribed in Greek; the Turks have disfigured the faces of all them. On the outſide of this church there is a very fine coffin of a ſingle piece of verd antique of a very extraordinary ſize: there are croſſes cut on it, and probably it is the only one of this ſort of marble in the world. The magnificent church of the apoſtles, built by Conſtantine the great, was on this

* See a letter of Plutarchus, ſecretary of Juſtinian, in Godinus.

hill, where the moſque of ſultan Mahomet is ſituated; there are now no remains of it; near it were the ciſterns of Arcadius, where there is at preſent the largeſt bagnio in Conſtantinople; near which I ſaw the remains of ſome very thick walls, probably belonging to thoſe ciſterns. There is alſo moſque that was an old church on the fifth hill, and another at the foot it; but there is nothing remarkable in either of them. About the ſeventh hill I ſaw alſo two other moſques that were churches; they are not mentioned by any authors; and, if I miſtake not, they are called the church moſques. In this part alſo there are great remains of vaults and ciſterns; one of them ſeems to be that which was near the church called Mocianus, built by Anaſtaſius Dicorus; the ciſterns were made by Juſtinian: on the ſixth hill there is a church to which they carry mad people, and lay them in a portico, thinking it a ſovereign remedy to bring them to their ſenſes; this I ſhould take to be about the ſpot of the church of St. John Baptiſt in that part which was formerly a ſuburb, called Hebdomum; it is ſaid Theodoſius brought to this place the head of St. John Baptiſt from a village called Coſlaum near Pantichium in the diſtrict of Chalcedon; for near this place there is a large hollow ground now turned into gardens, which ſeems to be the ſpot of the ciſterns of Bonus, mentioned in this part. Another church ſpoken of by thoſe who deſcribe Conſtantinople, is the church of the Virgin Mary in Blachernæ, at a place where there is now a holy water, which is had in great eſteem among the Greeks, and there are ſome remains of very ſtrong walls. To the eaſt of this at the foot of the fifth hill is a part of the city called Phanar, where there is a wall built up the hill; they have a ſtory, that it was erected in one night during a ſiege by candle-light; and that this gave name to that part of the city. Here the patriarch of Conſtantinople reſides, and alſo the patriarch of Jeruſalem, the place being moſtly inhabited by Greeks, and between this place and the fountain before mentioned, there are ſeveral Greek churches. What they call the palace of Conſtantine, cloſe to which the walls are built on the ſixth hill, ſeems to have been only one room with the roof ſupported by pillars, though now it is divided, and made into two ſtories; it does not ſeem to be of great antiquity; and is probably a Genoeſe building, as there are coats of arms over the windows.

There are very few remains of any other antiquities in Conſtantinople. Of the ſeveral pillars and obeliſks which were in the Hippodrome, there are now only three to be ſeen; one is the obeliſk of red granite, thirty-five paces from which is the ſerpentine pillar, and forty paces from that an obeliſk, which is built of hewn ſtone; all theſe have been very particularly deſcribed; the obeliſk of granite appears to have been longer, the figures at bottom being imperfect: both this and the other obeliſks had two ſteps round them, which do not now appear, as they are continually raiſing the ground of the Hippodrome. The obeliſk which is built of hewn ſtone was covered with plates of braſs, and the holes to which they were fixed are ſeen in the ſtones: part of the ſerpentine pillar is broke off; at the grand ſignior's ſeraglio of Sadabat, there is one made in imitation of it, but not ſo large: that in the Hippodrome is thought to be a very great piece of antiquity, being ſaid to be the twiſted ſerpents on which there ſtood a Tripos, ſuppoſed to be that which Pauſanias and the cities of Greece conſecrated to Apollo at Delphi. What they call the Burnt Pillar is on the ſecond hill, which though not of one ſtone, yet when entire might be eſteemed one of the fineſt pillars in the world, being ſingular in its kind; it is ſaid to have been brought from Rome by Conſtantine the Great, and that he placed on it that exquiſite bronze ſtatue of Trojan Apollo, which was a repreſentation of himſelf; it is called

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the Burnt Pillar, becauſe the pedeſtal and pillar have been much damaged by fire; it is erected on a marble pedeſtal, about twenty feet high, which is much ruined; and probably there were ſome ſteps round it; the ſhaft ſeems to have conſiſted of ten pieces of porphyry, thirty-three French feet in circumference, each ſtone being nine feet four inches long, excepting a wreath of laurel half a foot deep at the top of every one, which had the effect to conceal the joining of the ſtones: ſeven of theſe ſtones now remain, though an exact deſcriber of Conſtantinople ſays there were eight; three of the ſtones, together with the ſtatue, were thrown down by lightning; if I do not miſtake, it was in the time of Alexius Comnenus; it was ſaid to have been of the Doric order, and when entire muſt have been a moſt magnificent lofty pillar; it is not well repreſented even in its preſent condition by any cuts that I have ſeen of it; there are now twelve tiers of ſtone above the ſeven of porphyry; eleven of them ſeem to be about a foot deep, and the uppermoſt is ſomething like a Tuſcan capital; and about two feet deep. There is a Greek inſcription on the fourth tier, which I had not an opportunity of copying; but it is ſaid to import, that the emperor Emanuel Comnenus repaired it. Arius is ſaid to have died near this pillar, as mentioned by the eccleſiaſtical hiſtorians. Near it is a ciſtern, the arches of it are ſupported by ſixteen pillars in length, and fourteen in breadth, with as many more on them; it ſeems to have been a Chriſtian work, there being a croſs on ſome of them, and theſe letters K. N. I ſaw what is called the pillars of Marcianus, which is mentioned by Gyllius, but he ſeems not to have ſeen it; he alſo mentions the virgin column, which probably is the ſame, though he might not know it; for it is now called by the Turks Kiſh-Taſh [The Virgin Stone or Pillar;] it is a very fine pillar of grey granite of the Corinthian order, with a well-proportioned pedeſtal which had ſteps round it; the ſhaft alone ſeems to be about twenty-five feet high; and this pillar, eſpecially the pedeſtal, is very ill repreſented by ſome travellers: it is ſuppoſed that the inſcription was made in braſs, and they have been able to trace it out by the holes which were made in order to fix on the letters. A pillar like this was removed from ſome part of the town into the garden of the ſeraglio, which I ſaw from Pera between the trees. The hiſtorical pillar of Arcadius has been very exactly deſcribed; the ſhaft of it was taken down about thirty years ago, for ſome public Turkiſh building; ſo that the baſe and pedeſtals only remain; the baſe and the column conſiſted of ſeveral tiers of ſingle ſtones of the ſame breadth as the baſe and column, and were laid one over the other, out of which the ſtairs were cut within; but the pedeſtal has two ſtones in each tier ſo nicely joined, that a very curious perſon has affirmed that there was but one in each tier.

The ſeraglio and public audiences of the grand ſignior have been fully deſcribed; I ſaw part of the ceremony of an audience of the grand vizier, and was habited in the caftan, but I could not enter into the audience-room to ſee the monarch, becauſe the number of perſons permitted to go in with the ambaſſador was full: a divan is always held before ſuch an audience, at which the ambaſſador is preſent, and the grand ſignior is at a lattice window over the ſeat of the grand vizier, but is not ſeen, though by ſome ſignal it is known that he is there; and when the buſineſs of the divan, as a court of juſtice, is done, (which is chiefly reading petitions of poor people, who are brought one by one into the preſence of the grand vizier), then ſtools are ſet before the vizier, the two cadiliſkiers, the treaſurer and ſeal-keeper, who are always preſent; and about ſeven in the morning the dinner was brought on ſeveral ſmall plates placed on large diſhes, and put before them on the ſtools, without their moving from the place where they did the public buſineſs; the ſmall plates were very often changed; the

ambaſſador eating with the grand vizier, and thoſe who go to audience with him, with the ſeal-keeper, and treaſurer; the cadiliſkiers being people of the law, are too holy to eat with infidels: after this the grand ſignior's firman is read, which orders that the ambaſſador ſhould be introduced. The vizier holds the ordinary divans four times a week in the grand ſignior's ſeraglio, and on the other days he has a divan in his own houſe.

Two rivers fall into the bay of Conſtantinople, about a league to the weſt of the city; the northern river is the antient Lycus; the ſouthern one was called Hydraulis. There were many houſes of pleaſure and gardens of the great men near the banks of theſe rivers, and on the riſing ground; but in that rebellion which ſet the preſent grand ſignior on the throne, the mob requeſted it of him, that they might be permitted to deſtroy thoſe houſes where the great people ſpent their time in luxury and idleneſs, neglecting the public affairs; and their petition not being refuſed, they levelled every thing to the ground; ſo that now they have their country houſes along the canal in the way to the Black ſea. On the northern river the grand ſignior has a pleaſant ſeraglio called Sadabat; the river is in ſuch a manner confined as to make a fine canal to it, which is about ſeventeen hundred paces long.

It is ſaid, that every day there are conſumed at Conſtantinople, Scutari, and the adjacent villages, thirty-ſix thouſand meaſures of wheat: theſe meaſures, which are called a killo, are ſuppoſed to be ſufficient for a hundred perſons, ſo that the number of ſouls may be computed at three millions ſix hundred thouſand; of theſe a hundred thouſand are computed to be Jews, and ſixty thouſand Chriſtians; though the former computation ſeems to exceed. They reckon that there are forty thouſand boats, like our wherries, which are uncovered; except thoſe of the grand ſignior, or grand vizier; the former being covered with red, and the latter with green.

There have been two Armenian preſſes in Conſtantinople for about forty years. The vizier Ibrahim Paſha having read an account of the uſefulneſs of printing, perſuaded the late ſultan Achmet to permit a preſs to be ſet up under the direction of Ibrahim Efendi, an Hungarian renagado; they printed twelve books, but about four years ago it was dropped; but they have lately begun to print in Turkiſh the hiſtory of the Ottoman Porte for about ſixty years paſt. I happened to ſee Conſtantinople at a time when the Turks were in good humour, and had no reaſon to be diſpleaſed with the Franks, (except that the ſoldiery would gladly have continued the war againſt the emperor); they had juſt made a very honourable peace for themſelves with that monarch, and not a very diſadvantageous one with the Muſcovites, whom they dreaded as a power ſuperior to them; ſo that I went freely all over Conſtantinople, and was ſo far from being affronted in the leaſt, that I rather met with civility in every place; entered publicly into ſuch of the moſques as I deſired to ſee, and ſometimes even on Fridays, juſt before the ſermon began, and when the women were come into the moſques to hear their harangues: this is permitted by ſpeaking to the keeper of the moſque, and giving him a very ſmall gratuity, and at other times ſending for him when the moſques were ſhut: and indeed to ſpeak juſtly of the Turks, they are a very tractable people when they are well uſed, and when they have no proſpect of getting any thing by ill-treament; and what makes them more troubleſome and ſuſpicious in places on the ſea, is the rough uſage they meet with from the corſairs.

CHAP. II. — *Of Galata, Pera, the Aqueducts, and ſome other places near Conſtantinople.*

GALATA is ſituated to the north of the port of Conſtantinople, it is encompaſſed with a wall near three miles in circumference, having the water to the ſouth and eaſt, and is built from the ſea up the ſides of the hill; it is very much inhabited by Chriſtians, and by all the Europeans: here they have their warehouſes, cuſtom houſe, and all European ſhips come to this port. The Greeks have three churches in Galata, and the Armenians two: the Jeſuites, Dominicans, and Franciſcans, have each of them a convent in this place. During the time of the Venetian war a convent under the protection of Venice was ſeized on, and the church turned into a moſque, and ſuch Franks as lived near it were ordered to remove, on which all the Engliſh, and ſome others, removed to Pera, which is on the top of the hill where all the ambaſſadors reſide, and it is a much finer ſituation. What they call the Quattro Strade are almoſt entirely inhabited by Franks and other Chriſtians. Pera is under the Topjee-baſhaw of Tophana, and Galata is governed by a waiwode. Pera and Galata are the thirteenth region, which was called Sicena. The Trinitarians, two ſorts of Franciſcans, and the Capuchins, have each of them a convent in Pera. The ambaſſadors live here in greater ſtate than in any other parts, becauſe it is the cuſtom of the country, and they keep open table. The king of the Two Sicilies has lately obtained capitulations for trade, as well as the Swedes, and has a miniſter here. This place and Galata having been much inhabited by Genoeſe, who had obtained it of the Greek emperors, there are ſtill ſome of thoſe families remaining, many of whom are drogermen to the ambaſſadors; of which each nation has a certain number; one or two of them do moſt of the buſineſs of the nation; and the others are employed occaſionally by the merchants: there are alſo Gjovani de Lingue, as they call them, who are young men that have ſmall ſalaries, take their turn in waiting at the palace, and attend on ſtrangers or others, when there is occaſion: the French have twelve of theſe of their own nation, who are educated at the Capuchin convent at the expence of the king, are ſent to different conſuls abroad, and promoted as they deſerve. The Muſcovites and Germans alſo have ſome of their own nation, but are obliged chiefly to make uſe of the natives of the place, who know beſt how to diſcharge the myſterious office of a drogerman. The head drogerman of the port is always a Greek, and very often a prince of Moldavia; he is ſomewhat in the nature of a ſecretary of ſtate, as well as interpreter, and has a great influence in relation to the affairs of the Europeans, and more particularly when treaties of peace are on foot. It is ſaid the Venetian ambaſſador, who is called the Bailo, has an unlimited commiſſion from the republic to draw for what ſums he pleaſes, and even that his accounts are not examined. So great an intereſt that ſtate has to ſerve with the Porte.

To the north of Pera is Tophana, on another hill, and nothing can be imagined more beautiful than the proſpect of the vale between them: on the brow of the hill, on Tophana ſide, there is a public building called Galati Serai, (for this upper part of the hill is reckoned as a part of Galata or Pera); this building is finely ſituated round a large court; it is deſtined for the education of the itcheoglans for the ſeraglio of the grand ſignior, and contains in it about four hundred; they are moſtly orphans or children of poor people who cannot educate their families; they are kept under great diſcipline, never ſtir out, nor can they ſo much as look out of their windows, and no perſons are ſuffered to go in: they learn to read, write, ride, and draw the bow, and to chant

chant their devotions; the grand ſignior goes there once in two years, and chuſes out of them ſuch as he pleaſes about twenty years old, who are made his itcheoglans: moſt of them are officers about him like pages, and attend him on horſeback, or in the chamber, being ſomething of the nature of chamberlains, and theſe, according to their merit, are often advanced to be paſhas, and to the higheſt offices.

Tophana is ſo called from the foundery of cannon [Tope]. It is governed by the Topejee-Baſhaw [the captain of the artillery], as well as Pera; there are a great number of very fine braſs cannon on the quay and other places about it; for now they make none of iron. One of their fineſt fountains is in this place. To the north of it is Funduclee, and north of that two or three more places built up the ſide of the hills, which look like one continued town from Galata.

To the weſt of Galata, on the north ſide of the port, is the public arſenal or dock called Caſſum-paſha, where there are covered buildings to lay up the galleys in winter; and here is what they call the bagnio for the grand ſignior's captive Chriſtian ſlaves. I ſaw here eleven large men of war, and was informed that there are commonly about twenty, and that they have in other parts twenty more; the largeſt, called the Capitana, as I was informed, is twelve feet longer than the Royal Sovereign, being a hundred and eighty ſix feet long, and forty-ſix feet eight inches broad; it is twenty-one feet deep in the hold, has three decks, beſides the quarter-deck, and a ſpare deck: the ſheet anchor weighs ninety-five quintals, and the cable is thirty-two inches in circumference; ſhe carries a hundred and ten guns, and ſixteen hundred men. The galleys go out every ſummer round the iſlands to collect the harach or Chriſtian poll tax; and the captain paſha or high admiral ſails with four or five men of war, and levies what money he can on the iſlands, and other places on the ſea, which belong to him.

On the height, to the north-weſt of the arſenal, is a down called the Okemeidan [the Place of Arrows], where they go to exerciſe with the bow and arrow; and there are many marble pillars ſet up to ſhew how far ſeveral grand ſigniors have ſhot, ſome of which are at an incredible diſtance; it is a height which commands a fine view of the port, and Conſtantinople: there is an open Turkiſh namaſgah, or praying place on it, where I was informed they circumciſe the Grand Signior's children; in this place the grand ſignior reviews the army before he goes out to war.

Water has been brought to Conſtantinople at great expence, and is very neceſſary in this country where they drink it in ſuch great quantities, and uſe ſo much for waſhing and bathing; and the more care has been taken, becauſe a want of it would certainly cauſe a rebellion in the city; for this purpoſe they formerly made ſo many large ciſterns as reſervoirs of the water of the aqueduct, in caſe it ſhould fail; and the great ciſtern under ſaint Sophia ſerves for that purpoſe at this time; the moſt antient aqueduct was built by the emperors Valens and Valentinian; this aqueduct is ſeen in three places; it conveys water to the city at the diſtance of ten miles, being brought for the moſt part from places three or four miles to the ſouth-eaſt of the village called Belgrade. Theſe three parts of the aqueduct are called the crooked aqueduct, the long aqueduct, and the high aqueduct; the laſt is neareſt to Conſtantinople, and receives the water that comes from the other two, which are different ſtreams; the crooked aqueduct is ſo called, becauſe it makes a turn before it croſſes the valley from one hill to the other; this aqueduct is executed in a very fine taſte; it is a ruſtic work, and conſiſts of three tiers of fine arches one over another. The water firſt runs on a wall, and then on twelve arches, for two hundred and twenty-one yards; it then turns and croſſes the vale on the three tiers of arches; in the loweſt there are four arches, in the middle ten, and there are paſſages made through

the piers in the length of the aqueduct, by which one paſſes to the other ſide of the valley; in the uppermoſt tier there are twenty-one arches, the ſeven or eight firſt arches on each ſide are built on the deſcent of the hill, two or three on the ſolid wall, and ten over the middle arches; in the upper ſtory alſo, there are arches through fifteen of the piers, in order to paſs the whole length of the aqueduct, as it has been obſerved there are through the piers of the middle arches; the aqueduct being in that part about ſix hundred and ſeventy-two feet long, and a hundred and ſeven feet high: it is a very magnificent work, and the water is conveyed to it from a rivulet that paſſes near Belgrade, and muſt be the Hydraulis; the water of this river is ſtopped in two different places by a wall built acroſs, ſo as to make two large lakes, and runs in channels through the wall, which is built to keep them up: theſe ſeem to be Turkiſh works, and deſigned as reſervoirs of water in caſe the rivulet ſhould dry up in ſummer, that they might be ſupplied by two ſuch great bodies of water to be let out by lower channels which are in the wall, and may be opened on occaſion; from the laſt of theſe the water paſſes to a deep baſon, into which ſome other ſtreams are brought, and from that it runs partly in the channels made on the ſide of the hills, and partly on arches over valleys, and hollows in the hills, to the crooked aqueduct already deſcribed, from which it runs on the ſides of the hills into another baſon, and ſo does the water of the long aqueduct, and from that baſon it goes in one channel to the high aqueduct. The other, called the Long Aqueduct, ſeems to be a modern work, and, I ſuppoſe, was built by Soliman the magnificent, who is ſaid to have repaired the other aqueducts; and if it was, it is a work truly worthy of him; and I ſaw on it a ſhort Turkiſh inſcription: it was built as a further ſupply of water to be conveyed by the high aqueduct; it is two thouſand two hundred and twenty-nine feet long, eighty-five feet and a half high, and the wall is twelve feet thick; it conſiſts of two ſtories of arches one over another; in the lower ſtory there are forty-ſeven arches, and fifty in the upper: at the firſt deſcent, at each end of the hills, the water runs on a long wall: other ſtreams are brought to this water by the ſide of the ſouthern hill, which paſſes likewiſe on a ſmall number of arches over the valleys that are in the way. The water of this aqueduct, as obſerved, communicates with the crooked aqueduct, and both run to the high aqueduct, which is a vaſt maſſive ruſtic building, by which the water is conveyed over a valley; it is above eight hundred and forty feet long, and one hundred and twelve feet high; it conſiſts of four large arches, as many over them, and three ſtories of ſmall ones between them, there being nine arches in the upper and lower ſtories, and ſix in the middle one. This irregularity, contrary to the manner of the antients, and the arches not being true, gives this aqueduct a very Gothic appearance, though it is a work of great expence and magnificence, for the walls are fifteen feet thick; and the great arches are above fifty feet wide. Aſcending by the hill to one of the ſmall arches, there is an arched paſſage from it through the wall, conſiſting of forty-four ſteps, which leads up to the great arches above, where there is a paſſage through the piers, as in the crooked aqueduct, and a deſcent likewiſe by ſtairs at the other end: from this aqueduct the water runs along the ſide of the hills, in channels covered in with ſtone, there being arches built only in two or three places. This water formerly run on thoſe arches in the third valley between the third and fourth hill: but the eaſt part of that aqueduct being deſtroyed, the water is conveyed in channels on the ground to the ſeveral parts of the city. About ten years ago a new aqueduct was built to ſupply Pera, Galata, and the neighbouring villages: the water comes from Bauchicui, between Belgrade and Boiyucderry, and runs acroſs a valley there on an aqueduct which conſiſts of a great number of arches that are very well built; from this valley it

runs round the hills, and ſometimes under ground, and croſſing a low ground it riſes in ſuch ſquare pillars as have been before deſcribed, in order to keep the water to its height: as it paſſes, part of it is conveyed to the villages on the weſt ſide of the canal of the Thracian Boſphorus, and coming near Pera, it riſes in the ſame ſort of pillars, and runs into a reſervoir, conſiſting of many little cells made to contain the water, and is conveyed from them to the ſeveral parts of Pera and Galata.

The point of Galata oppoſite to the ſeraglio was called Cape Metopon. Beſhicktaſh is ſaid to have been formerly called Jaſon, from his touching there; at that place there was a grove of cypreſs trees, and a temple of Apollo. At Ortacui there was a port called Clidium: and lower there was a port in which the veſſels of the Rhodians uſed to lie, which, I ſuppoſe, is the place where ſhips now ride at anchor near Beſhicktaſh, when they are ready to ſail, becauſe it is difficult to go out of the port with a ſtrong north wind. The cape at Cruchieſmè was in the middle ages called Aſomaton. The bay which had the name of Scalæ was at Arnautcui; below it is the cape of Eſties; further there is a large bay, on which Bacteſu is ſituated: the cape on which the caſtle ſtands, and where the bridge is ſuppoſed to have been, was called Cape Mercury. The beſt port of the Boſphorus was at the river Ornouſdera, it is called Sarantacopa, and by Dionyſius Byzantinus, Leoſtenion. Under Thrapia is the rock Catargo: here is a ſmall river, and the port Pharmaias, which is ſaid to be ſo called, becauſe Medea touching at this place opened her box of drugs there. The bay of Boiyucdery was called Sinus Saronicus from an altar there to Saron of Megara; the point of this bay to the north was called Amilton and Tripition by the Greeks. The convent of Mavro Molo higher up was deſtroyed, becauſe it was a place of debauchery for ſailors and other inferior people. As to the Cyanean rock on the Europe ſide; at the foot of it there is a white marble pillar broken into three or four pieces, and a Corinthian capital near it; the ſhaft is two feet in diameter; above on the rock is what has been thought by ſome to have been its pedeſtal; it is about three feet in diameter, and has round it four feſtoons joined by bulls heads: there are many names on it, which ſeem to have been cut by people that came there. The name of Auguſtus, mentioned by ſome authors, I ſuppoſe, is SEBASTVS, which is cut on the ſtone in Roman characters, much better than the other, and very near to the baſe of the pedeſtal: this is more juſtly thought to be an altar to Apollo, which the Romans placed on this rock; though from the holes for irons both above and below, it ſeems as if ſome other ſtones were fixed to it, which would rather incline one to conclude that it was the pedeſtal of a pillar. On the continent near this iſland is the light houſe of Europe, which is a high tower. Going along the coaſt of the Euxine ſea in Thrace towards the weſt, the firſt place mentioned is Phinopolis, which ſeems to be the court of Phineus, from which the Argonauts went (after they had been ſtopped by contrary winds) to the Aſia ſide, and ſacrificed to the twelve gods: it is poſſible this place put in the Tables was on the weſt ſide of that broad cape, which is about two leagues to the weſt of the cape at the entrance of the Boſphorus, where I ſaw a ſquare tower on the height with ſome antient ſtones in it. I obſerved here in the ſea clifts a layer of earth about three feet thick, which appears like planks of timber burnt to a coal. About eighteen miles to the weſt of this tower was Philea, or Phrygia on the Palus Phileatina; this place is about the ſame diſtance alſo from Belgrade: what is called the lake is a ſort of gulph that winds into the land, and there are ſome rivulets that run into it; as well as I could learn there is a bank of ſand before the mouth of it, which is covered with water in winter, and when the wind blows ſtrong from the north; there is now a ſmall port on the outſide of it. The town was on a peninſula at the eaſt end of the gulph, on very

high ground to the weſt and north, having a gentle deſcent to the ſouth: on the eaſt ſide it was defended with a wall, a great part of which is ſtill remaining, and is called by the Turks Dourkous, town and lake; if there had been a good entrance for ſhipping, this town, which is not a mile in circumference, would have been very finely ſituated for trade. Halmedyſſus or Salmedyſſus is ſaid to have been forty miles further; they informed me of a port twenty miles off, which, if I miſtake not, is called Aiade; it is well frequented, and probably is the antient Halmedyſſus, though there ſeems to be a miſtake in the diſtance. I was informed that there are ſome ruins there, eſpecially of the wall that was built by the emperor Anaſtaſius acroſs the neck of the peninſula to Selivrè, the old Selymbria. I was informed that this place is about thirty-ſix miles from Selivrè, and as far from Conſtantinople. All the country this way is a very rich ſoil, and abounds with wood; and the village of Belgrade is ſituated in a wood; the Engliſh, Swediſh, and Dutch Ambaſſadors reſide there in ſummer, where they have cool ſhady walks in the woods by the two large baſons of water which are to ſupply the aqueduct.

CHAP. III. — *Of Selivree, and Adrianople.*

I SET out with the caravan from Conſtantinople for Adrianople, on the ſeventh of July in the afternoon; the road is to the ſouth weſt, through an open fertile country, which is uneven as far as Selivree: it is to be obſerved that the preſent road to Adrianople goes out at the Selivree gate; and that the Adrianople gate is at a conſiderable diſtance from it to the weſt; through which, doubtleſs, the antient road to Adrianople went, though it is now diſuſed, probably becauſe it is a more uneven country. Near a league from Conſtantinople, to the left of the road, there it a large building called Bayreut-Han [The Powder Houſe], where all the powder is made for the uſe of Conſtantinople, and the places on the Black Sea; and the ſhips take it in there. Five miles from Conſtantinople there is a ſmall town called [The Little Bridge], from a bridge there near the ſea, over the outlet of a lake; as well as I could learn, the lake receives a ſmall river into it, which probably is the Bathenius of Ptolemy. We ſtopped here for about two hours, and then travelled almoſt three hours till midnight, and lay in a meadow near the road. On the eighth we went ſeven miles to a town called The Great Bridge, where there is a large bridge over the mouth of another lake, into which probably the river Athyra of Ptolemy falls. Ten miles further is a village on the ſea called Camourgat; and near a league beyond it there is a ſmall town called Pevadoſe, ſituated on a rocky eminence over the ſea. Twelve miles beyond this we arrived at Selivree, the Selymbria of Ptolemy, ſituated very near the ſea to the weſt of the old city, the walls of which are entire, and ſtand on a ſmall eminence; the old and new town together are about a mile in circumference; it is probable that the wall formerly mentioned went acroſs from the old town to the Black Sea. The Greeks and Armenians have each an old church adorned with Moſaic of the middle ages; about one of them I ſaw a relief of a man, with a pole or ſpear in one hand, and in the other a long ſhield that reſted on the ground. The old town is thinly inhabited; the preſent city, which is a poor place, is to the weſt of it, and is chiefly ſubſiſted by being a great thoroughfare. I paſſed the day at Selivree in the kane, and in ſeeing the antiquities, and ſet forward in the evening; going out of the town we ſaw a party of Tartars with their bows ſlung about their bodies. From Selivree the remainder of the way to Adrianople was near weſt, and in ten miles we came to a ſmall town called

Keliclee which might be Melantias of the Itinerary, ſaid to be at the river Athyras *: we lay in the fields about a mile further, and on the ninth travelled five miles to Chourley, which ſeems to be Izhrallon of the Itinerary, which is mentioned as eighteen miles from Heraclea in the way to Adrianople: both the Greeks and Armenians have a church here, and I ſaw an inſcription in the Armenian church-yard, which makes mention of a Perinthian, and probably this place was in the diſtrict of Perinthus, called afterwards Heraclea, and at preſent Heraclee. I ſaw alſo about the town ſeveral marble covers of coffins, and ruins of a wall built with brick and ſtone, which ſeem to be the remains of an antient encloſure. The ſituation of Chourley is very beautiful, on a riſing ground, commanding a view as far as the ſea, and is computed to be five hours from Heraclee, and four from Rodoſto; we ſtaid here till the evening, and went about two hours further, and lay in the fields near a village called Bolavanna; on the tenth we went about two hours to a town called Borgas, which from the name, as well as ſituation, ſeems to be the antient Bergulas: we travelled in the evening eight miles further to Baba, where there is a beautiful large Turkiſh bridge over a ſmall river, a fine moſque, and an old church entire, built of brick; this may be Burtudizum. We went eight miles further, and lay in the open air; on the eleventh we travelled four miles to Hapſa, which is eight from Adrianople, and ſeems to be Oſtudizum.

Adrianople was firſt called Oreſtes, and had its preſent name from the improvements made in it by the emperor Adrian; the Turks call it Edrineh; the town is ſituated on a riſing ground, and on the plain at the foot of it: the antient city ſeems to have been on the plain, where great part of the walls remain, though they ſeem to be of the middle ages, and there are many inſcriptions which make mention of the later Greek emperors who repaired them. The river Meritcheh, which below is the antient Heber, runs to the ſouth of the town, and is joined by two other rivers a little lower, one of which, called the Ardah, is navigable from Philopopoli by floats, and muſt be the Heber above the conflux; the other is called the Tounſah. The Meritcheh is a fine river when it is joined by the other two, and is navigable down to Enos, a town at the mouth of the river which retains its old name; but as there are ſome ſhallows in the river, they do not navigate it in the ſummer months. Adrianople is very delightfully ſituated, in a beautiful plain, watered by three rivers: the ſhops which are well built and furniſhed, and the kanes are within the city walls, but moſt of the people live on the height over the old city, which is a more advantageous ſituation, where moſt of the houſes have their gardens, and enjoy a very fine proſpect: they have two or three beautiful moſques on the outſide of the city; the largeſt may vie with the beſt in Conſtantinople, and is built in a good taſte. There are two moſques in the city which were churches; and there are two large verd antique pillars in the portico of one of them. This is one of the four royal cities in which the grand ſigniors have made their reſidence; the ſeraglio is to the weſt of the town, and of the river Meritcheh, which runs both on the weſt and ſouth ſides of the city; it is built on a fine plain ſpot, and there is a large meadow towards the river planted with trees; beſides the principal building for the grand ſignior, which did not ſeem to be large, there are many little houſes in the

* The port at the mouth of the river Athyras was called Navale Melantiacum. This place was in the road to Conſtantinople from Heraclea, and was twenty-nine miles from the former, probably by a ſhort way acroſs the country: between it and Heraclea was Cœnophrurion, which is ſaid to be between Selymbria and the river Athyras; but as Heraclea is but fourteen miles from Selivree, the diſtances of thoſe two places from Heraclea is much too great. Cœnophrurion ought to be corrected to fourteen, and Melantiada to thirteen.

gardens

gardens for the ladies, and in other parts for the great officers; and as they are low, it has the appearance of a Carthuſian cloyſter. Nobody is permitted to enter this ſeraglio without a particular order from Conſtantinople. The Boſtangee-baſhaw reſides in one part of it, to whom moſt of the country belongs as far as Philopopoli, and a great territory round about it, of which he is the governor; and he is not ſubject to the Boſtangee-baſhaw at Conſtantinople. On the hill to the weſt of the ſeraglio there is a large ſummer-houſe which belongs to the grand ſignior, from which there is a fine proſpect of the city, and all the country round.

The city is governed by the janitzer aga; it is a place of great trade, ſupplying all the country with goods brought by land from Conſtantinople, and from Smyrna, and other parts by ſea, and up the river; they have a great plenty of all ſorts of proviſions; they alſo make ſilk, which is chiefly uſed for their own manufactures. The wine of this place, which is moſtly red, is very ſtrong and well-flavoured, and they have all ſorts of fruits in great perfection: the Greeks have an archbiſhop here. There is a village called Demerlata, about a league to the ſouth-weſt of the town, where Charles the twelfth, king of Sweden, reſided ſome years, till he was removed to Demotica, as it is imagined, by the inſtigation of his enemies, who, it is ſaid, thought that this place was too near the great road. The French have two or three houſes here, and a conſul: the Engliſh alſo have a perſon with conſular power to act for them, though they have little buſineſs; but formerly when there was war with the emperor they had their factors here, and ſold a conſiderable quantity of cloth, tin, and lead. When I was at Adrianople I ſaw the entrance of an ambaſſador extraordinary from the emperor, on the concluſion of the peace.

CHAP. IV. — *Of Demotica, Rodoſto, and Gallipoli.*

WE left Adrianople on the ſeventeeth, travelled ſouthwards, and paſſed through a village called Ahercui, where there is a large kane for the grand ſignior's camels, which are bred in that country: we went in between the hills, and arrived at Demotica on a ſmall river called Keſeldele-ſu, which falls into the Meritcheh about a mile to the north-eaſt; it is near twelve miles from Adrianople: the preſent town is chiefly on the north and eaſt ſide of the hill, where the antient town was likewiſe ſituated, which is ſuppoſed to be Dyme; there are remains of the walls of a caſtle, and of ſeveral artificial grottos: the Chriſtians live on the eaſt ſide of the hill, and have two churches. Charles the twelfth, of Sweden, lived at this place for ſome time: I was informed that he commonly rode out every afternoon, and that ſome few of his followers, who were given to gallantry, were obliged to be very ſecret in thoſe affairs, the king having been always very remarkable for the ſtricteſt chaſtity; drog-germen and people of great conſideration often came to him. I ſhould conjecture that Plotinopolis was higher up the river on which Demotica ſtands, as Trajanopolis was twenty-two miles from it in the way to the city of Heraclea. The hills that run along from the ſouth-weſt to the north-eaſt near Adrianople ſeem to be mount Rhodope. Between Adrianople and Plotinopolis, there was a place called Nicæa, where it is ſaid the Arians drew up a confeſſion of faith in order to impoſe on the world, the place being of the ſame name as the city where the famous council was held. On the eighteenth we went a mile to the north-eaſt to the river Meritcheh, which is here very rapid; we croſſed it on a flat bottomed boat, and travelled ſeven miles near eaſt through a very fine country to Ouzoun-Kupri [The Long Bridge], a town ſo called from a bridge built acroſs the plain, and over the ſmall river Erganeh to the weſt

of

of the town, which overflows the plain in winter, being near half a mile long, and conſiſts of a hundred and ſeventy arches; it is built of hewn ſtone, and is a very great work. If Dyme was between Plotinopolis and Trajanopolis, this would be the moſt likely place for the latter; at preſent it is only a ſmall town, having very few Chriſtians in it, and no church. We went ſixteen miles further to the eaſt to another ſmall town called Jeribol, which ſeems to be a corruption from Hierapolis; this poſſibly might be Apris, where the roads from Trajanople to Heraclea and Gallipoli ſeem to have parted; we lay at this place, and on the nineteenth went eight hours to Rodoſto. The whole country of Thrace I paſſed through from Conſtantinople is an exceeding rich ſoil, which produces in the downs the greateſt plenty of herbage I ever ſaw in places entirely unimproved, and a great quantity of excellent corn, and alſo ſome flax; the country is moſtly uneven, and has very little wood in it; ſo that the antients, who ſay Thrace is a barren country, except near the ſea, were very much miſtaken. Rodoſto is the old Biſanthe, afterwards called Rhedeſtus, and in the Itinerary Reſiſton; it is ſituated in a very large bay on the ſea, and up the ſide of the hills, the town being near a mile in length; it is chiefly inhabited by Turks, though there are ſeveral Greek and Armenian families in the town; the latter have one church and the Greeks five, and their archbiſhop of Heraclea has a houſe here; they make exceeding good wine, and it is a place of great export of corn for Conſtantinople. The late princes Ragotſki reſided in this town, in a palace where ſeveral of their adherents now live, and receive their penſions from the porte. To the north-eaſt is Heraclea the old Perinthus, about the point that makes this great bay to the north. When I arrived at this place I paid off my janizary, and the next day he came and ſaid he was not ſatisfied, that he expected to have been longer with me, and if I would not give him more he would oblige the conſul at Adrianople to pay him, and at laſt threatened me with the mequime or court of juſtice; but as he could not intimidate me, I heard no more of him; and on the twentieth embarked for Gallipoli, where I arrived on the twenty-firſt. This is the antient Callipolis, finely ſituated at the northern entrance of the Helleſpont on riſing grounds, and on the ſouth ſide of them, ſo that it makes no appearance coming to it from the north. Lampſacus is on the other ſide in Aſia, about a league further to the ſouth; a village called Shardack, being directly oppoſite to Gallipoli; this city, though it is three miles in circumference, is but a poor place, and has very little trade. The upper parts of the town, where the people chiefly live, are pleaſant, and the houſes have gardens to them; the ſhops are in the lower part of the town. There is a little rivulet to the weſt of the city, and to the ſouth a ſmall encloſed port, and a fine baſon within the walls which is not now uſed; the old ruined caſtle is above it to the north. To the eaſt of the port there are about twenty ruined houſes, which were built along the ſhore for the reception of gallies, probably during the time of the Greek emperors. Near a ſmall bay to the north of the city, and on the Propontis, there is a fine powder houſe, where all the ſhips of the grand ſignior take in their powder that go out into the Mediterranean. There are about three hundred Greek families here, they have two churches, at one of which the archbiſhop of Heraclea has a houſe, in which his ſuffragan biſhop reſides; there are ſome families of Jews here. As paſſengers often ſtop at this port in their way between Smyrna and Conſtantinople, and other parts, ſo the plague is frequently brought to this city. About two leagues to the north of Gallipoli is the narroweſt part or neck of this peninſula, which was computed to be about five miles broad; there were three towns on it, one to the weſt called Cardia on the bay Melanis, which makes the peninſula; one in the middle called Lyſimachia,

Lyſimachia, which is thought to be a large village on the height called Boulaiyere; it was built by Lyſimachus, who deſtroyed Cardia, and was afterwards demoliſhed by the Thracians, and rebuilt by Antiochus: the third town was Pactye to the eaſt, which might be either in a ſhallow bay rather to the ſouth-eaſt and by eaſt of Boulaiyere, or on a little bay, ſomething more to the north than that village, where a ſmall rivulet falls into the ſea. There was a wall acroſs this neck of land, and a town near it, which on this account was called in the Greek language Macrontychon [the Long Wall]. Going to the ſouth, a little north of the narrow paſſage, where, I ſuppoſe, Seſtus and Abydus were ſituated, there is a ruin of an old caſtle or town on the height, about half a mile from the ſea; it is called Acbaſh, and is the abode of a derviſhe; this probably was Ægos, where the Athenians loſt their liberty, being defeated by the Lacedæmonians, and that the rather, becauſe by the beſt information that I could get, there is a rivulet there as there was at Ægos, which went by the ſame name, and was to the ſouth of the ſuppoſed Seſtus, which I imagine was not where the caſtle now is, for reaſons I have already mentioned; there is a deep bay here, at the bottom of which is a large village called Maydos; this probably is the port Cœlus [Κοῖλος], which might have its name from the great hollow or bay; and it is deſcribed as ſouth of Seſtus. At this port the Athenians beat the Lacedæmonians by ſea, and erected a trophy at Cynoſſema, or the tomb of Hecuba, which I ſuppoſe to have been the preſent European caſtle, commonly thought to be Seſtus, being a high point of land to the ſouth of that port, and ſo very proper for the erection of a trophy, on account of a victory gained in that harbour. Cynoſema alſo is mentioned as oppoſite to the river Rodius, which ſeems to be the river at the caſtle over againſt it on the Aſia ſide. Alopeconeſus was at the weſtern cape of the ſouth end of the peninſula; the eaſtern cape was called Maſtuſia, where the outer caſtle of Europe is ſituated, in which a paſha always reſides. To the north of it is a little bay, and a fine ſpot of ground, which probably was the ſite of Eleus; the tower or ſepulchre of Proteſilaus is mentioned near it, as well as a ſmall temple to him.

CHAP. V. — *Of Mount Athos.*

WE embarked at Lemnos, and landed at Monte Santo, as it is called by the Europeans, on the eighth of September; it is the antient mount Athos in Macedonia, now called both by Greeks and Turks, Haion Horos [The Holy Mountain] by reaſon that there are ſo many convents on it; to which the whole mountain belongs; it is a promontory which extends almoſt directly from north to ſouth, being joined to the continent by a neck of land about a mile wide, through which ſome hiſtorians ſay Xerxes cut a channel, in order to carry his army a ſhort way by water, from one bay to the other; which ſeems very improbable; nor did I ſee any ſign of ſuch a work: the bay of Conteſſa to the north of this neck of land was called by the antients Strymonicus; to the ſouth is the bay of Monte Santo, antiently called Singiticus, and by the Greeks at this day Amouliane, from an iſland of that name at the bottom of it, between which and the gulph of Salonica is the bay of Haia-Mamma, called by the antients Toronæus. The northern cape of this promontory is called cape Laura, and is the promontory Nymphæum of the antients; and the cape of Monte Santo ſeems to be the promontory Acrathos: over the former is the higheſt ſummit of mount Athos; all the other parts of it, though hilly, being low in compariſon of it; it is a very ſteep rocky height covered with pine trees; if we ſuppoſe the perpendicular height of it to be four miles from the ſea, though I think it cannot be ſo much, it

may

may be eaſily computed if its ſhadow could reach to Lemnos, which they ſay, is eighty miles diſtant, though I believe it is not above twenty leagues.

There are on Monte Santo twenty convents, ten on the north ſide, and ten on the ſouth, moſt of them near the ſea, there being only two on the eaſt ſide, and three on the weſt, that are above a mile from the water, the cape itſelf not being above two leagues wide. Many of theſe convents are very poor; ſome indeed have eſtates abroad, and moſt of them ſend out prieſts to collect charity, and the perſon who returns with the greateſt ſum of money is commonly made goumenos or abbot, till another brings in a greater. They pay a certain price for their lands, and a boſtangi reſides in their town to receive it, and to protect them againſt injuries; every convent alſo pays a poll tax for a certain number. It is thought that they are obliged to give lodging and proviſions to all comers; but where perſons are able they always expect charity; no female animal, except thoſe that are wild, is permitted on this mount. Their manner of living is much the ſame as that of mount Sinai; they never eat meat. The prieſts and waiters, when in their refectory, wear the hood on their heads, and a long black cloak; and a perſon from a pulpit reads ſome book in the vulgar Greek all the time they eat. In every convent they have many chapels adjoining to their rooms, probably fitted up by particular perſons, out of their devotion to ſome ſaint; there are alſo houſes with chapels to them all over the lands of the convents; which they call Kellia, and might formerly be the cells of hermits, but are now inhabited only by a caloyer or two, who take care of the gardens or vineyards adjoining: thoſe houſes which are on their eſtates at a diſtance from the convents they call Metokia. Beſides their lay caloyers, they have alſo hired ſervants to labour, called Men of the world [Κοσμικοί]. They have no manner of learning among them, nor do they ſo much as teach the antient Greek, though I was informed they did; ſo that the prieſts lead very idle unprofitable lives: and conſidering them in a political view, any one would think that two or three thouſand perſons would be much better employed in the world in propagating the Chriſtian race in a country where the number is daily diminiſhing; ſo that in this reſpect it is the policy of the Turks to encourage this life. Some of their convents have been founded by princes of Bulgaria, Servia, and Walachia, and are filled with people of thoſe countries; and theſe prieſts are ſo extremely ignorant, that they can neither talk nor read the vulgar Greek. The convents are built round a court with a church in the middle; four of them on the eaſt ſide are the largeſt and richeſt, and of them Laura is the chief, and has the greateſt intereſt and command over the reſt, and the monks of it are eſteemed the moſt poliſhed, as well as the moſt politic; Iveronè and Vatopede are the moſt beautiful both in their building and ſituation on the water; the fourth is Calandari: four or five convents on the weſt ſide are very curiouſly ſituated, being built on high rocks over the water.

When I landed I went firſt to the convent of Laura, where Neophytus, archbiſhop of Naupactus and Larta reſided; he had reſigned his archbiſhopric above twenty years. I was conducted to their refectory to ſee them dine, and to the archbiſhop's apartment, at whoſe table I always eat. The marble font in the church ſeemed to be an antient vaſe. On the ninth, I went to viſit the monaſteries on the north ſide of the hill, and in four hours came to the poor convent of Caracallo, where we took ſome refreſhment, and in an hour more came to the convent Philotheo, which I viewed, and went on to the monaſtery of Iveronè, which is delightfully ſituated on a flat ſpot near the ſea in the middle of beautiful meadows; it is a large convent, where I was very civilly entertained, preſſed much to ſtay, and ſaw an old biſhop of Lemnos, who had reſigned,

and an archimandrite of Muſcovy, who had travelled in that country. I then went by water an hour to the north to the poor convent Stravro Niketa, where I was very civilly entertained by the archbiſhop of Philippi and Drame, who had reſigned; he conducted me to the orangery, and preſented me with a bough loaded with lemons. Aged prelates often reſign their biſhopricks, and come to theſe convents, in order to end their days in a quiet retirement. I went by water an hour further to the convent Pantocratori, where I lay; the abbot had travelled in Spain, Italy, and Germany, and talked Italian. This convent was founded by John prince of Wallachia, who with ſome of his family are buried in it. I here ſaw a hermit at ſome diſtance in a wood; he lived in a hut almoſt inacceſſible, by reaſon of the briars; they ſaid, he was a hundred years old, and had lived there forty years; he had no chapel, not being obliged either to attend the ſacrament, or to adminiſter it, or perform any offices of the church; he had nothing on but a coarſe coat and trowſers, without a ſhirt. On the tenth, we rowed to the large convent of Vatopede, where I received great civilities; and they ſent to my boat preſents of fruit and other things. We went two hours to the north to the convent of ſaint Simenus, built by Peliſena daughter of Arcadius. We here mounted on mules, and went half an hour through pleaſant fields to Kilandari convent, which is one of the four great ones, and was founded for Servians, by Stephen king of Servia; the monks ſeemed to be very ignorant, and I was but very indifferently accommodated. On the eleventh, we went two hours up the hills to the ſouth to the convent Zographo; they ſay, it was founded by a nephew of Juſtinian for Bulgarians: it is two miles both from the convents Caſtamoneto and Dokiario; we went to the ſea on the ſouth ſide of the cape, and arrived at Dokiario convent; we afterwards ſailed a mile to the poor convent of St. George Zenopho; and taſted a ſalt water in the way, which is ſoft and purges; we then went by water to Simopetra convent, and afterwards to St. Gregorio and St. John Dionyſius, where we lay. On the twelfth, we went by water to the monaſtery of St. Paul, from which we rid two miles round the hills over the ſea to the hermitages of St. Anne, near the moſt ſouthern extremity of the cape; they conſiſt of about forty houſes, inhabited by near a hundred hermits: they are ſituated in a ſemicircular hollow of the hill; there are ſome hermits alſo near the convent of ſaint John Dionyſius, and near Simopetra: two or three hermits live in each of the houſes. Some of them who retire in this manner have little fortunes of their own, and live on their gardens, and what bread or corn they can either get from the convents, or purchaſe; and when I was there, they were buſy in gathering and drying their figs, raiſins, and nuts; they make alſo a ſmall quantity of wine and brandy for their own uſe; ſome of them work and make wooden ſpoons, or carve images of devotions. On Sundays and holidays they go to the church of St. Anne, which is common to them all, where they ſhew the hand of that ſaint; this place is four miles from Laura, and from the higheſt ſummit of the hill. We returned to ſaint Paul's, and went by water to Simopetra, which is the moſt curious of all the convents, as to its ſituation; it is built on a rock which riſes up out of the ſide of the hill towards the top of it, the whole hill being covered with trees; an aqueduct adds greatly to the beauty of the proſpect, which conſiſts of three ſtories of arches; it conveys the water to the convent from the neighbouring height. On the thirteenth, we went to the convent of Zeropotamo, where, in the front of the church, there is a curious old relief of ſaint Demetrius in verd antique; and in the walls of the convent I ſaw two antient heads. We went a mile and a half to the poor convent of Ruſikon, which is to the eaſt of Zenopho; we went an hour further to a large convent not half a mile from Cares, which is the only town on Monte Santo, and is

about the middle of it, ſituated towards the top of the height on the north ſide, and is the moſt pleaſant part of all the mountain. The land of this place belongs to ſeveral convents, and moſt of them have houſes and gardens here. The town is inhabited by caloyers, who have their ſhops, and ſell ſuch things as there is a demand for; the only artiſts they have are thoſe that make cutlery ware and beads, and carve reliefs very curiouſly in wood, either on croſſes or in hiſtory pieces; and here they have a market every Saturday, when the people at the diſtance of three or four days journey bring in corn, and other proviſions; all they ſend out from their mountain being thoſe trinkets they make, and walnuts, cheſnuts, common nuts, and ſome black cattle which they buy, and ſell when they are fit for the market; they are alſo ſupplied in part from abroad with wine; the cold, as it happened this year, very often deſtroying their grapes. Many houſes and gardens in Cares are purchaſed of the convents by two or three caloyers for their lives, who cultivate their gardens, make thoſe images, and lead very agreeable independent lives.

Moſt of the monks on this mountain are what they call Stavrophori, from a croſs they wear under their caps worked on a piece of cloth, which is called Stavromene, to which alſo they tie a very ſmall croſs made of wood; theſe have taken the vow on them, and then they can never eat meat, nor leave this life; whereas in other convents there are very few of them. As to thoſe of the higheſt ſtate in the monaſtic life, called by them the Monks of the Megaloſkema, I believe there are very few of them, though I was told ſome old men in their infirmaries, who were paſt the world, had taken this vow on them, which is an entire renunciation of the world, of property, and of all office, and employ, and an obligation to greater internal exerciſes of devotion: the hermit I ſaw in the wood, if I do not miſtake, was of this ſort.

CHAP. VI. — *Of Theſſalonica, and the places in the way to it.*

FROM this country of men, into which none of the fair ſex are permitted to enter, we ſet forward by land to Salonica on the fourteenth, with a little caravan, and went northwards to the gulph of Conteſſa, our journey afterwards being moſtly to the weſt. We came to the iſthmus, or neck of land, by which this land is joined to the country to the weſt; the whole length of Monte Santo being about thirty miles: at the north-eaſt extremity of it there is a ſmall cape which extends into the gulph to the north, and, I ſuppoſe, is the promontory Acrathos. On the north ſide of the bay they ſhewed me a port called Eſborus, which may be Conteſſa of the maps, and poſſibly the antient port of Amphipolis; the point to the north, which makes this bay, is not brought out far enough to the eaſt in the common maps, for it appears to me that there was another bay to the north of this; the whole, according to the ſea-charts, being the bay of Conteſſa. At the weſt end of this bay I was ſhewn another port called Eriſo, where, they ſay, there are ruins of an old city called Paliocaſtro, which might be Acanthus, to which Xerxes led his army: to the north of this was Stagira, where Ariſtotle was born. The river Strymon, which was the bounds of Macedonia to the north, fell into the ſea at this gulph; it is made to have two mouths, one of which might fall into this ſouth part of the gulph, the other into the north part. To the north-eaſt of the Strymon was the country called Macedonia Adjecta, inhabited by the Edones; it extended to the Neſtus, and was a part of Thrace conquered by king Philip, and added to Macedonia. To the ſouth of that country I ſaw Thaſſus, a large iſland, with four or five villages on it, being famous among the antients for excellent white marble, and for its mines of gold. I was well informed that in one part of the iſland are many

graves and coffins cut out of the rock; it is forty miles from Lemnos, and oppoſite to Cavalla and the Neſtus. The part of Macedonia from mount Athos to the peninſula of Pallene, or Phlegra, was called Chalcidice.

We ſoon came into an improved country inhabited by Chriſtians, and lay at Palaiocori. On the ſixteenth we proceeded on our journey, and having gone about half way, I ſaw at ſome diſtance to the north a long narrow lake called Bazaruke, where there is a lake in Dewit's map, which, according to that, empties itſelf into the Singitic bay. We lay at Ravanah; and on the ſeventeenth, about ten miles from Salonica, we deſcended into a fine plain, in which runs a ſmall ſtream that muſt be the river Chabrius; there is a ſalt pool near the ſea, which, I ſuppoſe, is about the mouth of it. Four miles from Salonica in the ſame road are hot baths, the waters are only lukewarm, and I thought there was a mixture of ſalt and ſulphur in them; theſe are probably thoſe baths from which Theſſalonica was firſt called Therma, and gave the name of Thermaicus to this great bay, which is now called the Bay of Salonica; the city being ſituated about the north-eaſt corner of it, and has the forementioned plain to the north eaſt, ſome hills to the north weſt, and a great plain to the ſouth weſt, extending beyond view to the ſouth, I ſuppoſe to the mountains Olympus and Pierus, and the other mountains near Lariſſa. In this plain, and near it, were many places very famous in antient hiſtory. The country about Theſſalonica was called Amphaxitis, the river Echedorus ran through it, which is ſaid to have been drunk dry by the army of Xerxes; to the north on this river was the country called Mygdonia; the rivers Axius and Lydias likewiſe run through this plain; between them the country was called Bottiæa, in which Pella was ſituated, where the kings of Macedon reſided, from Philip the father of Alexander the great, down to Perſes, and where Alexander the great was born. To the ſouth of the river Axius in Emathia was Edeſſa or Ægæ, fifty-nine miles from Theſſalonica, in the Roman road; Diocletianopolis and Pella being between theſe places. In Ægæ the kings of Macedon reſided before they removed to Pella, and it continued to be their burial place. Between the Lydias and the Aliacmon was the country called Pieria, in which was Methonè; at the ſiege of this city king Philip loſt his eye; here alſo was Pydna, near which the Romans vanquiſhed Perſes, and put an end to the kingdom of Macedon. To the weſt of theſe places was Berrhœa, fifty-one miles from Theſſalonica; of the people of this place ſaint Paul teſtifies that they were more noble than the Theſſalonians, in that they received the word with all gladneſs: near mount Olympus was Dius, where Alexander ſet up the bronze ſtatues made by Lyſippus of thoſe brave men who died on the Granicus in the battle againſt the Perſians. It is to be obſerved, that many places both in Syria and Aſia Minor, have the names of places in theſe parts, which were doubtleſs given them by colonies that went out of Greece, and by the kings of Syria, and the Greeks that followed them, after the time of Alexander the great, who were doubtleſs fond of giving the Greek names of their own native country, to thoſe ſtrange places they went to inhabit, as of mount Olympus, Pieria, Magneſia, Heraclea, Berrhœa, and many others.

Theſſalonica is ſaid to have its name from its foundreſs Theſſalonica, ſiſter of Alexander the great: the preſent walls, which ſeem moſtly to have been built under the Greek emperors, are five or ſix miles in circumference, taking in the plain ground on which the city now ſtands; it goes up to the top of the hill, and joins to the caſtle, the preſent city not taking up above half the ground encloſed within the walls, which were well repaired when the war broke out with the emperor. The walls come very near the ſea, and the boats are drawn up on the beach, there being no quay; the ſtreets are not well laid out, and the houſes are ill built of unburnt brick, having gar-

dens to moſt of them. There are in the city ſome few remains of antiquity; one of the principal is a very grand triumphal arch much ruined, but in the perfection of the ſculpture, and coſtlineſs of the work, it ſeems to rival any arch that remains; it conſiſted of three arches built of brick and caſed with marble. One member of the cornice under the ſpring of the arch is worked with one row of leaves like the Corinthian order; there were niches in the fronts between the arches; the piers all round were adorned with three compartments of reliefs one over another, as of ſome proceſſion; the reliefs are four feet two inches deep, and are divided from one another by other reliefs which are a foot broad, and conſiſt of running boughs and flowers; the reliefs are much defaced, but ſeem to have been cut in very great perfection, and the arch is ſaid to be of the time of the Antonines; it is probable, that the upper part was adorned in proportion to the reſt, but whatever ornaments there were they are now deſtroyed; as the arch ſeems to be low in proportion, it may be conjectured that there was another compartment of reliefs alſo covered by the earth. The ſhops and houſes are built about it in ſuch a manner, that it was difficult to take the meaſures, eſpecially of the middle arch, which I have given by the beſt computation I could make. Another piece of antiquity is the remains of a very fine Corinthian colonnade, it conſiſts of five pillars of Cipolino; the capitals are of exquiſite workmanſhip; the pillars, two feet in diameter, are nine feet two inches apart; the frieze is fluted, and on the entablature is a ſort of an Attic order of ſquare pilaſters with an architrave over it, the other parts of the entablature being taken away, if ever there were more; but the greateſt beauty of this colonnade are four alt-reliefs in both fronts, between the Attic pilaſters, of a perſon as big as life; to the eaſt is a Bacchus, Mercury, and two Victories; to the weſt Leda, a woman, a naked man, and a woman in profile, with ſomething in her left hand held up; the ſculpture of all of them is exceedingly fine: by this diſpoſition one would alſo imagine, that this was a triumphal monument in an extraordinary taſte, it being otherwiſe difficult to conceive how two fronts of ſuch a colonnade could appear to advantage. Within the ſouth gate of the city, there is an antient gateway or triumphal arch remaining of hewn ſtone; on each ſide to the ſouth there is a relief about three feet long, and two and a half wide. There are ſeveral moſques in the city which were formerly churches; that which carries the greateſt mark of antiquity, is the rotundo, and if it was not an antient temple, it was certainly built when Chriſtianity was firſt publickly eſtabliſhed, though I imagine it to have been a heathen temple, and probably a pantheon; the walls are very thick, and built of good brick; the chapels round it are arched over with double arches of brick, excepting the two entrances to the weſt and ſouth; there are in them oblong ſquare niches which appear like windows, and are now filled up; above theſe the wall is not, I ſuppoſe, ſo thick by twelve feet, and over every one of theſe apartments there is an arched nich. The cupola is adorned with moſaic work, appearing like eight frontiſpieces of very grand buildings, the perſpective of which ſeemed to be very good; the apartment oppoſite to the entrance is lengthened out to twenty-ſeven paces, and ends in a ſemicircle, which, if it was a temple, I ſuppoſe muſt have been added by the Chriſtians for the altar. They ſhew a ſepulchre to the eaſt of this moſque, in which, they ſay, Ortagi Effendi is buried, who took the city. The moſt beautiful moſque in the town, which was a church, is that which had the name of ſaint Demetrius; it is ſeventy-one paces long, and forty-one broad; there are on each ſide a double colonnade of white marble pillars, each ſupporting its gallery, with pillars over them; the gallery ſupported by the inner rows of pillars being under the gallery of the pillars that are on each ſide next to the middle nave; the whole church is caſed within

within with marble; there is a church under it, which is ſhut up, and no one can enter; it is ſaid that St. Paul preached in it. Another moſque was the church of St. Sophia, built ſomething on the model of St. Sophia in Conſtantinople, having a cupola adorned with beautiful moſaic work; there are ſome fine verd antique pillars in the church and portico; and in the church there is a verd antique throne or pulpit, with two or three ſteps up to it, the whole being of one piece of marble. A fourth moſque was the church of St. Pantaleemon, which is but ſmall; before it there is a ſort of ſuggeſtum or pulpit, with winding ſteps up to it, all of one block of white marble; on the ſides of it are cut three arches, ſupported by Corinthian pillars, under which are mezzo relievos of the Virgin Mary, and other ſaints: I ſaw ſuch another at one of the moſques; theſe ſeem to have been made in the very earlieſt times of Chriſtianity, before the art of ſculpture was entirely loſt. There are ſeveral Greek churches in this city; but I could not find out the tomb of Eutyches, the adverſary of Neſtorius; they have an archbiſhop, and a ſmall monaſtery on the hill within the walls. The number of Jews here is thought to exceed the number of Chriſtians and Turks put together, inſomuch that they have a great influence in the city. The Turks drink much, and to that may be imputed their being very bad people in this place; the janizaries in particular are exceedingly inſolent. They have a great manufacture of coarſe woollen cloth in and about Salonica, which is exported to all parts of Turkey for the wear of common people. The Engliſh, French, Dutch and Venetians, have their conſuls here, the chief export being ſilk, wax, and cotton to Smyrna, in order to be embarked for Europe, and a great quantity of tobacco to Italy, as well as to moſt parts of Turkey, as it is eſteemed the beſt after that of Latichea. A paſha and janitzer aga reſide in this city. Salonica is fifteen days journey with a caravan from Conſtantinople, being about a hundred and eighty miles from Rodoſto; it is three days from Cavalla, Monte Santo and Lariſſa; ſixteen miles from Veria, perhaps Berrhœa; and four days from Volo, the old Pagaſa on the bay Pagaſæus, now called the gulph of Volo.

CHAP. VII. — *Of the fields of Tempe, of Lariſſa, Pharſalia, and the battle between Cæſar and Pompey.*

THE road from Salonica to Lariſſa is dangerous and unfrequented; ſo that moſt perſons embark at Salonica for the port of Claritza in Theſſaly, on the ſouth ſide of the bay of Salonica, being a voyage of about fifteen leagues. We embarked for that place on the nineteenth in the afternoon, and arrived on the twentieth late at night, and lay in the open air at the foot of mount Oſſa in Theſſaly, in that part of it which was called Pelaſgiotis; the country of Magneſia, and mount Pelion being to the eaſt, and make that head of land which is to the north of the bay that was known to the antients by the name of Pagaſæus. The next morning we went to the convent of St. Demetrius on the ſide of the hill over Claritza: this place is about two leagues from the river Peneus, which riſes in mount Pindus, the greateſt part of the way being a rich narrow plain not a mile broad, which may be the pleaſant fields of Tempe, that are deſcribed to be five miles long, and of the breadth of half an acre at the mouth of the Peneus. On the weſt ſide of the Peneus is the famous mount Olympus, which the poets feigned to be the ſeat of the gods. We came to the Peneus, where there is a bridge over it to the weſt ſide; here we were ſtopped at a cuſtom-houſe where the officer made a demand, and talking high, he proceeded ſo far as to make mention of baſtinados; but a janizary I had with me anſwered very coolly, that the officer muſt exerciſe his ſeverity firſt over him; and ſhewing my firman, or paſſport, he began to

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be eaſy, and permitted us to go on. We travelled on the eaſt ſide of the Peneus, where the road ſeems to have been levelled by cutting away the rock at the foot of mount Oſſa; the road leads to the ſouth-weſt for about two leagues, the paſſage for the river being in ſome parts very narrow, with ſmall iſlands in the middle, ſo that the water of the Peneus might be confined on ſome great rains, and cauſe the flood in the time of Deucalion. Some ſay the paſſage was enlarged by an earthquake, and the poets feigned that the giants put mount Oſſa on Pelion and Olympus, and made way for the river to paſs freely.

We lay in a kane at Baba, about four hours from the port, having travelled in all two leagues by the river. On the twenty-ſecond we came into a valley about two leagues long, and two miles broad, in which we went to the ſouth, the Peneus running along the north ſide of the plain towards the eaſt, we went ſouthwards between the hills which are to the weſt, and croſſed ſome low hills into that large plain, in which Lariſſa is ſituated about two leagues further on the river Peneus. It is much to be doubted whether the firſt of theſe plains was not the fields of Tempe, as ſome authors mention that the Peneus paſſed through the fields of Tempe, and then between Olympus and Oſſa, though others ſpeak of them as at the mouth of the Peneus. Xerxes ſailed with his army from Theſſalonica to this river; and it is to be obſerved that Daphne was the daughter of Peneus, and that the fable of her and Apollo had its ſcene here. The Peneus is mentioned as a clear river by Homer. To the north-eaſt of Lariſſa there is a deſcent on every ſide to a very level ground, which in ſome parts is moraſſy, and probably is the baſon of that lake which overflowing, together with the Peneus, cauſed the Deucalion flood. To the weſt was Cynocephalæ, where T. Quintius Flaminius vanquiſhed king Philip in a very great battle. Lariſſa ſtill retains its antient name, and is ſituated on the Peneus, which runs on the weſt and north ſides of it; to the weſt there is a large ſtone bridge of ten arches over the river: a ſmall rivulet, which is dry in the ſummer, runs into the Peneus near the bridge, and probably paſſed through the weſt part of the old city. Lariſſa is ſaid to be thirty miles from the ſea, but it is not more than eighteen: it was for ſome time the reſidence of Philip king of Macedon; before the battle of Pharſalia, Scipio and his legion were quartered here; and after his defeat Pompey came to this city, and going to the ſea, embarked on board a merchant ſhip. There are no ſort of remains of antiquity in this place, not ſo much as the walls, except ſome pieces of marble about the Turkiſh burial places. The preſent town is three miles in circumference, and in the middle of it there is a wooden tower, with a large ſtriking clock in it, which has been there ever ſince the Chriſtians had poſſeſſion of this country, and, I ſuppoſe, is the only one in all Turkey: a paſha reſides here, and they compute fifteen thouſand Turkiſh houſes, fifteen hundred Greek, and about three hundred Jewiſh families. The people, both Turks and Greeks, have a bad character, and it is dangerous travelling near the city, except on the ſide of the port of Claritza; it is a great road from Janina three days to the weſt, from Albania the antient Epirus, and from many other parts to go to the port, in order to embark for Conſtantinople, Smyrna, and Salonica: they have only one Greek church here, and their metropolitan. Twenty-four miles to the ſouth-eaſt of Lariſſa is Volo, ſaid to be Pagaſæ, where the poets ſay the ſhip Argos was built; and near it is Aphitæ, from which place, they ſay, the Argonauts ſailed: the ſouth-eaſt corner of this land is the old promontory Sepias, where five hundred ſail of Xerxes fleet were ſhipwrecked in a ſtorm.

We ſet out from Lariſſa on the twenty-third on poſt horſes, which are to be had in many parts of Turkey, and one travels on them with great ſecurity, as the paſhas commonly

commonly diſpatch their people this way; and ſo it is ſuppoſed that thoſe who travel in this manner belong to the great men, who would find out the rogues if they gave their people any diſturbance. When travellers have an order in their firman for horſes they pay only ten aſpers an hour for each horſe, otherwiſe they agree as they can. From Lariſſa we went ſouthwards over uneven downs, and deſcended into a very fine plain about twenty miles long from eaſt to weſt, and almoſt a league broad at the eaſt end, widening to the weſt; which, without doubt, is the plain of Pharſalia; there is a ſmall town to the ſouth of the plain called Catadia, over it is a ruined place on a hill, which ſeems to be Pharſalus, being about thirty miles from Volo, the old Pagaſæ, as Pharſalus is ſaid to have been; a ſmall river runs through the plain to the weſt, which muſt be the antient Enipeus that fell into the Apidanus, and ſo both ran together into the Peneus. To the north-eaſt of the ſuppoſed Pharſalus the hills turn northward towards the river, and on theſe hills I ſuppoſe Pompey's army was encamped near the ſtream, as Cæſar's probably was on the hill to the eaſt of Pharſalus. Pompey had the Enipeus to the right wing of his army, for Cæſar ſays he had a rivulet to the right with high banks for his defence. Hiſtorians give an account that this battle was fought in the plains of Pharſalia near Pharſalus, and between that town and the Enipeus, which fixes the place; and yet it is very extraordinary that Cæſar ſhould not mention the name of Pharſalus and of the Pharſalian plains; he only ſays, that after taking Metropolis he choſe a place in the country for providing corn, which was near ripe, and there expected the arrival of Pompey: perhaps he neglected all theſe circumſtances out of a ſort of vanity; as well imagining that every one muſt be well informed of the very ſpot where a battle was fought which determined the empire of the world. In the middle of the plain, about two leagues north-weſt of the ſuppoſed Pharſalus, is a hill, on which probably Metropolis was ſituated, which Cæſar had taken, where I was informed there are ſome ruins, and about as much further are two hills in that part of the plain where it extends further northward, on one of which might be Gomphi, which he had taken before. The ſoldiers of Pompey had poſſeſſed themſelves of the higheſt hills near the camp, where being beſieged by Cæſar, and wanting water, they fled towards Lariſſa, and Cæſar coming up with them at about ſix miles diſtance, and preparing to attack them, they poſſeſſed themſelves of a hill that was waſhed by the river, which I ſhould have thought to have been the firſt high hill to the ſouth ſouth-weſt of Lariſſa, at the foot of which, I ſuppoſe, the Apidanus flows, if the diſtance was not rather too great.

We took ſome refreſhment at Catadia, and changed our poſt horſes; this town is ſeven hours from Lariſſa, that is, about twenty miles, and we ſet out the ſame day for Zeitoun, which is computed to be twenty-four miles from Catadia; it is ſituated near the bay, called by the antients Malliacus: the road is over rich hills, which extend to the eaſt, and make the head of land which is between the bays Pagaſæus and Malliacus, and is the antient country of Theſſaly, called Phthiotis, from Phthia where Achilles was born: there was a town called Thebes in this part, and the Myrmidons were of this country, of whom the poets feign that of piſmires they were made men; but Strabo mentions their induſtry like that of a piſmire [μύρμηξ] in cultivating their land, as a more probable derivation of that name. Paſſing theſe hills I ſaw to the weſt a long narrow lake called Davecleh, of which I can find no account; but poſſibly the river Apidanus may riſe out of it.

CHAP. VIII. — *Of Zeitoun, Thermopylæ, and other places in the way to Livadia.*

ZEITOUN is ſituated on the ſouth ſide of a hill at the foot of the high mountains, and on another hill to the ſouth, inhabited by Turks; on the top of the former there is a caſtle: it is ſituated about four miles to the weſt of the north-weſt corner of the bay of Malliacus, and about as far north of the river Sperchius; conſequently this muſt be Lamia, famous for the Lamian war, which the Greeks waged againſt Macedon after the death of Alexander: there may be three or four hundred houſes in Zeitoun, the greater part Chriſtians, who are ſaid to be a good ſort of people, but the air is unhealthy in the ſummer.

When I came to Zeitoun I went to the kane, and choſe for coolneſs, and to be free from vermin, to lay in the gallery which leads to the rooms. In my firſt ſleep I was awakened by a terrible noiſe, and leaping up found great part of the kane fallen down, and the horſes running out of the ſtable; I did not know what was the cauſe, but my ſervant immediately ſaid it was an earthquake, ſo that we were in the utmoſt conſternation; the front and greateſt part of the kane was deſtroyed, and we got out with much difficulty. A Turk who lay on a bulk before the gate was covered with ruins, but was taken out alive, and not much hurt. It was a moon-ſhiny night; but ſo many houſes had fallen down, and ſuch a duſt was raiſed, that we could not ſee the ſky; the women were ſcreaming for their children and relations who were buried in the ruins of the houſes; ſome of them were taken out alive, but ſeveral were killed: and going to the churches the next day I ſaw many laid out in them in order to be buried, their houſes being fallen down. I got my things removed to a dunghill in a place moſt clear from buildings, and I felt near twenty ſhocks in about two hours time, ſome of which were very great: the next day it rained, and I got into a ſhed, but the people adviſed me to leave it; and every thing was attended with the utmoſt face of diſtreſs, nothing was to be got, nor could I have horſes till the afternoon; and when I croſſed the plain I was ſhewn cracks in the earth about ſix inches wide, which they ſaid were made by the earthquake. This calamity chiefly affected the Chriſtians, whoſe houſes were built only of ſtone and earth, but not one of the houſes of the Turks fell down, which were ſtrongly built with mortar. I obſerved as I travelled that the earthquake had thrown down many of the houſes in the neighbouring villages, but did no great damage on the other ſide of the hills, which bound this plain to the ſouth.

The valley in which Zeitoun ſtands is a fine ſpot of ground, it is about five miles wide, and the river Sperchius runs along the ſouth ſide of it: this vale extends beyond view to the weſt. The Thaumaci are mentioned as at the entrance to a great plain: probably at the end of this plain there may be a narrow paſs between the mountains to another plain, which ſeems to have extended to Epirus, and to the bay Ambracius on the Adriatic ſea, between which and the bay of Zeitoun ſeems to be the narroweſt part of Greece; and probably it may not be above a hundred miles from one ſea to the other. The country of Doris was at ſome diſtance to the weſt on the ſouth ſide of the river; it was called Tetrapolis, by reaſon that it had four principal cities. The firſt order among the Greeks called the Doric, was probably invented in this country; in the beginning it was a very ſimple order, as it appears even now in ſome places; the capital conſiſting only of a large liſt or ſquare ſtone, and a large quarter round under that, and the entablature of a deep architrave of one face,

a broad frieze, and a very ſimple cornice. The river Sperchius is a conſiderable ſtream: Sperchia is mentioned in ſuch a manner by Ptolemy as to ſhew that it was not at the mouth of the Spherchius, but to the north of it, probably where Leda now is at the north-weſt corner of the bay, which is the port of Zeitoun; on the eaſt ſide of the bay, about the middle of it, is Achino, doubtleſs the antient Echinus.

To the ſouth of the Sperchius and of the bay was the country of Locri Epichnemedii, the Opuntii being to the eaſt of it: our road was between the ſea and the high mountains; theſe mountains are called Coumaita, and are doubtleſs the old mount Oeta, ſo that I began to look for the famous paſſage called Thermopylæ, where the Spartans with a few men oppoſed the great army of the Perſians. At the place where the road firſt turns to the eaſt, between the mountains and the ſea, are hot waters which the Greeks called Thermæ, and gave the name to this ſtreight of Thermopylæ, that is, the gates or paſs of the baths. It is certain, that this paſs is mentioned as ſixty paces wide, and in ſome parts only broad enough for a ſingle carriage; ſo that as the narrow paſſage is mentioned on the ſea, in caſe it lead to the ſame road in which we went acroſs the mountains, the ſea muſt have loſt, and left the paſſage wider, though poſſibly it was a way round the cape by the ſea ſide, where there might be ſome narrow paſſes. After going about ſix miles to the eaſt, our road was to the ſouth between the mountains; I obſerved two ſources of the hot waters, which are ſalt and impregnated with ſulphur; they incruſt the ground with a ſalt ſulphureous ſubſtance: the river Boagrius runs into the ſea from between theſe hills, which is probably the ſtream that is ſo often paſſed in this road. The whole country of the Epichnemedii is full of high mountains.

Near the entrance of the bay of Maliacus is the north-weſt corner of the iſland Negropont, the old Eubœa; it is a very high point of land: the Greeks call this iſland Egripus, from the chief town the antient Chalcis, oppoſite to old Aulis, which now has that name, being on the Euripus paſſage, where the ſea frequently flows and ebbs, and probably the preſent name is a corruption from this word; it is but twelve miles from Thebes in Bœotia; there is a paſſage to it by a draw-bridge, and a paſha and janitzer aga reſide there; the former commands the country to the weſt near as far as Salona. This iſland is ſaid to be three hundred and ſixty-five miles round, in ſome parts forty miles broad, and a hundred and fifty miles long, though it cannot be ſo much, for from Zeitoun to Athens, which is much about the length of it, is only a hundred and eight ſhort miles, according to their computation: Eretria was the next city in it after Chalcis, which was deſtroyed by the Perſians, rebuilt, and then taken by Lucius Quintius; here was the ſchool of the Eretrian philoſophers, and near it was Amarinthus, famous for the worſhip of Diana. At the promontory Artemiſium the Greeks fought the firſt battle with Xerxes. I obſerved two points or heads of land on the ſouth ſide of the bay, and ſaw the high rocky cape of Eubœa to the north, which is now called Lebada, and is the promontory Cenœum. I obſerved alſo a ſmall iſland, which may be Myonneſus.

About ten miles from Zeitoun, we paſſed by Molo, and a little further had Andra to the left; we then went on ſouthwards between the high hills, often croſſing a ſtream, which I ſuppoſe, is the antient Boagrius, at the mouth of which there was a port, probably near Andra; I ſaw a part of the mountain to the ſouth, which has many ſummits, and is called Iliakora; we came to a poor hamlet called Ergierè, fourteen miles from Zeitoun, and lay in the open air, the earthquake having thrown down all their houſes.

On

On the twenty-fifth we went on, and in an hour came to a guard-houſe, where they keep watch in order to catch rogues; it is half way between Zeitoun and Livadia. I ſaw on the mountain to the weſt an old caſtle called Kidonietry, near which they ſay there are ruins of an old town called Paliocaſtro, which may be Thronium, the capital of this country, though the diſtance is rather too great from the mouth of the Boagrius, for it is mentioned only as three miles from it: Alope was ſituated to the ſouth-eaſt of it, near which was Naryx, the native place of Ajax. We aſcended the height of the mountains, and on the top of them paſſed by another guard, and deſcended into a vale about a league wide, and four leagues long, having that chain of mountains called Iapora to the ſouth, which are ſaid to be mount Parnaſſus, on the ſouth ſide of which at a great diſtance was Delphi. From this part we ſaw Dathis, on the ſide of the hills to the north. This vale I judged to be part of Bœotia; in it is a village called Turcocori, inhabited chiefly by Turks: here, or in ſome other part of the vale, might be Orchomenus; for near it I ſaw the fields covered with pieces of brick. I obſerved ſome dry beds of torrents in this vale, and towards the eaſt end a river runs as from the north-eaſt, which we paſſed on a bridge; it is called Mavro Nero [Black water]; it runs into another vale to the ſouth, and muſt be the river Cephiſſus, which empties itſelf into the lake Copias; this ſecond vale is about two miles wide, and winds round to the lake I ſhall mention, having mount Parnaſſus to the weſt. In this vale to the north of the Cephiſſus, I ſuppoſe was Cheronæa, the country of Plutarch. We croſſed over low hills, and came into the vale, about half a league wide, and two leagues long, extending eaſtward to the lake: on the ſouth ſide of this vale on the foot of the mountains, is Livadia; the foot of mount Parnaſſus extends to the weſt of it, and the mountains ſouth of it I take to be Zogara, which is mount Helicon, for both theſe are ranges of mountains, which extend ſome miles, though one part where Delphi was, might be the height of Parnaſſus, properly ſo called, which had two heads.

Livadia is the antient Libadia; it is about twenty miles from Caſtri, the antient Delphi. This place was famous for the worſhip of Jupiter Trophonius, public games being performed to his honour here; and an opening of the earth is mentioned, where they worſhipped him, and there his oracle is ſaid to have been; it is mentioned alſo as a cave to which it was very difficult to deſcend. The town of Livadia is divided by a rivulet which ſeparates the two parts of the hill on which it is built; this water has its ſource from a very fine ſpring without the town; the weſt hill being a perpendicular rock, a room is cut into it about three feet above the ground, and twelve feet ſquare, with a bench on each ſide cut in the rock; it appears to have been painted; and this, without any enquiry, the Greek ſchoolmaſter told me was the place where they worſhipped Trophonius; there are ſeveral niches cut on the face of the rock to the ſouth, and I obſerved one round hole which went in a conſiderable way, though it did not ſeem big enough for a man to get through it, but poſſibly it might be the difficult entrance to the grot of Trophonius, and to the receſs where the oracle was uttered. There are ſome imperfect inſcriptions about the town which mention the name of the city: there are ſix hundred and fifty houſes in the town, fifty of which are inhabited by Jews, and there are an equal number of Chriſtians and Turks; the former have three churches; and there is a caſtle on the ſummit of the weſtern hill.

CHAP. IX. — *Of the lake Copias, Thebes, Phyle, and ſome places in Attica.*

FROM Livadia I ſet out to the eaſt for Thebes, which is in the road to Athens, and ſoon came near the antient lake Copias, now called the Valto of Topolia, that is, the marſh or fen of Topolia, which is a village on the north ſide towards the north-eaſt corner of it; and as the lake took its name from Copæ, which is ſaid alſo to be on the north ſide of it, it ſeems probable that Topolia is the old Copæ; though I at firſt imagined it to have been under the hills, which we paſſed over into the vale of Livadia, at the weſt end of the lake, where there is a monaſtery, and a village called, if I miſtake not, Ciaipou; but as Coronea is ſaid to have been at the north-weſt corner of the lake, it is probable that it was there, and that the famous battle was fought near it, probably at the end of the plain in which the Cephiſſus runs; in this battle Ageſilaus beat the Athenians and Bœotians; and at Thebes I was told, that Granitzo, two hours to the ſouth of Livadia, was the old Coronæa: mount Libethrius was near Coronæa, on which were the ſtatues of the Muſes, and this might be the hill between the two plains, or that to the north of the Cephiſſus: at the north-eaſt corner of the lake was Medeon, and near it on the eaſt ſide Onchæſtus, and ſouth of the lake towards the eaſt end Haliartus, which might be at a ruined place in the middle way between Livadia and Thebes, which the common people ſay was old Thebes: Mount Cithæron is probably that mountain we had to the left, which extended to the mountains of Megara. The plain in which the lake of Topolia lies, ſeems to be about twelve miles long and ſix broad, that is, between thirty and forty miles in circumference, though Strabo makes it to be near fifty; the reaſon why it is called at preſent rather a marſh than a lake, is, that in ſummer the water does not appear, all being overgrown with reeds, though it has always water and fiſh in it. There are ſeveral pools about the plain, which probably have a communication one with another, and in winter the water riſes very much; all over it there are dry ſpots, which are improved, and alſo ſome villages: where the water remained it appeared green, the other parts looking white in the ſeaſon of autumn, when we paſſed that way: this lake overflowed in ſuch a manner, that it once deſtroyed two hundred towns and villages: it is very obſervable in this lake, that though the Cephiſſus, and many ſtreams fall into it, yet there are only ſubterraneous paſſages out of it, which are ſaid to be ſixty, and are ſeen about Topolia. Strabo mentions a ſubterraneous paſſage from it to lake Hylica, and there is a lake at ſome diſtance to the north of Thebes, and of the hills, which is now called the lake of Thebes, being about ſix miles over every way: it is probable that theſe lakes and moraſſy grounds had ſuch influence on the air of Bœotia, as to affect the intellectual faculties of the inhabitants of this country, inſomuch that a Bœotian genius for dullneſs became a proverb of reproach.

We arrived at Thebes about twenty-four miles from Livadia: this city is ſaid to have been firſt founded by Cadmus, on the ſpot where the Arx-Cadmia was ſituated; and here Amphion is ſaid to have made the ſtones dance into their places by the force of his muſic: but the city was ſo deſtroyed by Alexander the great, that it never well recovered itſelf afterwards; it produced many great men, as Pindar, Epaminondas, Pelopidas, Hercules, and Bacchus; it is ſaid to be ſituated on the river Iſmenus, which, I ſuppoſe, is at ſome diſtance to the north: the city is in a plain about five leagues long and four miles broad; but the ground about Thebes is uneven, being divided into many little low hills by torrents which come from the mountains, and on one of theſe hills the preſent town is ſituated, which is about a mile in circumference; it is

ſuppoſed

ſuppoſed to be the ſpot on which the antient city was founded by Cadmus, which was called Arx-Cadmia. To the eaſt is another hill of greater extent, and rather lower, which plainly appears to have been built on; and upon theſe two hills, and the valley between them, the antient city ſeems to have been ſituated; there is nothing to be ſeen of the ruins of it, except ſome little remains of the city, or caſtle wall, to the weſt, near a large ſquare tower, by which it appears that the walls were caſed with grey marble both inſide and out, one tier ſet up an end remaining; ſo that probably they were built after that very antient Greek manner one tier ſet up an end, and the other laid flat: there is alſo an old gate ſtanding ten feet wide, and arched over, all of large hewn ſtone, which, if I miſtake not, was made for a portcullis, but without any ornament whatſoever. There is a fountain to the ſouth of the town, and the water for the uſe of the city is conveyed in channels along the ground from the ſouth-eaſt, paſſing over the valley to the hill on ſome modern arches. They ſay there were a hundred churches in and about the town, ſome of which are in repair; fragments of inſcriptions have been found about them, and I ſaw ſome Corinthian capitals of the fineſt workmanſhip. An archbiſhop reſides here, and a waiwode and cadi, there being in the town about two hundred Greek houſes, ſeventy of the Jews, and a thouſand of the Turks. There are ſome hills to the north of Thebes at ſome diſtance, which intercept the view of the lake. It is about eighteen miles from this city to the paſſage to the Negropont, and Athens is about thirty-ſix miles both from the antient Aulis and from Thebes.

I went at Thebes to the kane, and the next day moved to the houſe of a prieſt; and the archbiſhop of Thebes hearing of me, ſent and deſired to ſee me. I was very courteouſly entertained by him, and met the archbiſhop of Ægina at his houſe, who was making a progreſs to collect charity for his church. I ſaw two hills in the plain to the north-weſt, and they ſhewed me a hill to the north north-weſt, which they ſaid was Platæa, but that place was near the road from Athens to Megara.

We ſet out for Athens on the twenty-ſeventh. The road leading to that city goes to the eaſt for about ſix miles; it then turns to the ſouth over ſome low hills, and at length croſſes the mountains called Ozia, which are the antient mount Pentelicus, famous for its fine marble: having aſcended to the height of it, we came to Phyle on a high rock towards the deſcent on the other ſide, to which Thraſibulus fled, when he was expelled by the thirty tyrants, whom he afterwards drove out; the top of the hill, not half a mile in circumference, is fortified with ſtrong walls, which are almoſt entire; there is a view of Athens from it, though it is at ten miles diſtance: deſcending the hill we ſaw a road to the left, leading to a convent between the mountains, which is called Panaiea, and paſſing by Caſſia we came into the plain of Attica, in which Athens ſtands: this plain is about two leagues broad, and three in length, from mount Hymettus on the eaſt, to the hills towards Eleuſis; but north of mount Hymettus it extends to the eaſt to the ſea towards Porto Raſti, which is near the promontory Sunium, and to the north towards Marathon, where Miltiades defeated the Perſians.

CHAP. X. —*Of Athens.*

TO the weſt of mount Hymettus, which was famous for its honey and fine marble, there is a range of lower hills; that which is neareſt to Athens is mount Ancheſmus: Athens was about a mile to the ſouth-weſt of it, on a hill, which on every ſide, except to the weſt, is almoſt a perpendicular rock; it is about three furlongs in length, and one in breadth; this hill was the antient Acropolis, firſt called Cecropia; to the north

north of which the preſent city of Athens is built, as the antient city in length of time probably extended all round it; the walls, I ſuppoſe, being thoſe modern ones with which it was defended when it was under the Venetians.

Two rivers watered the plain, one the Iliſſus, which run between mount Anchesmus and mount Hymettus, and ſo paſſed to the eaſt of Athens. The Eridanus ran in the plain to the weſt of the city, and being divided into many parts to water their olive gardens, it becomes a very inconſiderable ſtream, as the other is quite loſt, by diverting it into their fields.

Athens is ſituated about two miles from the ſea, was built by its firſt king Cecrops, who was ſucceeded by ſeveral kings to Codrus; after him it was governed by Arcons, at firſt made during life, and afterwards for ten years, and laſt of all yearly: they were conquered ſucceſſively by the Perſians, Macedonians, and Romans, and for five or ſix ages paſt the city has undergone a great variety of fortune, and notwithſtanding there are great remains of its antient grandeur, which are proofs in what a degree of perfection the noble arts of ſculpture and architecture flouriſhed in this city, which was the mother of arts and civil polity.

The aſcent to Acropolis is at the weſt end; there are three gates to be paſſed through in the way to the top of the hill; the propylæum was probably about the third gate, which was built at a great expence; there is a ſmall ſquare tower remaining a little way within it, which ſeems to be of great antiquity, as I obſerved by that antient manner of laying the ſtone ſo often mentioned; it has only a cornice round at top, and is not twenty feet ſquare; it is ſaid that it was adorned with fluted Ionic pillars, and a rich frieze covered with reliefs, and probably thoſe reliefs which I ſaw on the wall within the gate were part of them; but this colonnade does not remain, and the caſtle wall is built almoſt all round it. This might be the temple of victory without wings, built near the wall from which Ægeus the father of Theſeus threw himſelf down, when expecting his ſon, and not ſeeing the ſignal agreed on, he apprehended he was dead; or it might be part of the propylæum, and have another anſwering to it; and if ſo, the aſcent probably was winding along the weſt ſide, and the grand entrance might be from the ſouth, probably by a magnificent flight of ſteps, near to the ſouth-weſt corner of the hill. This tower is not above twenty feet to the ſouth of the weſt wing of, what is called, the arſenal of Lycurgus, which might either be the temple of winds, or the citadel mentioned here by Pauſanias, or a building he ſpeaks of to the left of the temple of Victory, in which he deſcribes ſeveral very famous paintings: it is a building of the antient Doric order, having a wing on each ſide to the ſouth, in which there ſeems to have been two pillars; the temple probably opened to the ſouth with ſix pillars in front, and a colonnade of three more on each ſide leading to a door, which has two ſmaller doors on each ſide of it. Theſe inner pillars are higher than the others, as if they had ſupported ſome covering, and it is poſſible there might be two other rows of pillars within. There was alſo a portico with a colonnade in the other front, and there are rooms under the whole.

From this temple we went to the famous temple of Minerva called Parthenon, it was built under Pericles by Ietinus the architect. As it is of that plain Doric order before mentioned, it may be queſtioned whether the other more beautiful orders were invented when it was built, as one would imagine they would have embelliſhed this temple in the fineſt manner of thoſe times, when they beſtowed ſo much expence on it: it was miſerably ſhattered in the late Venetian wars; for the powder being kept in it, a bomb of the Venetians happened to fall in by the hole, which was in the middle of the arch, to give light within, which blew up the temple; ſo that only the

weſt end remains entire, and the pillars and pediment of the eaſt end. The fluted pillars are very large in proportion to their height, and being without baſe or pedeſtal, have not ſo much as a fillet at bottom: two tier of columns are mentioned by ſome modern writers as round the inſide, and to have made a gallery, of which there is now no ſign, and probably this was a Chriſtian work; but the ſemicircle at the eaſt end, which is almoſt eſſential to a Greek church, as well as the pillars of the altar are ſhown. I ſaw the ſign of the wall which ſeparated the inner part of the temple from the pronaos, or ante-temple, and as there were two entrances to the temple, it is probable there was a pronaos at each end, as there was at the temple of Theſeus, only with this difference, that the pronaos there is open, having only two pillars in front; one of them remains entire, and there are ſigns within of the wall of the other. It appears notwithſtanding that there were folding doors at the entrance from the portico to the weſt, as by opening and ſhutting them they had worn the marble pavement. Probably they placed in the middle part of the temple, that famous ſtatue of Minerva which was dedicated by all the Athenians, and was ſaid by the vulgar to have fallen down from heaven. At each end of the temple of Minerva there is a double colonade, and from the floor on which the outer row ſtands there are two ſteps up to the ſecond colonade, each a foot deep, ſo that thoſe pillars are near two feet ſhorter than the outer row, and the pillars on each ſide are on a pavement about half a foot lower than the inner row. This made me imagine that poſſibly the outer pillars were an addition in the time of Adrian, to erect on them thoſe magnificent pediments, which were doubtleſs the fineſt adorned of any in the world, and the ornaments appear to have been made in Adrian's time, his ſtatue and that of his empreſs Sabina being among them; they are very ſingular in their kind, not being reliefs but entire figures of the fineſt ſtatues, which appear as big as life, being hiſtory pieces; that to the weſt, Pauſanias ſays, repreſented the birth of Minerva. I ſaw in the pediment one naked figure ſitting, two clothed, a woman as in a poſture of walking, all without heads, and two bodies in the middle; one ſtanding, and Adrian ſitting with his arms round a woman, and a naked figure fallen down; the hiſtory on the eaſtern pediment was the diſpute berween Minerva and Neptune about naming the city; where I ſaw remaining the head of a horſe, a naked man which was ſitting fallen down, two men ſitting, their heads being broke off, one like a woman as flying, the head likewiſe gone; the middle part was all deſtroyed; and on the other ſide there remain only three broken figures: there were in each of them at leaſt a dozen ſtatues bigger than the life, beſides a carriage and two horſes in one; ſo that if this ornament was not originally deſigned, it is improbable that a pediment ſhould be made capable of receiving them, and by making the pillars in front longer, they gave a lighter air to the building; whereas if the double colonnade had been at firſt deſigned, there would have been the ſame reaſon for making all the pillars of one length, and it muſt rather have offended the ſight to ſee the pillars on each ſide much ſhorter than thoſe in the front. All round between the triglyphs in the frieze, there are moſt exquiſite alt-reliefs of combats with centaurs, lions, and many on horſes; and all round the temple on the outſide of the walls there are moſt beautiful baſs-reliefs in the frieze, which is three feet four inches deep, being chiefly proceſſions and ſacrifices, and was a work of immenſe coſt; but they are not ſeen to advantage; and if theſe and the other reliefs are of the ſame date as the temple, they are on the ſuppoſition I have made in relation to the hiſtory of architecture, a proof that ſculpture was in the greateſt perfection, when architecture was not arrived at its higheſt improvements.

About

About ſixty paces to the north of the temple of Minerva in the Acropolis of Athens, is a temple, which is ſuppoſed to be the Erectheion; Pauſanias ſays it was a double temple; what now remains ſeems to be only one part of it; the building is of a very beautiful Ionic order, fluted within eight inches of the capital, which ſpace is carved with baſs-reliefs of flowers; the cuſhion of the baſe is fluted horizontally, as deſcribed in Caria; the pilaſters at the end of the wall appear as if they were Doric, but in reality are only the cornice between the pillars continued round on the pilaſters, and below it the relief of flowers is likewiſe continued on them: the building extends in length from eaſt to weſt, the other part ſeeming to have been to the eaſt; at the weſt end there is a ſmall door, not in the middle; and above, it is adorned with Ionic pilaſters, which are about three quarters of a circle; at the eaſt end are ſix pillars of a portico with ſteps up to them; it appears that there was a wall to the weſt of them; and it is to be ſuppoſed that the weſt end of the eaſt temple correſponded to this, at a proper diſtance to the eaſt; the room ſeems to have been divided into three parts; to the weſtern part on the ſouth ſide was a portico from which there was a door now almoſt buried under ground; this portico conſiſted of a colonade of cariatides four in front, and one more on each ſide, as it is to be ſuppoſed, though there is now only one on the weſt ſide; they are very fine ſtatues of women, with beautiful drapery, and their treſſes hanging down in a fine manner; they are ſeven feet long; each of them has over its head two quarter rounds adorned with eggs and darts; theſe members are round; over them there is a ſquare broad fillet which ſupports the entablature, and if there were ſix more ſuch ſtatues to the other temple, they might be the nine Muſes, and the three Graces, unleſs they might be the daughters of Erectheus, who were ſo renowned for their virtue: on the north ſide there is a portico of four pillars in front, and one more on each ſide: the whole is built of marble, the walls being two feet thick, and the pillars of this beautiful building are all of hewn ſtone. It is remarkable that there was a well of ſalt water in this temple, concerning which they had ſome fabulous ſtories.

At the ſouth-weſt foot of the hill are the remains of the theatre of Bacchus; it is built of large hewn ſtone; in the wall of the ſemicircle, oppoſite to the ſcene, are two arches at an equal diſtance from the middle of the theatre: there are thirty arches which extend to the eaſt from the theatre, they ſeem to have been an aqueduct, the ground is riſen to the ſpring of the arches: ſome have taken this to be the portico of Eumenes, though they do not ſeem to have been arches of that kind: on the ſame ſide of the hill, towards the ſouth-eaſt corner, there is a grot cut into the rock about twenty feet wide, and twenty-ſix long, with a particular ſort of Doric frontiſpiece: the whole is crowned with a work, on which are two inſcriptions relating to two victories gained at the games by two tribes; and the archons mentioned in the inſcriptions ſhow it to be of great antiquity; there is a plinth over it as for a ſtatue, and on one ſide on the hill is a ſtone cut like a concave dial; to the weſt of the front of the grotto are two or three niches cut in the rock, probably for ſtatues; and a little higher on the hill are two Corinthian pillars; this has been thought to be the grotto in which Apollo had his amours with Creuſa, daughter of Erectheus; but that is deſcribed as a little below the Propylæum, deſcending from the hill, and muſt have been either at the weſt end, or very near it, either on the north or ſouth ſides, and probably was that which in Fanelli's plan is called the grotto of Nineveh, or rather Niobe, as it is called in a Venetian plan of Acropolis; ſo that this building ſeems to have been erected on another occaſion to ſome deity by thoſe two tribes which had gained the victories; unleſs

unleſs we can ſuppoſe that the way from Acropolis extended all down the ſide of the hill; and even then it is not probable that this ſhould be that temple, as it is mentioned under the Propylæum.

Further to the eaſt, at the ſouth-eaſt corner of the hill, is that curious ſmall building, commonly called the lantern of Demoſthenes; but it is ſaid to be a temple of Hercules, built in all probability on the occaſion of the victory of the tribe Acamantis, when Euainetus was archon, which was in the hundred and eleventh Olympiad, that is, in the four hundred and eighteenth year of Rome, as appeared by an inſcription on the architrave now defaced or hid, the convent of the Capuchins being built round the greater part of it; this circular building is of the Corinthian order fluted, having ſix pillars round it: there are two tripodes cut between the pillars in bas relief; from theſe to the ſolid baſement the wall between them conſiſts of one ſtone; the architrave and frieze alſo all round are of one ſtone in depth; the cornice is compoſed of ſeven ſtones, and the whole is crowned with a ſingle ſtone hollowed within; it is adorned on the outſide with leaves, and on the top there is an ornament which is very much defaced, but is ſomething like a Corinthian capital: the reliefs of combats round the frieze, which are alſo defaced, are ſaid by ſome to be the labours of Hercules.

To the ſouth-weſt of Acropolis is the hill called Areopagus; it is directly ſouth of the temple of Theſeus, and has its name from the trial of Mars there on account of the murder of Hallirrhothius; it is a rocky hill not very high. The place of judicature, which was afterwards fixed to that very ſpot where Mars was tried, ſeems to have been to the north of the height of the hill; it makes a large ſemicircle to the north, and the ſide of the hill that way is ſupported by a wall of very large ſtones, and makes part of a circle, but does not riſe above the ground of the area; to the ſouth of it in the middle, there is a ſort of tribunal, cut in the rock as for a throne, with ſteps up to it on each ſide, and in the middle; and at ſome diſtance on each ſide are four ſteps cut in the rock to the higher part of the hill: it was at this place that St. Paul would have taught the Athenians the knowledge of that God whom they ignorantly worſhipped.

To the eaſt of the hill of Areopagus is the high hill called the Muſæum, from the poet Muſæus, who uſed to rehearſe his verſes there, and was buried on that ſpot; it is directly ſouth of the theatre of Bacchus; this place was well fortified by Demetrius. There are ſeveral grottos, probably for ſepulchres, cut in the rock round it; and on the top of the hill are remains of a very magnificent monument of white marble, which is a proof both of the perfection of architecture and ſculpture in Athens; it is a ſmall part of a circle, about fifteen feet wide on the outſide; to the ſouth there is a baſement about ten feet above the ground, over which on four ſtones ſeven feet nine inches deep, there are reliefs as big as life; beginning from the weſt is the figure of a man, then one in a car drawn by four horſes abreaſt led by one man, another ſingle man; and further to the eaſt five men ſtand cloſe one before another; if the building was perfect to the eaſt, it appears plainly it is ruined to the weſt, and that a third, and it may be a fourth pilaſter is wanting on that ſide; between the two pillars to the eaſt there is an oblong ſquare niche, in which there is a ſtatue ſitting, and under it this inſcription ΒΑΣΙΛΕΥΣ ΑΝΤΙΟΧΟΣ ΒΑΣΙΛΕΩΣ Α[ΝΤΙΟΧΟΥ], ſuppoſed to be the anceſtor of the perſon repreſented ſitting in a larger niche to the weſt with a ſemicircular top, under which ſtatue is the name of the perſon to whom this monument is ſuppoſed to be erected ΦΙΛΟΠΑΠΠΟΣ ΕΠΙΦΑΝΟΥΣ . ΗΣΑ.ΕΥ.; it is alſo ſuppoſed, that to the weſt there was another niche and ſtatue of ſome other anceſtor of this perſon; the other ſide of this building was adorned

with Corinthian pilaſters correſponding to theſe, two of them only remaining; on one ſide of the pilaſters, between the ſtatues, is a Latin inſcription to the honour of Antiochus Philopappus; and though this inſcription is imperfect, yet it may be gathered from it that he was a conſul, and preferred to the prætorian order by Trajan: probably this monument is the ſame as that mentioned by Pauſanias, only under the name of a Syrian; who might ſome way or other derive his pedigree from the kings of Syria of the name of Antiochus.

At ſome little diſtance to the eaſt on the plain there is a fountain, which may be Enneacrunos; and further eaſt are the remains of the city of Adrian, as it is called on a magnificent gate to it, which is like a triumphal arch; it had alſo the name of new Athens, and I found an inſcription to the honour of Adrian, put up, it may be, by the council and people of the citizens of both cities; though it is to be looked on as a part of Athens; it being only a compliment to give it the name of the emperor. This gate, which fronts to the weſt and eaſt is of the Corinthian order, and very magnificent; the capitals of the pilaſters are very particular. This little city of Adrian probably conſiſted only of a few public buildings erected by him, and was encloſed by a wall built with buttreſſes, extending from the gate to the ſouth, and it may be as far to the north; there are no other remains of this city, except ſome very magnificent fluted Corinthian pillars to the number of ſeventeen, being ſix feet in diameter, and conſiſting of ſixteen ſtones in the ſhaft, each about three feet deep; by meaſuring their diſtances, I could ſee that there were ſix rows, and about twenty pillars in each, which make in all a hundred and twenty; and Pauſanius ſays, there were a hundred and twenty pillars of Phrygian marble in that temple, which was built to Jupiter Panellenius, and Juno, and to all the gods. The grand gate does not ſeem to have correſponded to this building, as it is not parallel with the pillars; ſo that probably this gate led to the library and gymnaſium adjoining to the temple, in which he ſays there were a hundred pillars of Libyan marble: on two of the pillars there is a wall built with three paſſages in it, one over another, and openings at the ſides like windows and doors, which have made ſome imagine, that the palace of Adrian was built on thoſe high pillars, which would indeed have been a very bold work; but this wall appears to be modern, being built, as may be ſeen, after part of the entablature was broken down; and they pretend to ſay, that ſome hermit lived in that airy building.

To the ſouth of this part of the city, near the bed of the Iliſſus, there is a ſtanding water, and two ruined conduits, which they call the fountain Callirrhoe, and on the height, on the other ſide of the Iliſſus, are remains of a beautiful ſmall temple, which is almoſt entire, and was the temple of Ceres Chloe; it is built of very white marble, the walls being of one ſtone in thickneſs, the front is to the weſt, and had, I ſuppoſe, four pillars before the portico; the cuſhion of the baſe is fluted horizontally; and the work of the baſe ranges round the temple and the inſide of the portico; there were four ſteps all round on the outſide; this temple was converted into a Greek church; but it is not now uſed by the Chriſtians. There is no water in the bed of the antient river Iliſſus, except when the winter torrents run from the mountains, the waters being diverted above to their gardens and olive trees: continuing along to the north by the bed of this river, we came to a large bridge over it of hewn ſtone, conſiſting of four arches, each twenty feet wide: on the weſt end of it is the front of a building, which they ſay, is the remains of a nunnery that was on the bridge before the Turks had poſſeſſion of the country. This bridge leads to the Circus, on the foot of mount Hymettus above half a mile from the city; it was about two hundred and ſeventy paces long, and ſixty-two wide; the ſeats were built up the ſide of the hill, but nothing

nothing remains of it, except a ſmall part of the wall on each ſide of the entrance. On one ſide, towards the further end, is a paſſage up to the height over it, hollowed through the rock, which ſeems to have been done for the ſake of bringing the ſtone; though the common people ſay, that the conquered at the games went off that way, not to have the diſgrace to return in the face of the people.

Near a mile to the north-weſt is mount Ancheſmus, called St. Georgio, from a church on it of that name; what is commonly taken for Ancheſmus, is a ſmall high rocky hill, about a mile to the north north-eaſt of Athens; though it is probable that the whole chain of low hills which runs to the north between the two rivers went by that name. On the foot of this hill towards the town are two Ionic pillars, ſupporting their entablature, each of them conſiſts of two ſtones in the ſhaft, which riſe about fourteen feet above the ground, and are two feet four inches in diameter. On the eaſtern pillar are ſigns of the ſpring of an arch, ſo that it is to be ſuppoſed an arch was turned from it, and that there were two pillars on the other ſide; it is probable that on this arch was the remaining part of the inſcription, which, if it were perfect, is ſuppoſed to ſignify that Antoninus Pius finiſhed the aqueduct in new Athens, which was begun by Adrian; for this ſeems to have been a portico to a reſervoir, of which I thought I ſaw ſome ſigns, there being an area cut to the north into the hill, with ſome little remains of the wall round it about forty feet wide, and a hundred long; the water was probably brought round the hill to this place, it may be from the Iliſſus; and from this reſervoir it might run on arches to the new city of Adrian.

Going from the houſe of the Engliſh conſul, at the north-weſt foot of Acropolis, I ſaw in a private yard remains of an antient wall of hewn ſtones, one tier laid flat, and the other ſet up an end alternately, which might be part of the old Prytaneum. To the north of Acropolis in the city there are remains of a wall of hewn ſtone, which poſſibly might be the temple of Venus Urania. What is commonly called the Temple of Winds, is an octagon building, and remains entire, but the ground has riſen within a foot of the top of the door, which is next to the ſtreet; it was called by the antients the Octagon Tower of Winds, and was built by Andronicus Cyrrheſtes; there was a weather-cock to it, which was a triton that turning round, with a wand pointed to the wind that blew; the top of it conſiſts of a ſmall round ſtone about three feet in diameter, againſt which there reſts a number of ſtone ſlabs all round, which are about two feet wide at bottom, and diminiſh towards the top; the ſmall pillars which ſupport the cornice within are of the ſame fluted Doric order which is ſeen in the other buildings here: there is an entablature on the outſide, and below the two faces of the architrave are the figures of the winds larger than life in mezzo relievo; the ſpace they take up as they are in a flying poſture, being about three feet and a half in depth. The creator of Raphael moving over the elements in his paintings in the Vatican gallery, is ſomething in this taſte; over every one, in the face of the architrave, is cut the name of the wind in Greek; and each wind has ſome emblem relating to one of the eight different ſeaſons of the year, which ſeem to intimate that ſuch a wind commonly reigns at that time; ſo that dividing the year into eight parts, allowing ſix weeks to each ſeaſon, and beginning with ΚΑΙΚΙΑΣ, or the north-eaſt, and with the month of October; this wind has a plate of olives in its hand, though I could not ſee it diſtinctly, by reaſon that a tree grows before it; this is the ſeaſon for olives, which in antient times, as well as now, were the great revenue of Athens: the next is ΒΟΡΕΑΣ, or the north wind, which has a ſhell in its hand to ſhew the power and dominion of the ſea at that time: ΣΚΙΡΩΝ, the north-weſt, is pouring water out of a vaſe, being a rainy wind: ΖΕΦΥΡΟΣ, the weſt, has a lap full of flowers, being a wind

that reigns part of February and March: ΝΟΤΟΣ, the ſouth; this and the following are hid by the houſes built againſt them; it probably may have later flowers, as ΛΙΨ, the ſouth-weſt, may have early fruits: ΕΥΡΟΣ, the ſouth-eaſt, holds its garment as if it were windy; and ΑΠΗΛΙΩΤΗΣ, the eaſt, has in the garment the latter fruits, apples, peaches, pomegranates, oranges and lemons: ſome of the antients called this the ſun-dial, there having been on every ſide, below theſe figures, a dial, of which the lines are now ſeen. The figures of the winds are a great inſtance of the boldneſs of deſigning, and of the perfection of ſculpture at the time this building was erected.

Within the preſent town are the remains of a portico of four pillars ſupporting a pediment; it is of that fluted Doric order already deſcribed: this is commonly called the temple of Auguſtus, and there is an inſcription on the architrave of the time of the Roman emperors; it is ſo defaced I could not copy it, but it is ſaid ſo be to the honour of Caius, though the building without doubt is of a much older date, on what occaſion ſoever that inſcription was put up: near it on a long ſtone, which might be the ſide of the door-caſe, is that famous law of Adrian, concerning the cuſtom to be paid on the oil of Athens.

The moſt magnificent and beautiful piece of architecture in this city is ſeen in the remains of a building, which is ſaid to be the temple of Jupiter Olympius; which was a very antient temple, ſaid by ſome to have been built by Deucalion, but it was very much adorned and improved by Adrian; and what remains ſeems to be a building of that emperor's time; the ruins of a very large encloſure confirm that it is part of this temple; for it was four ſtadia or five hundred geometrical paces in circumference; the three pillars which ſtand together are fluted; and the lower part filled with cablins of reeds, is of one ſtone, and the upper part of another, ſo joined, that it is not eaſily diſcerned that they are of two ſtones; the other pillars are plain, of one ſtone, and have a very grand appearance; I ſaw a rough wall to the weſt extending above a hundred yards to the north, and in one part there is a ſemicircular tower.

The temple of Theſeus is on the outſide of the town to the weſt, being to the north of Areopagus, and to the north-weſt of Acropolis; it is exactly the ſame kind of architecture as the temple of Minerva; two ſteps go all round the building. The pillars in the portico or pronaos to the weſt are four inches above the bottom of the others, and it had ſuch a portico to the eaſt, for at that diſtance I ſaw there had been a wall; the Greeks having, I ſuppoſe, deſtroyed the eaſt end to make the ſemicircular place for the altar. In the front between the triglyphs are mezzo relievos of ſingle combats, being the actions of Theſeus; and from the corner on each ſide are four ſuch reliefs; and in the front within there are fine reliefs on the architrave, which is continued from the front of the portico or pronaos to the ſide pillars; to the weſt are the battles of the Lapithæ and the Centaurs; to the eaſt are perſons ſitting and others combating; all in a fine taſte, and of excellent workmanſhip.

Of the three ports of Athens, Phalereus and Munychia were to the eaſt of a ſmall promontory, and the Pyræum to the weſt of it; the latter is much frequented, being a well encloſed port with a narrow entrance, and about a mile in circumference; it is called by the Greeks Porto Drago, and by the Italians Porto Leone, from a ſtatue of a lion that was there, which is now before the arſenal at Venice: the foundations of a wall are ſeen from the Pyræum to Athens, which probably is that called Macrotychi, which was built in ſo much haſte by Themiſtocles.

At Athens I was recommended to the Engliſh conſul, who was a Greek; he accommodated me in his houſe, and introduced me to the waiwode, to whom I made a very handſome

handſome preſent; and on ſhewing my firman, he ſaid, he was there to obey the grand ſignior's commands; ſo that I ſaw every thing in and about Athens with the utmoſt freedom.

CHAP. XI. — *Of Eleuſis, Megara, and the Iſthmus of Corinth.*

WE ſet out on the fourth of September for Leſſina, and travelled in that road which was called the Sacred Way, becauſe they went by it in proceſſion to the temple of Ceres and Proſerpine: at the firſt entering in between the hills, above a league from Athens, we paſſed by a large convent, and afterwards near an oblong ſquare building with buttreſſes round it, which ſeemed to be a ciſtern, and in half an hour came to a ruin on the right, which might be a ſmall temple, there being many niches cut in the perpendicular rock of the mountain which is near it; this may be ſome remains of the temple of Ceres, Proſerpine, Minerva and Apollo, which is mentioned in this part by Pauſanias. Paſſing the hills we went cloſe by the ſea, in a road cut on the ſide of the hill, and came into the plain, having a ſalt lake to the right, which, without doubt, is ſome remains of the channels called Rheti, from which a ſalt water ran into the ſea; inſomuch that ſome were of opinion that the ſtream came from the Euripus of Eubœa: theſe were the bounds between the territories of the Athenians and Eleuſinians. The Cephiſſus ran through the Eleuſinian territories, and is ſaid to have overflowed Eleuſis, ſo that it muſt be on this ſide of the hills, though I did not obſerve any river, and probably it is only a winter torrent which ſpreads itſelf over the plain. There are many other fables of theſe parts relating to Ceres, Proſerpine and Triptolemus, as Eleuſis is ſaid to be the ſcence of their ſtory. To the north-eaſt in the way to Bœotia was Platæa, where the army of Xerxes was routed by Pauſanias. Having paſſed the lake, and coming towards the bay, I ſaw ſome broken pillars both towards the ſea and to the right; this might be the place called Erineon, from which, they ſay, Pluto carried Proſerpine to his infernal regions; for it is mentioned as near the Cephiſſus. We turned to the ſouth into the plain of Eleuſis, which extends about a league every way; it is probably the plain called Rarion, where, they ſay, the firſt corn was ſowed. There is a long hill which divides the plain, extending to the eaſt within a mile of the ſea, and on the ſouth ſide is not half a mile from it; at the eaſt end of this hill the antient Eleuſis was ſituated; about a mile before we came to it, I ſaw the ruins of a ſmall temple to the eaſt, which might be that which was built at the threſhing floor of Triptolemus. In the plain, near the north foot of the hill, are many pieces of ſtones and pillars, which probably are the remains of the temple of Diana Propylæa, which was before the gate of the city; and at the north foot of the hill, on an advanced ground, there are many imperfect ruins, pieces of pillars and entablatures; and doubtleſs it is the ſpot of the temple of Ceres and Proſerpine: I here ſaw the ſame ſort of Doric capitals as thoſe at Athens, except that they had only three liſts in the quarter round of the capital, and probably are very antient. I ſaw likewiſe a fine Ionic capital, and one of a pilaſter of the Corinthian order, which probably belonged to ſome later improvements of the temple. All up the eaſt end of the hill are ruins, and on the top of it are many ciſterns cut down into the rock in the ſhape of jars to receive the rain water; and to the weſt on a higher part of the hill are remains of a tower; there is a ruin in the plain to the ſouth, probably of the temple of Neptune; there are alſo two other ruins to the eaſt, which are not far apart; one of them might be the temple of Triptolemus, and the other the well of Callichorus, where the women uſed to dance and ſing in honour of the ſupreme goddeſs of the place. To the weſt are the foun-

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dations of a gate of the city of grey marble, and a little further there is a fine trunk of a ſtatue of a ſheep with a curling fleece divided down the back; being the beaſt which was ſacrificed to Ceres: at the temple of Ceres I ſaw the large buſt or upper part of a ſtatue, ſuppoſed to have been deſigned for that goddeſs; it is ſo large that it meaſured at the ſhoulders five feet and a half broad; there is a circular ſort of ornament on the head above two feet deep, the middle part of which is adorned with foliages of oak, as mentioned by travellers, but the face is much disfigured; I ſaw alſo what I took to be an altar of grey marble, cut like a baſon and ſunk into the ground; it is probably of the Taurobole kind for ſacrifices, in the ſame manner, as ſeveral others I have ſeen. The preſent poor village of Leſſiña is inhabited only by a few Greek families.

Going on to Megara, which is ſituated with regard to Eleuſis as this is to Athens, and about the ſame diſtance, we went to the weſt of the long hill that divides the plain, and on the ſouth ſide of it came to a ſpring near the ſea, the water of which is not good; it has been ſuppoſed to be the well Anthenon, at which Ceres ſat down to repoſe herſelf after the fatigue ſhe had undergone in ſearching after Proſerpine. Paſſing to the ſouth over hills near the ſea, we turned to the weſt into the plain of Megara, which extends about three leagues to the weſt, and may be a league wide; on the ſouth ſide it has for half way thoſe hills which were called mount Niſus, at the eaſt end of which Megara was ſituated; the other part of the plain is bounded to the ſouth by a chain of lower hills extending eaſtward to the ſea, being a little more to the north than mount Niſus: to the ſouth of theſe laſt hills is another plain, which is to the eaſt of Megara, and extends about a league every way; at the eaſt end of it is the port of Megara called Niſæa, from the founder of it, Niſus, the ſon of Pandion king of Megara. Megara was partly on a hill, and partly on the plain to the eaſt, where there are remains of two towers of a gate of grey marble, on which is that curious inſcription relating to the public games. The city walls appear to have been built from north to ſouth up the hill; on which there was a famous temple of Ceres: to the ſouth of the city are remains of a ſmall round building caſed with large pieces of grey marble, on which there are ſeveral Greek inſcriptions, that are much defaced; and though Pauſanias gives an account of a great number of public buildings at Megara, yet there are no other remains of them. They find here ſeveral medals, moſt of which were ſtruck in the city. The whole bay between the Morea and Attica, had the name of Saronicus, and is now called the gulph of Engia, from the iſland of that name, the old Ægina: the iſland Colouri, the antient Salamis, extends from the head of land towards the port of Athens to the old promontory Minoa, which is ſouth of Megara; Ajax was king of it, who ſent his troops and twelve ſhips to the ſiege of Troy. To the north of Megara about a league, are ſeveral old churches, the place being called Palaichoro, or the old village, and is ſuppoſed by ſome to be Rhus, mentioned by Pauſanias; Euclid was of this place, and his ſchool was kept here, his diſciples being called Megarici.

We left Megara on the eighth, aſcended the high hills to the ſouth, and ſaw to the weſt under us the north-eaſt bay of the gulph of Lepanto, formerly called the bay of Corinth; and conſequently we were on the Iſthmus of Corinth, which is in Achaia. The little bay before-mentioned is made by a head of land, which extends to the weſt from the eaſt end of the gulph, on the ſouth ſide of which is the port of Argilio: Cromyon was on the other ſide of the Iſthmus. The rocks Scironides were about this place, where a famous robber Saron attacked people in the road, and threw them down the rocks; but Theſeus took this robber, and ſerved him in the ſame manner, throwing him into the ſea; and the poets feign that his bones became rocks; it is probable there

might be another road nearer the ſea, for this we went in was at leaſt a mile diſtant from it. On the eaſt ſide, on the top of the mountains, we came to a narrow paſs, where Scira might attack the travellers. Adrian is ſaid to have made this way broad enough for two chariots; to the eaſt of this was cape Minoa. We went on winding round the high hills, deſcended to a rivulet, and aſcending again, came to a fine fountain on the hill, with three baſons full of water; it is called Briſimiguiſi. We at laſt deſcended to that low ground, which is properly the Iſthmus; the narroweſt part of it ſeemed to be towards the north end between a bay on each ſide; and it is probable that with the help of machines they drew their veſſels by land acroſs that part to Schœnus. A ridge of very low rocks run acroſs the Iſthmus, near the firſt entrance of it, then at a little diſtance appear like ruins; and further on is the canal, which was begun to be dug acroſs it, where one ſees the bank of earth that was thrown up on each ſide; it extends about half a mile from the weſt; and where they left off, I ſaw plainly the ground was very rocky, which doubtleſs made them deſiſt from their enterprize, though it is ſaid that the oracle at Delphi adviſed them againſt it: the perſons who at different times endeavoured to make this canal were Alexander, Pitias, Demetrius, Cæſar, Caligula, Nero, and Herodes of Athens. Further to the north, about the middle of the Iſthmus, runs a ſmall ſtream from the eaſt, and to the ſouth of it is a very high ſteep bank, on which are remains of the wall that was built acroſs the Iſthmus by the Greek emperor Emanuel in one thouſand four hundred and thirteen, and was demoliſhed by Amurath the ſecond in one thouſand four hundred twenty-four, but rebuilt by the Venetians in one thouſand four hundred and ſixty-three; this wall might go to the port Cencrea; but the preſent port of Corinth on the weſtern gulph, which was called Lechæum, is at a great diſtance from it, and on the ſouth ſide of the gulph: this part was called Examilia, becauſe it was ſix miles broad; and there is a village to the ſouth-eaſt which now bears that name; notwithſtanding the Iſthmus is not above four Engliſh miles wide, but it is to be conſidered that the Greek miles were very ſhort; at the end of this wall by the ſea there are great remains of a large ſquare caſtle, but I could ſee nothing like a theatre, which ſeems to have been in another place. In the road to Corinth there was a temple of Neptune, and it is ſaid, that the theatre and the ſtadium built of white ſtone, were in the way to the temple, being on part of mount Oenius, called alſo the mount of temples, from the great number there were on it; as the temples of Bacchus, Pluto, Diana, and many others: here was alſo a foreſt of pine trees, with which the victors at the games were crowned. I ſuppoſe theſe public buildings were on the foot of the hills to the ſouth, ſomewhere about the village Examile: it was here the famous Iſthmian games were held every luſtrum or five years, inſtituted by Theſeus in honour of Palæmon, or Portunus, to which all the people of Greece reſorted; and theſe games, without doubt, anſwered ſome end of trade; for which this place was ſo well ſituated on both ſeas; which made Corinth ſo flouriſhing a place.

CHAP. XII. — *Of the Morea in general; and of Corinth.*

THE Morea was firſt called Argos, from the city of that name; it was afterwards called Apia, from Apis the third king of the Argives; and then Peloponneſus from Pelops king of Phrygia; and laſtly the Morea, becauſe, as it is ſaid, the figure of it reſembles the leaf of a mulberry-tree. It is computed to be about a hundred and ſeventy miles long, a hundred broad, and ſix hundred miles in circumference going round the bays: it is now governed by a paſha, and in the time of the Venetians was divided

divided into four parts; Chiarenza, containing Achaia; Belvedere, in which was Elis and Meſſenia; Zaconia or Maina, which was the old Laconia and Arcadia; and laſtly, Sacania, which was the country of Argos. The Morea is mountainous, but the country on the ſea and in the vales between the mountains is very rich, and produces a great quantity of corn, oil, and ſilk, the latter chiefly about Miſthra and the country of Calabrita, through which the Alpheus runs.

From the lower part of the Iſthmus there is an aſcent up a ſteep bank to a higher ground, on which Corinth ſtands near the ſouth-weſt part of the Iſthmus, a ſmall mile to the ſouth of the gulph of Lepanto, and to the north of the high mountains, and rather to the north-weſt of that high hill called Acrocorinthus, on which the citadel was built. Corinth was firſt called Ephyra, and was built by Siſyphus, ſon of Æolus; it was deſtroyed by the Romans in the Achaic war, but was rebuilt by Julius Cæſar, and made a Roman colony; the common people now call it Cortho: at preſent there are very little remains to be ſeen in this great city. There are ſome ruins of walls towards the port which was called Lechæum, there having been walls on each ſide of the road leading to it: this port is ſaid to have been two miles from the city, though I ſhould not have computed it to be above one. Cenchreæ alſo, now called Kecreh, was computed as eight miles diſtant. The antient city ſeems to have been on the ſpot of the preſent town, and to the weſt of it in the plain: without the town to the north there are great ruins of a large building of very thick walls of brick, which might be antient baths, or the foundation of ſome great building; for I obſerved, that the rooms which are arched are very ſmall: at the ſouth-weſt corner of the town are twelve fluted Doric pillars about five feet in diameter, and very ſhort in proportion, reſting on a ſquare baſe, as I obſerved one of them, the baſes of the others being under ground; they ſeem to be much older than thoſe of Athens, and differ from them in the capital; for inſtead of a quarter round below the ſquare member at top, there is a quarter of an oval; and five inches below the capital are three angular channels round the pillar, and below theſe the flutes begin. If I miſtake not, they are all of one ſtone, except that the upper part of the ſhaft down to the flutes is of the ſame ſtone as the capital. There are ſeven pillars to the ſouth, and five to the weſt, counting the corner pillars twice: there is one pillar without a capital near them, which is as high as the architrave over the others. The preſent town is very ſmall, and more like a village: they have an export of corn, and ſome oil. The caſtle on Acrocorinthus is kept in repair, and ſo ſtrong that it ſtood out a ſiege of four months by all the Turkiſh army: in it is the fountain Pirene, ſacred to the Muſes, from which it is ſaid Bellerophon took Pegaſus whilſt he was drinking; which is doubtleſs the reaſon why uſually the reverſe of their medals was Pegaſus, and ſometimes with Bellerophon on him. It is ſaid that the city walls went to the top of this high hill, that is, probably the walls on both ſides of the city were continued up to the caſtle: I ſaw no other ruins that I could make any thing of: ſo little is now remaining of that city, which was formerly ſo famous for its architecture, ſculpture, and paintings.

CHAP. XIII. — *Of the gulph of Lepanto, and Patras.*

THE gulph of Lepanto, formerly called the bay of Corinth, is about four leagues wide in the broadeſt part, and, they ſay, it is a hundred miles long; but the whole length from Corinth to the caſtle of the Morea at the entrance of it, is computed but twenty-two hours travelling, at leſs than three miles an hour, ſo that at the moſt it cannot be above ſixty miles. On the north ſide of this bay were the countries of

Phocis, Locris, Ozolae and Ætolia; Anfilio is the firſt port to the eaſt, which might be Pagæ of the territory of Megara: it is ſituated to the ſouth of a cape which extends to the weſt from the Iſthmus. In the length of Phocis there are three great mountains, which ſtretch to the ſea; the eaſtern one is called Livadoſtro, being ſouth ſouth-weſt of Thebes; the next to the weſt is Zogara, and is the old Helicon to the ſouth of Livadia; and the third is Iapora, which is mount Parnaſſus, and is to the north of Salone *: Corinth is eight hours, probably near twenty miles both from Argos and Napoli Romania, which was Naupolia the port of Argos, and it is about double the diſtance from Leondari, the antient Megalopolis, which was the capital of Arcadia.

We ſet out from Corinth to Patras on the ninth, by a road which is on the ſouth ſide of the gulph of Patras: about four miles from Corinth there is a river, which may be the Aſopus, and a mile further another, which probably is the Nemea, deſcribed as near Sicyon, which was on a riſing ground to the ſouth, a village called Vaſilica is now on that ſpot; Sicyonia was a diſtinct territory from that of Corinth, but both of them were in Achaia Proper; about ſix miles further there is a ruin on a high hill, which may be Ægira, ſaid to be a mile from the ſea, and on a hill; many places are mentioned along this coaſt, of which I could find no remains, only about ſeven miles further I ſaw a piece of a thick wall on the ſea ſhore, which appeared as if it had fallen down, where poſſibly Helice might have been, ſaid to be overflowed by the ſea; about ten miles to the eaſt of the caſtles, is a ſmall town and port called

* Ten miles north weſt of Argilio is Iſola bona, where there is a good port, and it has a convent on it: five miles from this is Iſola delli Aſini, which is uninhabited and woody, it is oppoſite to Dibrena; the bay in this iſland is called Diporti having two ports. Five miles to the weſt is the port called Livadioſtro, which is the port of Thebes, being about twelve miles diſtant from it acroſs the mountains; and ſixty miles from that, according to their computation, is the great bay Preſpitia, which is the port of Livadia, being about twelve miles from that city. This bay has three ports in it, Livadia to the north, Laſigiera to the weſt, where there is a rivulet, and St. Cedro to the eaſt; it is probable that one of theſe was the antient Mychos: ten miles from this was the great bay of Salona, which has many ports in it, and is under mount Parnaſſus: this bay was called Criſſæus: Cirrha was on the weſtern promontory of it, and gave name to the cape; it might be at a ruined place called Panaiea: on the oppoſite promontory was Anticyra famous for hellebore; to the north of which was Medeon. Criſſa was on this bay, I ſuppoſe at the bottom of it: and about ſix miles to the north is Salona, thought to be Amphiſſa in Locris. Chalæon alſo in Locris was north of Criſſa; to the north of which was Delphi, now called Caſtri, about eight miles weſt of Salona: to the weſt of this was the country of the Locri Ozolae, of ſmall extent, and no places of note in it; but it is probable, that the three following ports were in that country: Vidavi is five miles weſt of the bay of Salona, which might be Oeneon; and five miles from that is Tiſali, which may be Oeanthe; ten miles from this is St. Nicola, oppoſite to which is the iſland of Shifonie, which is about thirty miles from Lepanto, the antient Naupactus in Ætolia, ſituated on the ſide of a hill at the firſt entrance of the narrow paſſage out of the gulph, which is not two leagues wide; this was in the hands of the Venetians when they had the Morea. About three miles to the weſt is a low point of land, the old promontory Antirrhium at the entrance of the gulph on which the caſtle of Romeli is ſituated, which was alſo in poſſeſſion of the Venetians, who near this place beat the Turks in a ſea fight in One thouſand five hundred and ſeventy-one. There is a regular tide here, which at full moon riſes about three feet in the gulph. Ætolia was bounded to the weſt by the river Achelous, which probably is the river Aſpero, and empties itſelf oppoſite to the Curzolari iſlands; to the weſt of this was another river called Evenus, which may be the river Aphidare, near a cape of that name: between theſe two rivers was Ætolia proper; Ætolia adjecta being to the eaſt of the Evenus, which was part of the country of the Locri, and is the reaſon why Ptolemy places Naupactus, and ſome other parts under the Locri. The Achelous alſo was the bounds of Achaia the Roman province, which comprehended under it Doris, the Locri, and Opuntii, as well as Phocis, Bœotia, and Attica. Between the two forementioned rivers was Pleuron near the ſea, at the foot of mount Aracinthus, which may be the mountain called Galata; at the eaſtern foot of which is the village Galata, and has been thought to be Calydon, which was the antient Æolis; but as this was on the river Evenus, it ought to be looked for more to the weſt: Between this and Pleuron was Olenus: about twenty miles from the caſtles, there is a port much frequented called Meſſalongi.

Vortitza, which probably was Ægium, where the council of all Achaia was held; its country is ſaid to be watered by two rivers; the Phœnix, probably in a beautiful little plain a league to the ſouth-eaſt of it, and the Meganitas, which may be the river that falls into the ſea to the eaſt of the town, and has a large bridge over it; at the weſt end of the town I ſaw a ruin of a ſmall antient building, and in the front of an old church a fine relief of a lion ſeizing a horſe. Four miles to the weſt was Rhypæ, ſaid to be above the military way, and ſo probably was at ſome diſtance from the ſea towards the mountains: further to the weſt was port Erineus, probably the port of Lambirio four miles weſt of Vortitza. The port Panormus was oppoſite to Naupactus; and now there is a port called Tekeh over-againſt Lepanto; it is three miles to the eaſt of the caſtles, which are built on the promontory called Rhyum, and alſo Drepanum, being a flat point, which is not a league from the oppoſite caſtle; this is called the caſtle of the Morea and of Patras, being about four miles to the north of the town of Patras, in the middle between them is a port called Laia.

Patras was firſt called Aroe, then Patra, and being made a Roman colony by Auguſtus, it had the name of Colonia Auguſta Aroe Patrenſis, and ſo it is ſtyled on the coins of the city: the reverſe being a man ploughing with a yoke of oxen. It had its ſecond name from Pater, ſon of Preugenes, who made great improvements in the city, and there are medals with his head and name, and the ſame reverſe as the others. Auguſtus ſent to Patra many of thoſe who aſſiſted him in gaining the victory of Actium. There were ſeveral temples in this city, and one near it to Diana Triclaſia, with a grove, to whom a young man and virgin were yearly ſacrificed, in expiation of the crime of two young perſons, who, in the time of Diana, married againſt the will of their parents. The city is at the ſouth-weſt foot of the hill of the caſtle, on which it is ſuppoſed the firſt antient city was built; it is about a quarter of a mile from the ſea, and more than a mile in circumference. There are ſome ſmall ruins, probably of a Circus, which on one ſide ſeem to have had the advantage of a riſing ground for the ſeats; and acroſs a bed of a torrent to the eaſt of the caſtle are remains of two aqueducts, the ſouthern one is built of very thick walls of brick, and is entirely deſtroyed, the other is ſtanding, conſiſting of two tier of arches one over another. Near the ſea there is a large uninhabited convent, where, they ſay, they have the body of St. Andrew in a ſtone tomb, to which they pay great devotion, and ſhew a little cell near the church, which is half under ground, where, they ſay, the Apoſtle lived, who converted theſe people to Chriſtianity, and was martyred here at a place they pretend to ſhew on a raiſed ſtone work about thirty feet ſquare, which ſeems to be the crown of an arch that is under ground. They have here an archbiſhop and twelve pariſh churches, to each of which there belong about eighty Chriſtian families; and there are four other churches. There are about two hundred and fifty Turkiſh families, who are not the beſt ſort of people, and the others of that profeſſion in the Morea may be ranked with them; there are about ten families of Jews. The air of this place is exceedingly unhealthy in the ſummer, as it is almoſt all round the Morea, except that on the eaſtern ſide it is not ſo bad; but Patras and Corinth are moſt remarkable for bad air, inſomuch that labourers will not live here in ſummer, but come from abroad, and ſtay during the winter months. There is a fine plain to the ſouth of the town covered with olive trees; the fruit of which produce only a thin oil fit for clothiers, and is ſent to France. They alſo export ſilk; and from the ports near, eſpecially in the gulph, they carry a great quantity of corn to Chriſtendom, though it is prohibited. They have alſo tobacco for their own conſumption, but about the gulph there is a ſtrong ſort uſed for ſnuff, and exported for that purpoſe.

They have here many gardens of oranges, lemons, and citrons; and the town and country are well ſupplied with all ſorts of goods by the ſhops which are in this city. The Engliſh conſul-general of the Morea reſides in this city, but the French conſul lives in Modon, and has a vice-conſul here. The Venetians and Dutch alſo have their conſuls, it being a road where many ſhips come to anchor, eſpecially thoſe which trade into the gulph, and to ſome ports near. Patras is reckoned twenty leagues from Cephalenia, thirty from Zanth, and forty from Corfu, from which iſland to Otranto in Italy it is near as many more, though from the neareſt point it is computed only twenty leagues, which is the ſhort paſſage they make from Patras and Corfu with their row boats.

To the ſouth of Patras, at a diſtance from the ſea, was Pharæ, which might be at Saravalle about a league from Patras under the mountains, where there is an old caſtle. Further to the ſouth was the river Pirus, which probably is the Lefca that waters the plain. To the ſouth of this was Olenus, founded by Olenus, ſon of Vulcan, which is ſuppoſed to be Caminitza, about twelve miles from Patras; it is ſaid to have been near the river Melas, which muſt be the river Caminitza. Beyond this there is a cape of low land, which extends a great way into the ſea, making two heads, one ſtretching to the north-weſt, and is called cape Baba; the other extends further to the weſt, and has the name of cape Chiarenza, where there is no town or village, only a cuſtom houſe; this is ſuppoſed to be cape Araxus: on the ſouth ſide of this cape towards the eaſt, there is a ruined place, called by the Greeks old Achæa; this ſeems to be Dyme, a Roman colony, which was five miles to the north of the Lariſſus that muſt be the river Gaſtouneh, on which there is a town of that name: this river was the bounds between Achaia and Elis, as the Alpheus was between this and Meſſenia, the latter is ſuppoſed to be the Orpheo, about thirty miles ſouth of the Gaſtouneh. The poets feign that Alpheus purſuing Arethuſa, was turned into this river, Arethuſa being metamorphoſed into a fountain which ran under ground, and broke out near Syracuſe in Sicily; and that the river Alpheus purſued her unmixed through the ſea, and joined her at that ſtream, they alſo add that any thing put into the Alpheus, appeared at that fountain. This is the river which Hercules is ſaid to have turned, in order to clean the ſtables of Augeas, king of Elis, which held three thouſand oxen, and had not been cleaned in thirty years.

They have wolves, jackals, and ſome linxes on the mountains of the Morea. It is computed that this country has in it about a hundred thouſand Chriſtians, ſeventy thouſand having been ſold when the Turks took it from the Venetians, who held it only twenty-five years; it then flouriſhed more in people, being now thinly inhabited, though at preſent it has rather the advantage in a free trade, the Venetians not having permitted any thing to be exported but to Venice; whereas it would rather ſeem to have been more politic to have given a new conquered country all the advantages of a free trade.

The part of the Morea called Maina, from a town of that name, is divided into the upper and lower, from which the inhabitants have the name of Maniots, living among thoſe inacceſſible mountains, which are the antient mount Taygetus, where they have always preſerved their liberty. To each part they have a captain or head, and theſe are generally at war with one another, and ſometimes a pretender ſets up, and cauſes a civil war. The upper Maina is to the weſt of the river Eurotas; the inhabitants of this part are the more ſavage people, and come little abroad; thoſe of the lower Maina to the eaſt, extending to the gulph of Coron, and near to Calamita are more civilized, go abroad to Calamita, and pay only a ſmall poll tax when they

are caught out, but the people dare not injure them. Their country produces nothing but wood, and all their export is of the large acorn, with its cup, which is ſent to Italy for tanning; ſo they go into the neighbouring parts, and labour the land for a proportion of the produce, and will pay nothing to the grand ſignior. It is ſaid that any one recommended to their captain might travel in thoſe parts very ſecurely.

CHAP. XIV. — *Of the iſland of Cephalenia.*

AT Patras I embarked for Meſſina in Sicily on the twentieth of October, and we were obliged by contrary winds to put into the port of Argoſtoli on the ſouth ſide of Cephalenia. This iſland is called by Homer Samos and Same; it is computed to be a hundred and ſeventy miles in circumference, and is about three or four leagues to the north of Zanth. C. Antonius returning from exile came to this iſland, and began to build a city; but was recalled before it was finiſhed. Marcus Fulvius, after he had conquered the Ætolians, took this iſland; the city of Same ſuſtaining a ſiege of four months. Cephalenia was given to the Venetians in One thouſand two hundred and twenty-four; it was taken by the Turks in One thouſand four hundred and ſeventy-nine, and retaken in One thouſand four hundred and ninety-nine; it has in it about ſixty villages. Samè was to the eaſt of the iſland, and was deſtroyed by the Romans; afterwards there was a town there called Cephalenia. To the north is the port Fiſcardo, and to the ſouth a very fine harbour called Argoſtoli: at the further end of it is a town of the ſame name, which is the capital of the iſland. The antient city Cranium was ſituated about this place; to the north of it is a caſtle on a high hill, and a village round about it: this hill, if I miſtake not, is called mount Gargaſſo, on which there were ſome remains of a temple of Jupiter; it may be the old mount Ænus, where there was a temple built to Jupiter Æneſius: at the north-weſt end of the harbour is the town of Lixairi: there is another port to the weſt called Valle de Aleſſandro. This iſland is governed in the ſame manner as Zant, by a proveditore, and two conſilieri, who ſit with him, and have votes in hearing cauſes, all three being noble Venetians; they have two or three Greek ſyndics on the part of the people, to take care that the antient laws of the iſland are obſerved: in theſe iſlands they keep the old ſtyle. In Argoſtoli they have three Roman churches, and one at the caſtle, and there are two Roman convents in the town: the biſhop, who is a ſuffragan of the archbiſhop of Corfu, reſides at Zant; they are Greeks in all the other parts of the iſland. Cephalenia is well peopled and improved, conſidering that it is a rocky and mountainous iſland: this improvement conſiſts chiefly in vineyards and currant gardens; the currant trees are a ſmall ſort of vine, they export a great quantity, and the fruit grows like grapes; they make a ſmall quantity of very rich wine of this fruit, which has its name from being the grape of Corinth; the beſt, which are the ſmalleſt, are of Zanth, but they have them about Patras, and all up the gulph. The ſtate of this iſland is very miſerable, for it is divided into two great parties under Count Metakſas, and the family Anino, who judge in all affairs of their clients by force of arms, ſo that often the whole iſland is under arms, it being the great aim of each party to deſtroy the other. Another powerful family is the Coriphani, his anceſtor was a fugitive from Naples, and with which ſoever ſide he joins, that party is ſure to be the ſtronger; there are beſides theſe other families of condition, which take part on one ſide or other, and they are all deſcended from fugitives, ſo that the whole iſland is full of

very bad people; and the Venetian governors find their account in theſe diviſions. A ſtory they have invented will give ſome idea of the character of theſe people, as well as ſome others: they ſay that the Creator, when he made the earth, threw all the rubbiſh here; and that there being three notorious rogues he ſent one to this iſland, another to St. Maura, and the third to Maina. We came into the port of Argoſtoli on the twenty-ſecond, and went to the town; I deſired to be aſhore as one performing quarantine, and with a little money I might have obtained it, on the condition of being a priſoner with any one they ſhould pleaſe to name, to whom I ſhould have been ſure of being a prey, and in whoſe houſe I muſt have remained, and could never have gone out without him, and conſequently ſhould not have been in a very agreeable ſituation; ſo I choſe to remain on board the ſhip, and we ſet ſail again on the ſeventh of November.

CHAP. XV. — *A Voyage from Leghorn to Alexandria in Egypt.*

HAVING made ſome obſervations in my voyage from Leghorn to Alexandria, I thought it might not be diſagreeable to the reader to ſee them in this place. On the ſeventh of September, One thouſand ſeven hundred thirty-ſeven, we ſailed out of the road of Leghorn on board an Engliſh ſhip bound to Alexandria in Egypt. This ſea is now called the Tuſcan ſea, lying between Corſica, Sardinia, Sicily, and part of Italy, to the ſouth of the republic of Genoa, the antient Liguria.

We ſailed about two leagues from the iſland of Gorgona, which is like a high rocky mountain, the cliffs of which are almoſt perpendicular all round, except in one place to the eaſt, where they have a ſmall port called Gorgona, which is the only entrance to the iſland, being a ſhelter for ſmall fiſhing boats. Over this port the grand duke has a fortreſs with about twenty ſoldiers in it, who, by their ſituation are capable of hindering the landing of a conſiderable body of men; ſome fiſhermen live at this port, who chiefly are employed in catching anchovies.

We afterwards ſailed to the eaſt of the iſland of Capraia, the Capraria of Pliny. This iſland is about two leagues long, and one broad, being mountainous and rocky. We had a plain view of the only town in it of the ſame name of the iſland, which is ſituated on the high ground over the ſea to the eaſt; to the ſouth of it is a large caſtle on a rock, and the town extends to the north to a ſmall bay, on which there is a fiſhing village; the chief ſupport of this iſland being a trade in fiſh, which they carry to Leghorn. There is a Franciſcan convent in the town, which belongs to the province of Corſica; this iſland being ſubject to the Genoeſe.

We afterwards paſſed by the iſland of Elba, the Ilva of the antients; it is about five leagues long, and three broad. Pliny ſays it was a hundred miles round in circumference, of which it may not fall much ſhort, if meaſured round by the bays and creeks, of which there are a great number. The north part of this iſland, with the port of Ferraro, and a caſtle called Coſmopoli, belongs to the grand duke of Tuſcany. The ſouth part (except Porto Longone, which belongs to the king of Sicily, and all about it within cannon ſhot of the fortreſs) is ſubject to the duke of Piombino; in the territory of the latter, the iron ore is found; and they ſay, that having cleared the mines entirely of the ore, after leaving them about thirty years they find iron ore in them again, which perhaps gave riſe to what Virgil ſays of it;

Ilva.
Inſula inexhauſtis Chalybum generoſa metallis.

And

And this alſo may be the reaſon of what Pliny affirms, that there had been more iron dug out of it in three thouſand years than the whole iſland would contain: it is a very remarkable paſſage, "Unde per tria annorum millia plus eſſet ferri egeſtum, quam tota contineret inſula." They have a vulgar notion that the iron cannot be melted here, which poſſibly may be owing to what Strabo ſays of Æthalia, which ſome have thought to be Elba; he affirms they could not melt the iron on the ſpot, but carried the ore immediately to the continent; and therefore ſome think there is a quality in the air which hinders the ore from melting or running; but it is more probable that they had not the conveniency of wood for their foundery in ſo ſmall an iſland.

Three leagues to the ſouth-weſt of Elba we ſaw the flat iſland of Planoſa, called by the Romans Planaſia: the land of it is ſo low, that it cannot be ſeen further than the diſtance of four or five leagues. I was informed that ruins of houſes and caſtles are ſeen on it from the ſea, when they ſail near it; that fiſhermen and others go there in the day-time, but that it is not inhabited for fear of the Corſairs; this iſland belongs to the duke of Piombino.

Four leagues ſouth of Elba we ſaw the iſland of Monte Chriſto, which appears like one high mountain; it is now uninhabited, and I have many reaſons to think that it is Æthalia of Strabo, which has ſo much puzzled the geographers; many of them having conjectured that it was Elba; but as Strabo himſelf was at Populonium on the promontory of Piombino, and ſaw all the iſlands of this ſea from that place, we cannot ſuppoſe he could be miſtaken; and in another part he mentions both Ilva and Æthalia, ſo that it cannot be Elba; he alſo makes Æthalia equally diſtant from Corſica and Populonium, that is three hundred ſtadia or thirty-ſeven miles and a half, and Monte Chriſto anſwers exactly, meaſuring on the ſea charts about twelve leagues or thirty-ſix miles for each. There is alſo no other iſland on that ſide of Corſica and Sardinia, except Capraia, which can be ſeen from Populonium; and Monte Chriſto being ſo near Elba, is moſt likely to partake of the nature of the ſoil of it, producing iron ore in the ſame manner, which might grow again in the pits; the knowledge of which may be loſt by reaſon that the iſland is now uninhabited. Strabo mentions the port Argous in this iſland, which he obſerves (according to fabulous hiſtory) was ſaid to be ſo called from Jaſon's touching there with the ſhip Argos, when he was in ſearch of the habitation of Circe; Medea, as they ſay, being deſirous to ſee that goddeſs.

Three leagues weſt of Monte Argentato in Italy we ſaw the iſland of Giglio, called by the Romans, Idilium, Ægilium, and Iginium; we could but juſt ſee the flat iſland of Gjanuti, four miles ſouth-weſt of Giglio, thought to be Dianium of Pliny, called by the Greeks Artemiſia and Artemita. We had for a conſiderable time a ſight of the iſland of Corſica, and a plain view of the town of Baſtia, on the flat ſhore on the eaſt ſide of it. We were ſeveral days eaſt of Sardinia; having often a ſight of that iſland, as we were frequently becalmed, and ſometimes had contrary winds; ſo that we did not ſee Sicily till the thirteenth day from the time we ſet ſail, though the voyage in other reſpects was by no means unpleaſant, as we had very fine weather.

We did not ſail a great way from the moſt weſtern of the Liparæ iſlands, called Uſtica, which I take to be the iſland Euonymus of Strabo; to agree with whoſe deſcription of it, the old geographers in their maps have made an iſland ſouth-eaſt of the others, and called it Euonymus; becauſe Strabo ſays, that it is the fartheſt to the left ſailing from the iſle of Lipara to Sicily, and that on this account it had its name:

but

but for reaſons I ſhall mention, I apprehend that Strabo meant it was on the left, ſailing from Sicily to the iſle of Lipara; for, he ſays, this iſland is farther out in the ſea than any of them, which could not be properly ſaid of an iſland to the ſouth-eaſt of the others, becauſe that would be nearer to the land both of Italy and Sicily; and if it were not for this objection, it might be an iſland called Volcanello, to the ſouth-eaſt of Volcano, at a very little diſtance from it; which is a very ſmall iſland, that has a ſmoaking Volcano; the other Volcano breaking out in flames. I muſt obſerve, that all the maps, eſpecially thoſe of the old geographers, are very falſe with regard to theſe iſlands; and I find the ſea charts are moſt to be depended on for the number and ſituation of them; though I obſerved that De Liſle's map only is right in making two Volcano iſlands, one larger than the other; who, notwithſtanding, if I am rightly informed, is miſtaken in placing the little one to the north, which ought to be to the ſouth-eaſt. I could not but pleaſe myſelf with the imagination that I was near the place where the Romans, at the Liparæ iſlands, gained their firſt ſea victory, in a moſt ſignal engagement with the Carthaginians, under the conduct of the conſul Duilius; who was not only honoured for it in a ſolemn manner, but had a ſort of triumph decreed him during his whole life, and the famous Columna Roſtrata was erected to his honour, which is now to be ſeen in Rome with a long inſcription on it, and is one of the greateſt and moſt curious pieces of antiquity remaining; being about two thouſand years old.

I ſaw cape Gallo, which is very near the port of Palermo, and falling in with the weſt of Sicily, we ſailed between the iſlands called by the antients Ægates; though in all the maps we ſee particular names given them by the old geographers, yet I cannot find that the old names of theſe three iſlands are certainly known; that to the north eaſt oppoſite to Trapano, from which it is ten miles diſtant, is now called Levanzo; ſouth of it is the iſland Favagnana, which is ten miles in circumference: it is a fine fertile ſpot of ground, being moſtly a flat, with a high hill towards the north ſide, on which there are three caſtles garriſoned by the king of Sicily; in one of which the governor reſides. This place was a great refuge for the Corſairs; and they frequently came out from it, and infeſted the ſeas till Charles the fifth carried his arms into Africa. The third iſland, thirty miles weſt of Trapano, is called Maritimo; it appears like a high mountain; to the north-eaſt of it is a rocky promontory, which is a peninſula, and much lower than the reſt of the iſland; on which there is a caſtle built, where they keep a garriſon: the iſlands called Ægates are famous for a ſecond ſignal victory by ſea which the Romans obtained over the Carthaginians under the command of the conſul Lutatius Catulus; concerning which the hiſtorian ſays, that after the battle the whole ſea between Sicily and Sardinia was covered with the wreck and ruins of the enemies fleet; and this total defeat put an end to the firſt Punic war.

The mountain of Trapano is one of the firſt things that ſtrikes the eye to the weſt of Sicily, on the top of it is a caſtle; and at the foot of this hill to the weſt is a flat point of land which ſtretches into the ſea, and the city of Trapano ſtands there, on the ſpot where the antient Drepanum was ſituated: this is called by Virgil Illætabilis ora, becauſe here Æneas loſt his father Anchiſes, and after his return from Carthage, he celebrated divine honours to his memory in this place. This city is remarkable for actions in the Punic wars, as well as the ſmall iſland of Columbaria oppoſite to it. The mountain of Trapano to the weſt is mount Eryx, ſo famous for the worſhip of Venus, who on this account was called Venus Erycina. Virgil makes the temple of this goddeſs

goddeſs to be built by Æneas and his followers, when he was about to leave behind him the women, and infirm people to ſettle on the iſland:

Tum vicina aſtris Erycino in vertice ſedes
Fundatur Veneri Idaliæ.

Strabo ſays, that the town on the top of the hill was originally inhabited by women dedicated to the goddeſs by foreign nations, as well as by the Sicilians; but that in his time it was inhabited by men, and the temple was ſerved by prieſts, who lived in great poverty; the place not being then frequented: he adds that the Romans built a temple to this goddeſs at Rome without the Porta Collina, called the temple of Venus Erycina; ſo that probably the devotion was removed to that place.

To the ſouth of Trapano I had a plain view of the city of Marzala, built where Lilybæum ſtood, which was the port where they uſually embarked for Carthage: the promontory and town alſo are often mentioned in hiſtory, eſpecially that of the Punic wars: it is ſaid the port was deſtroyed by the Romans, in order to hinder the convenient paſſage of the Carthaginians to and from the port, in caſe they ſhould afterwards recover it; and it was entirely filled up again by Don John of Auſtria in One thouſand five hundred and ſixty-ſeven. Auguſtus brought a colony to this town. The ſea-coaſt being ſhoally it anſwers in that reſpect very well to the deſcription of Virgil in this verſe,

Et vada dura lego ſaxis Lilybeia cæcis.

I ſaw between Sicily and Africa the iſland of Pantelera, which was called Coſyra by the Romans, and by Strabo Coſſura; who ſays it was equally diſtant from Lilybæum, and the city of Aſpis, or Clupea of the Carthaginians; it is confirmed to be that iſland from the name of Coſra which the inhabitants of Africa now give it in the Arabic language: it belongs to Sicily, and is made uſe of as a place of baniſhment. To the ſouth-eaſt of this is the iſland of Limoſa, and a few leagues ſouth of that, a larger iſland called Lampidoſa, which did belong to a Chriſtian hermit, and a Marabut or Turkiſh hermit, and ſerved as a place both for Chriſtians and Turks to take in proviſions, with an agreement that neither of them ſhould ſuffer from thoſe of the different religion. The Marabut dying not long ago, the Mahometan Corſairs ſeized on what was on the iſland, and carried the Chriſtian away captive, of which great complaint was made by the French conſul who demanded the captive.

Strabo in three places mentions the iſle Ægimurus together with Coſſura; in one particularly, ſpeaking of the ſeveral ſmall iſlands in general as near Coſſura and Sicily, he only mentions Ægimurus in particular, and therefore probably it was the largeſt of them. The three iſlands which are near Pantelera or Coſyra, are Semetto, Limoſa, and Lampidoſa; and the laſt being much the largeſt, probably it is Ægimurus. On this iſland, in the firſt Punic war, the Carthaginian fleet was ſhipwrecked in the conſulſhip of Fabius Buteo.

We thought we ſaw cape Bona, which is the north-eaſt promontory of the great bay of Carthage. The ſea to the ſouth of Sicily was called by the antients the Libyan or African ſea, and comprehended that part of the Mediterranean, which is on the coaſt of Africa, from the entrance into this ſea at the pillars of Hercules, or the ſtreights of Gibraltar, to the eaſt bounds of Cyrenaica, where the Egyptian ſea begun. This is now commonly called the ſea of Barbary along the Afric coaſt, and on the ſide of Sicily the ſea goes by the name of the channel of Malta.

When

When we approached Sicily I found we were ſailing along the ſame coaſt by which Æneas made his voyage; and as I had a view of the cities and places on the ſhore, I could not but obſerve the juſtice and poetical beauties of the deſcriptions of the great maſter of the Latin Epic poetry.

As ſoon as we had doubled the ſouth-weſt point of Sicily we ſaw the city of Mazra, the antient Mazara, from which one third part of Sicily is now called Valle di Mazara: ſome way to the eaſt of it was the famous city of Selinus, which was deſtroyed before Strabo's time. The poet makes mention of it as abounding in palm trees:

Teque datis linquo ventis palmoſa Selinus.

We afterwards had a very plain view of the city of Xiacca on the ſide of a high ground. Sailing on I ſaw the city of Girgenti on the ſide of a hill, being built up to the top of it; this town is about four miles from the ſea, and is the antient city of Agrigentum, where the tyrant Phalaris reſided. This city remained when moſt of the other towns on the ſouth of Sicily were deſtroyed in the Carthaginian wars: it was firſt a colony of Ionians; and afterwards a colony was brought to it from the cities of Sicily by T. Manlius the Prætor. Under the Greek name Acragas Virgil deſcribes its eminent ſituation, as well as mentions its having been formerly famous for a fine breed of horſes:

Arduus inde Acragas oſtentat maxima longe
Mœnia, magnanimûm quondam generator equorum.

At the ſame time I had a plain view of mount Ætna, which now among the vulgar goes by the name of mount Gibello, and is ſeen almoſt all along the ſouth and eaſt coaſts of Sicily: I diſcerned a very little ſmoke aſcending from the top of it. This mountain, ſo famous among the antients, is very beautifully deſcribed by Virgil, as ſeen by Æneas from the coaſts of the Cyclops about Catana, where Ulyſſes had put in not long before, and where both thoſe heroes, according to the fictions of the poet, met with ſuch extraordinary adventures in relation to Polyphemus. I ſoon afterwards ſaw cape Leocate at the mouth of the river Salſo, the antient Himera, near which there was a caſtle called Phalarium, where it is ſaid the brazen bull was kept: there is alſo a river called Rocella, which runs into the ſea to the north of Sicily, the ſource of which is near the fountains of Salſo, and the Rocella was formerly alſo called the Himera, which gave occaſion to the antients to make a very extraordinary ſtory, affirming that theſe two rivers were one, and called Himera, and that part of the river run north, and the other part ſouth, and that in ſome places the water was freſh, and in others ſalt; of which Vitruvius gives the true cauſe, that one part of this river, or rather one of theſe rivers paſſed through places where they dug ſalt; for in the middle of the iſland, about the ſource of the river Salſo, there are mines of rock ſalt, which probably is the reaſon of the modern name of this river.

Further to the eaſt I ſaw a city called Terra Nova, near a river of the ſame name; this is ſuppoſed to be Gela, which had its name alſo from the river, as is mentioned by the poet:

Apparet Camarina procul, campique Geloi,
Immaniſque Gela fluvii cognomine dicta.

There is but one city more mentioned by Virgil on the ſouth ſide of Sicily, which was in ruins in Strabo's time: the place where it ſtood is now called Camarana, the old name of the city being Camarina, a colony of the Syracuſans.

We had a ſight of Malta at a great diſtance, and at length came up with cape Paſſaro the old promontory of Pachynum; as it is a peninſula, and the land very low to the weſt of it, ſo it appears at a diſtance like an iſland, with a caſtle built on it, in order to hinder ſhips from going into the port, to lay in wait for other veſſels. The ground off this cape is very foul, and ſhips cannot come to anchor there without danger of cutting their cables, ſo that it anſwers very well to the poet's deſcription of it:

Hinc altas cautes, projectaque ſaxa Pachyni
Radimus.

Over this cape we ſaw the high lands about Syracuſe.

To the eaſt of Sicily is that ſea which was called by the antients, firſt the Auſonian ſea, and afterwards the Sicilian ſea; it extended from the ſtreights of Sicily, now called the Faro of Meſſina, to the promontory of Iapygia in Italy, to the mouth of the Adriatic ſea, to the bay Ambracius in Greece, and as far as Crete, having the African ſea to the ſouth: I do not find any particular name for this ſea at preſent, but the mariners call all theſe ſeas as far as the Adriatic, by the general name of the Mediterranean, as they call the ſeas farther to the eaſt the Levant.

We loſt ſight of Sicily on the twenty-firſt of September in the evening, and making a great run on the twenty-fourth in the morning we ſaw to the north of us the high mountains of Candia, the antient Crete, which is remarkable, as it was the ſcene of ſo many fables of the antients.

From Crete eaſtward near to Cyprus it was called the Ægyptian ſea, extending weſtward on the coaſt of Africa to Cyreniaca, where the African ſea began.

On the twenty-ſeventh of September we came in ſight of the coaſt of Africa about cape Solyman, in the kingdom of Barca, and juſt on the confines of Ægypt, which was that part of Marmarica about little Catabathmus, where the famous temple of Jupiter Ammon was ſituated, to which Alexander the great travelled with ſo much difficulty to conſult the oracle: near it there was a famous fountain of the ſun, which, they ſay, was cold at noon, began to grow warm at night, and was very hot about midnight. The next day we came in ſight of the tower of Arabia, and the day after ſaw Alexandria; as we approached it we had a very agreeable proſpect of the famous column, of the walls of the old city, of the country covered with palm trees, which grow to a great height, riſing up above the buildings of the city. And on the twenty-ninth we arrived in the port of Alexandria, after a very pleaſant and agreeable voyage of twenty-three days.

END OF THE TENTH VOLUME.

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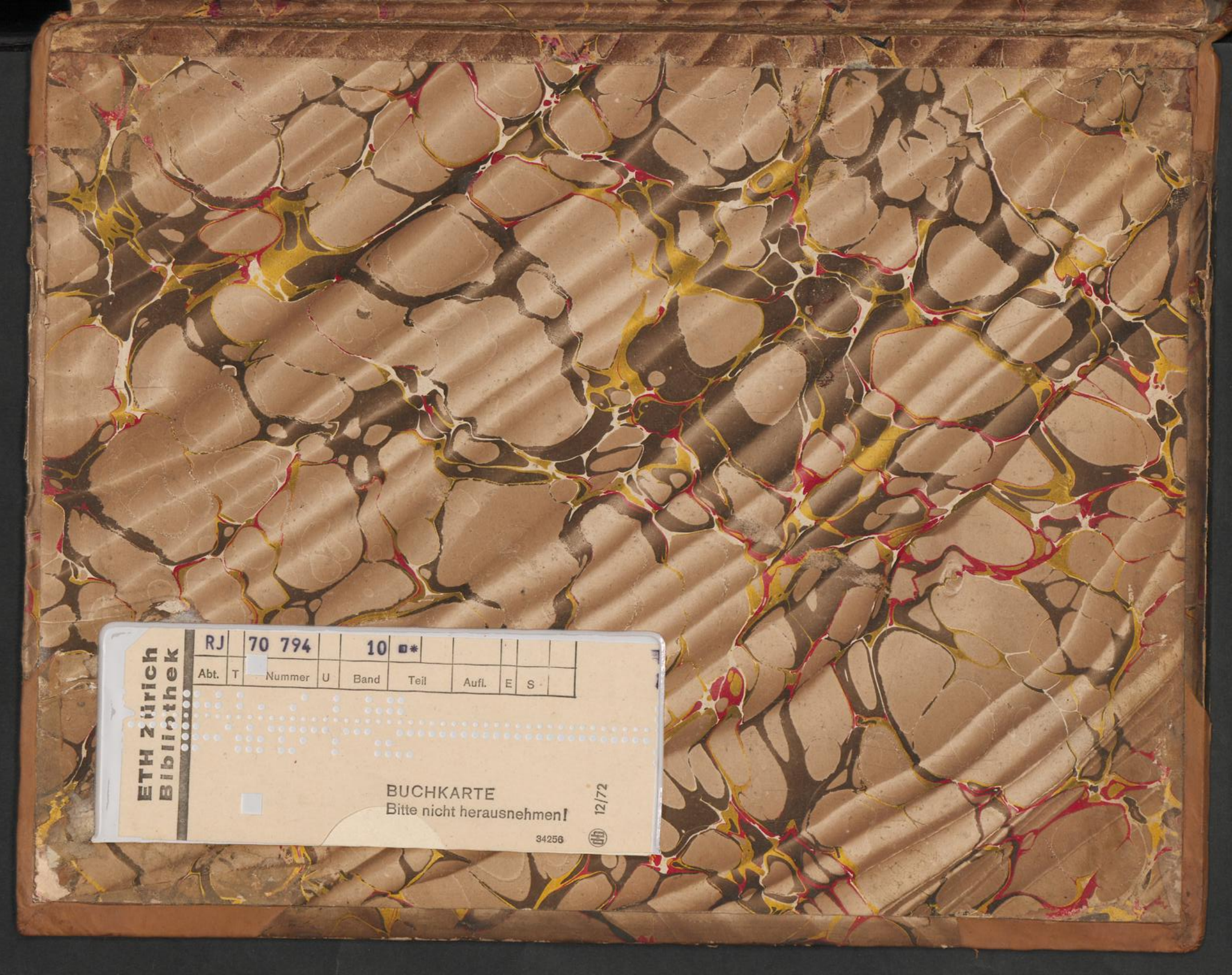
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